

Halacha from the Sources

Birkat HaMazon and Zemirot Shabbat

Rabbi Yosef Zvi Rimon

Halachot
Explanations
Commentaries
Riddles



”הודו לה’ בכבוד בְּנֶבֶל עֲשׂוֹר זְמִירוֹ לֹ”

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INTRODUCTION

ב"ד

There are two important, although ostensibly contradictory, factors involved in writing *halachot* for a *birkon*.

On the one hand, succinctness is paramount. When a person encounters a halachic problem during *Birkat HaMazon*, he needs immediate information about how to proceed.

On the other hand, knowledge of the sources of the various *halachot* in the Gemara and *Rishonim*, as well as the considerations culminating in halachic rulings, is extremely important. This knowledge is the only way to properly grasp a particular *halacha*, and may be instrumental in preventing an incorrect ruling that might result from the ambiguity of a summary.

I have decided to combine these two approaches in the *halachot* included in this *bencher*. In recognition of the aforementioned importance of brevity, after each heading I briefly summarize the practical aspects of the relevant *halacha*. Following this brief summary, I also discuss the Talmudic source and analysis of the *Rishonim* and the rulings of the *Poskim*, along with further clarifications and information.

Throughout the pages of *Birkat HaMazon*, the reader is referred to halachic issues that may arise while reciting

the given *beracha*. A complete list of these halachic issues can be found in the table of contents.

I have added a preface to each of the Shabbat *Zemirot*, in which I highlight the main ideas. I also discuss the acrostics found in the *Zemer*. (My sources include: *Siddur Ya'avetz*; *Siddur Ishei Yisrael*; *Mateh Yehuda*; *Seder Avodat Yisrael*; *Amudei HaShamayim*; *Siddur HaMeforash, Netiv Bina, HaSiddur B'Hishtalsheluto*, and *Zemirot Shel Shabbat – Ben Menachem*). I have also added some halachic commentary and riddles of varying degrees of difficulty. The answers appear at the end of the *birkon*. I hope these add both to the comprehension and to the enjoyment of the *Zemirot*.

Halachot are presented for both Ashkenazic and Sephardic custom, and a note appears when the custom differs.

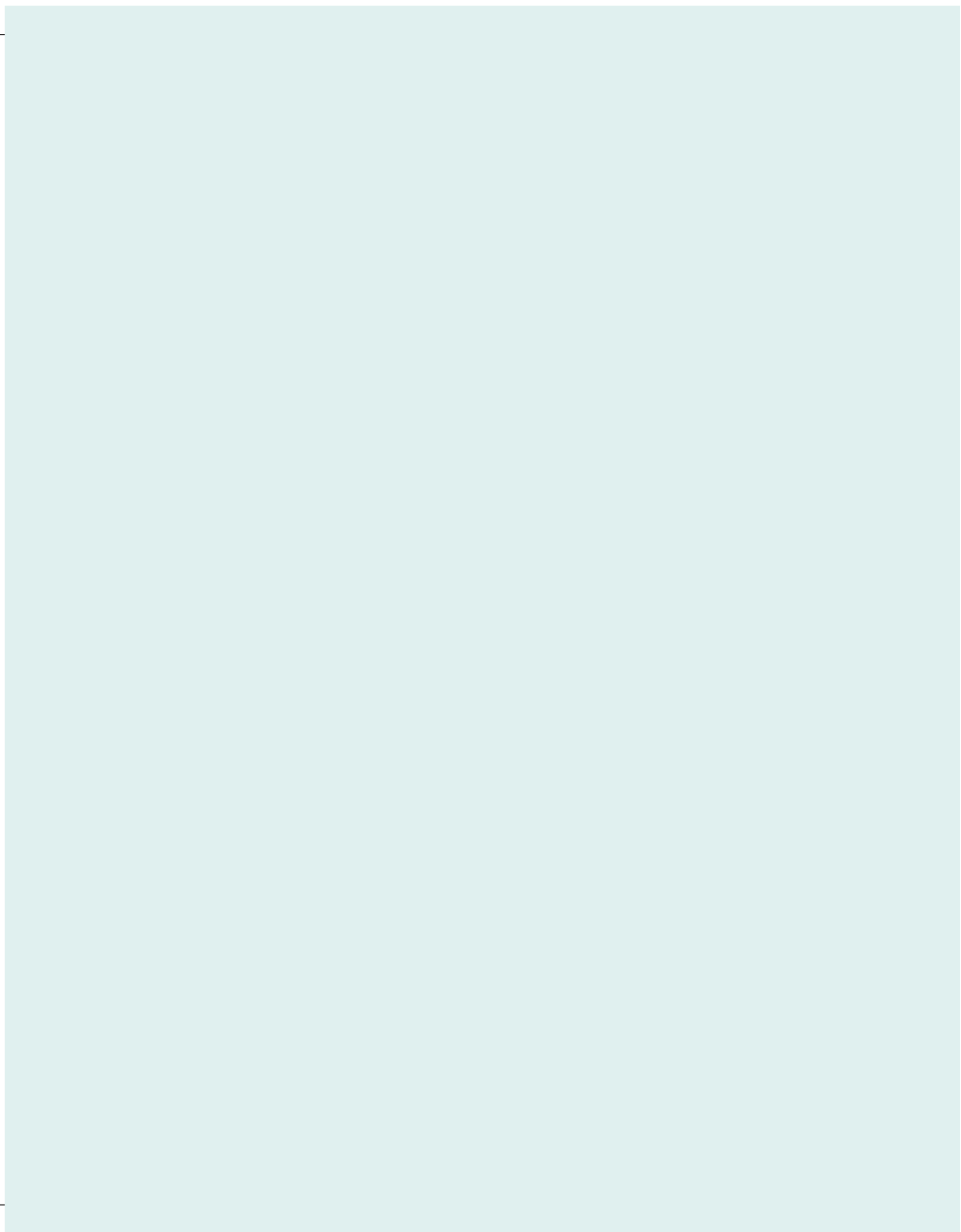
I thank my friend Dr. Avi Shmidman, lecturer on medieval poetry at Bar Ilan University, who reviewed many of my comments to the *Zemirot* and added important points.

I would also like to thank Rabbi Shlomo Levi *shlit"á*, Rosh Kollel at Yeshivat Har Etzion, for reviewing this work. I pray that these words of *halacha* are *la'amitah shel Torah*, a true and accurate representation of Torah.

Y.Z. Rimon

*Birkat
HaMazon*





**BIRKAT HAMAZON –
BLESSING AFTER THE MEAL**
(Nusach Ashkenazi)

On Shabbat and Yom Tov:

שִׁיר
הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים:
אִז יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אִז יֹאמְרוּ בְּגוֹיִם,
הֲגִדִיל יְהוָה לַעֲשׂוֹת עִם אֱלֹהֵי: הֲגִדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ
שְׂמֵחִים: שׁוֹבָה יְהוָה אֶת שְׁבִיתֵנוּ, כְּאֶפְיָקִים בְּנֶגֶב: הַזֹּרְעִים בְּדַמְעָה
בְּרִנָּה יִקְצְרוּ: הַלּוֹף יִלֵּף וּבִכָּה, נִשָּׂא מִשֶּׁף הַזֶּרַע, בֹּא יבֹא בְרִנָּה
נִשָּׂא אֶלְמַתִּיו:

Mayim Acharonim – Washing before Birkat HaMazon

p. 21

Covering the knife for Birkat HaMazon

p. 14

Leaving bread on the table for Birkat HaMazon

p. 18

ZIMMUN (For laws regarding the *zimmun* - p. 27)

When a group of three or more eats together, they are obligated to recite a *zimmun*.

When ten men eat together, Hashem's name is incorporated in the *zimmun*:

The leader says: רבותי נברך:

The others reply: יהי שם יהודה מברך מעתה ועד עולם:

The leader repeats: יהי שם יהודה מברך מעתה ועד עולם:

ברשות (אבי מורי) (בעל הבית הזה) ורבותי

נברך (אלהינו) (when ten men are present: שְׁאַכְלֵנוּ מִשְׁלוֹ):

The others reply:

ברוך (אלהינו) שְׁאַכְלֵנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ:

The leader repeats: ברוך (אלהינו) שְׁאַכְלֵנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ:

ZIMMUN AT A BERIT MILA

The leader says:

רבותי נברך:

The others reply: יהי שם יהודה מברך מעתה ועד עולם:

The leader repeats: יהי שם יהודה מברך מעתה ועד עולם:

נודה לשמך בתוך אמוני. ברוכים אתם ליהודה.

The others reply (after each line):

נודה לשמך בתוך אמוני. ברוכים אתם ליהודה.

The leader continues: ברשות אל איום ונורא. משגב לעתות. נאדר בגבורה. אדיר במרום יהוה. נודה: בצרה. אל נאזר בגבורה. טהורה היא וגם פרושה. צנה ברשות התורה הקדושה. משה עבד יהוה. נודה:

ברשות הכהנים והלויים. אקרא לאלהי העבריים. אהודנו בכל אים. אברכה את יהוה. נודה:

ברשות מרנן ורננן ורבותי. אפתחה בשיר פי ושפתי. ותאמרנה עצמותי. ברוך הבא בשם יהוה. נודה:

The others reply:

נודה לשמך בתוך אמוני. ברוכים אתם ליהודה.

The leader says: ברשות מרנן ורננן ורבותי נברך

(אלהינו) (when ten men are present: שְׁאַכְלֵנוּ מִשְׁלוֹ):

The others reply: ברוך (אלהינו) שְׁאַכְלֵנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ:

חיינו:

The leader repeats:

ברוך (אלהינו) שְׁאַכְלֵנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ:

**ZIMMUN FOR SHEVA
BERACHOT - THE SEVEN
WEDDING BLESSINGS**

Most communities omit דו הסר on Shabbat.

The leader says: רבותי נברך:

The others reply: יהי שם יהודה

מברך מעתה ועד עולם:

The leader repeats: יהי שם

יהודה מברך מעתה ועד

עולם: דוי הסר וגם חרון.

ואו אלם בשיר ירון. נחנו

במעגלי צדק. שעה ברכת

בני ישורון. בני אהרן:

ברשות מרנן ורננן ורבותי.

נברך אלהינו שהשמחה

במעונו. ושְׁאַכְלֵנוּ מִשְׁלוֹ:

The others reply:

ברוך אלהינו שהשמחה

במעונו ושְׁאַכְלֵנוּ מִשְׁלוֹ

ובטובו חיינו:

The leader repeats:

ברוך אלהינו שהשמחה

במעונו ושְׁאַכְלֵנוּ מִשְׁלוֹ

ובטובו חיינו:

Zimmun with wine

p. 27

Amount of wine required

(when *zimmun* is made over wine)

p. 63

Some say the leader should add (though Shulchan Aruch and Gra say not to add it – see Mishna Berura 192:4):

[ברוך הוא וברוך שמו]

BIRKAT HAMAZON

FIRST BERACHA – BIRKAT HAZAN

בְּרוּךְ אַתָּה יְיָהוָה, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַיּוֹן אֶת הָעוֹלָם כְּלוֹ,
בְּטוֹבוֹ, בְּחֵן, בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן
לָחֵם לְכָל בָּשָׂר, כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוֹבוֹ
הַגָּדוֹל תִּמְיֵד לֹא חָסֵר לָנוּ וְאֵל יַחְסֵר לָנוּ
מִזּוֹן לְעוֹלָם וָעֶד, בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי
הוּא אֵל זֶן וּמִפְרָנִס לְכָל וּמִיִּטִּיב לְכָל וּמִכִּין
מִזּוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. (כְּאָמֹר.
פּוֹתַח אֶת יָדָךְ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן) בְּרוּךְ
אַתָּה יְיָהוָה, הַיּוֹן אֶת הַכֹּל:

Uncertainty as to whether *Birkat HaMazon*
was recited (for men)

p. 35

Uncertainty as to whether *Birkat HaMazon*
was recited (for women)

p. 59

Interruptions in *Birkat HaMazon*

p. 38

SECOND BERACHA – BIRKAT HA'ARETZ

נוֹדָה לָךְ, יְהוָה אֱלֹהֵינוּ, עַל
שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ
חֻמְדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה
אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית
עַבְדִּים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל
תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ,
וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת
מִזֵּן שֶׁאַתָּה זֵן וּמְפָרֵנס אוֹתָנוּ תָּמִיד, בְּכָל
יוֹם, וּבְכָל יְעַת וּבְכָל שָׁעָה:

On Chanukah and Purim add:

(ו)על הנסים ועל הפרקן ועל הגבורות ועל התשועות (ועל הנפלאות
ועל הנחמות) ועל המלחמות. שעשית לאבותינו בימים ההם בזמן
הזה:

On Chanukah add:

בימי מתתיהו בן יוחנן בהן גדול חשמונאי ובניו. כשעמדה מלכות יון
הרשעה על עמך ישראל להשפיעם תורתך ולהעבירם מחקי רצונך.

ואתה ברחמיך הרבים. עמדת להם בעת צרתם. רבת את ריבם.
דנת את דינם. נקמת את נקמתם. מסרת גבורים ביד חלשים. ורבים
ביד מעטים. וטמאים ביד טהורים. ורשעים ביד צדיקים. וזדים ביד
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך. ולעמך ישראל
עשית תשועה גדולה ופרקן כהיום הזה. ואחר כך באו בניך לדביר
ביתך. ופנו את היכלך. וטהרו את מקדשך. והדליקו נרות בחצרות
קדשך. וקבעו שמונת (ימים) אלו בהלל ובהודאה ועשית עמם
נס ופלא ונודה לשמך הגדול סלה) ימי חנכה אלו. להודות ולהלל
לשמך הגדול:

On Purim add:

בימי מרדכי ואסתר בשושן הבירה. כשעמד עליהם המן הרשע. בקש
להשמיד להרוג ולאבד את כל היהודים. מנער ועד זקן. טף ונשים.
ביום אחד. בשלשה עשר לחדש שנים עשר הוא חדש אדר ושללם
לבזו. ואתה ברחמיך הרבים הפרת את עצתו. וקלקלת את מחשבתו.
והשבות לו גמולו בראשו. ותלו אותו ואת בניו על העץ. (ועשית
עמם נס ופלא ונודה לשמך הגדול סלה):

Omission of *Al HaNissim*

p. 41

ועל
הכל יהוה אלהינו אנחנו
מודים לך ומברכים אותך.
יתברך שמך בפני כל חי תמיד לעולם ועד:
כפתיב ואכלת ושבעת וברכת את יהוה
אלהיך על הארץ הטבה אשר נתן לך.
ברוך אתה יהוה, על הארץ ועל המזון:

THIRD BERACHA – BIRKAT YERUSHALAYIM

רַחֵם נָא יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל
עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ,
וְעַל צִיּוֹן מְשֻׁכֵּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ
שֶׁנִּקְרָא שְׁמֶךָ עָלֵינוּ: אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ,
זוּנְנוּ, פְּרַנְסְנוּ, וְכַלְפָּלְנוּ וְהַרְוִיחֵנוּ. וְהַרְוִיחֵנוּ
לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מְכֹל צְרוּתֵינוּ. וְנָא
אַל תַּצְרִיכֵנוּ, יְהוָה אֱלֹהֵינוּ לֹא לִיַּדֵי מַתָּנָה
בְּשָׂר וָדָם, וְלֹא לִיַּדֵי הַלְוָאָתָם, כִּי אִם לַיָּדָךְ
הַמְּלָאָה, הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחָבָה.
שֶׁלֹא יָבוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

On Shabbat add:

רַצָּה וְהַחֲלִיצְנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֵת
הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשֵׁבֶת בּוֹ
וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ וּבְרְצוֹנְךָ הֵנִיחַ לָנוּ יְהוָה אֱלֹהֵינוּ שֶׁלֹא
תְּהֵא צָרָה וְיִגוֹן וְאִנְחָה בְּיוֹם מְנוּחָתֵנוּ וְהִרְאָנוּ יְהוָה אֱלֹהֵינוּ בְּנִחְמַת
צִיּוֹן עִירְךָ, וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, כִּי אַתָּה הוּא בֹעַל הַיְשׁוּעוֹת
וּבִעַל הַנְּחִמוֹת:

On Rosh Chodesh, Yom Tov, and Chol HaMoed add:

אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיִבָּא וְיִגִיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד
וְיִזְכֵּר וְיִזְכָּר וְיִזְכָּנוּ וְיִפְקְדוּנוּ וְיִזְכְּרוּ אֲבוֹתֵינוּ וְיִזְכְּרוּ מִשִּׁיחַ בֶּן דָּוִד עַבְדְּךָ
וְיִזְכְּרוּ יְרוּשָׁלַיִם עִיר קְדוֹשֶׁה וְיִזְכְּרוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ
לְפִלִיטָה לְטוֹבָה לְחֵן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים (טוֹבִים) וּלְשָׁלוֹם בְּיוֹם:

ראש החודש הַזֶּה: Rosh Chodesh | חג המצות הַזֶּה: Pesach

חג השבועות הַזֶּה: Shavuot | חג הסוכות הַזֶּה: Sukkot

הַשְּׂמִינִי חַג הַעֲצֵרֶת הַזֶּה*: Shemini Atzeret and Simchat Torah

הַזְּכָרוֹן הַזֶּה: Rosh HaShana | הַכַּפּוּרִים הַזֶּה: Yom Kippur

וְזָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים
טוֹבִים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי
אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

Omission of <i>Retzei</i> or <i>Ya'aleh VeYavo</i>	p. 41
Omission of <i>Retzei</i> by a woman	p. 60
<i>Retzei</i> and <i>Ya'aleh VeYavo</i> at <i>Seuda Shelishit</i> on the eve of Rosh Chodesh	p. 51
<i>Ya'aleh VeYavo</i> at a Rosh Chodesh meal that ended at night	p. 51

וּבְנֵיה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמִהְרָה
בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה
בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

Answering "Amen" out loud after <i>Bonei VeRachamav Yerushalayim</i>	p. 33
Omitted <i>Retzei</i> or <i>Ya'aleh VeYavo</i> and realized in <i>Bonei Yerushalayim</i>	p. 45
Interruptions in <i>Birkat HaMazon</i> after <i>Bonei Yerushalayim</i>	p. 38

* Nusach Sefarad version: "הַשְּׂמִינִי עֲצֵרֶת הַחַג הַזֶּה"

FOURTH BERACHA (RABBINICALLY ORDAINED) -

BIRKAT HATOV VEHAMEITIV

בְּרִיךְ אֶתְּהָ יְהוָה, אֱלֹהֵינוּ מְלֶכֶךְ
הָעוֹלָם, הָאֵל, אָבִינוּ, מְלִכְנוּ,
אֲדִירָנוּ, בּוֹרְאָנוּ, גּוֹאֲלָנוּ, יוֹצְרָנוּ, קְדוֹשָׁנוּ
קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמְּלֶכֶךְ
הַטּוֹב וְהַמֵּיטִיב לְכֹל. שְׁבַכְּל יוֹם וַיּוֹם הוּא
הַיְטִיב הוּא מֵיטִיב הוּא יֵיטִיב לָנוּ. הוּא
גִּמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעֵד לַחַן
וְלַחֲסֵד וְלִרְחָמִים וְלִרְוַח. הַצֵּלָה וְהַצִּלָּחָה.
בְּרָכָה וַיְשׁוּעָה. נְחֻמָּה. פְּרִנְסָה וְכִלְכֵּלָה.
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכֹל טוֹב. וּמְכַל טוֹב
לְעוֹלָם אֵל יַחְסְרָנוּ:

Interruptions in Birkat HaMazon after "Al Yechasereinu" p. 38

CUSTOMARY ADDITIONAL REQUESTS - HARACHAMAN

הַרְחָמֵנוּ הוּא יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֵד:
הַרְחָמֵנוּ הוּא יְתַבְרַךְ בְּשָׁמַיִם וּבְאָרֶץ:
הַרְחָמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים. וַיִּתְפָּאֵר בָּנוּ לְעֵד וּלְנֶצַח
נְצָחִים. וַיְתַהַדֵּר בָּנוּ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים:
הַרְחָמֵנוּ הוּא יְפַרְנְסֵנוּ בְּכַבּוּד: הַרְחָמֵנוּ הוּא יִשְׁבֵּר עָלֵנוּ מֵעַל

צוֹאֲרָנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצָנוּ:
הֶרְחַמֵּן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלַחַן זֶה
שְׂאֵכְלָנוּ עָלָיו: הֶרְחַמֵּן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוּר
לְטוֹב וּיְבַשֵּׁר לָנוּ בְּשׁוּרוֹת טוֹבוֹת יְשׁוּעוֹת וּנְחֻמוֹת:**
הֶרְחַמֵּן הוּא יְבָרֵךְ אֶת אָבִי מוֹרֵי [בְּעַל הַבֵּית הַזֶּה] וְאֶת אִמִּי
מוֹרְתִי [בְּעַלְת הַבֵּית הַזֶּה]. אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת
כָּל אֲשֶׁר לָהֶם. (הֶרְחַמֵּן הוּא יְבָרֵךְ
When dining at one's own table: יְבָרֵךְ / וּבְעַלֵי וְזַרְעֵי וְאֶת כָּל אֲשֶׁר לִי),
אוֹתֵנוּ וְאֶת כָּל אֲשֶׁר לָנוּ. כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ אֲבִרְהָם
יִצְחָק וְיַעֲקֹב, בְּכָל. מִכָּל. כָּל. בֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה
שְׁלֵמָה. וְנֹאמֵר אָמֵן:

בְּמִרוֹם
יְלַמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת
שְׁלוֹם. וְנִשָּׂא בְּרָכָה מֵאֵת יְהוָה. וּצְדָקָה
מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא חֵן וְשִׁכְל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:**

On Shabbat add:

הֶרְחַמֵּן הוּא יִנְחִילָנוּ יוֹם שְׂכָלוּ שַׁבַּת וּמְנוּחָה לְחַיֵי הָעוֹלָמִים:

On Rosh Chodesh add:

הֶרְחַמֵּן הוּא יַחְדֵּשׁ עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה:

On Yom Tov add:

הֶרְחַמֵּן הוּא יִנְחִילָנוּ יוֹם שְׂכָלוּ טוֹב:

On Rosh HaShana add:

הֶרְחַמֵּן הוּא יַחְדֵּשׁ עֲלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלְבִרְכָה:

On Sukkot add:

הֶרְחַמֵּן הוּא יָקִים לָנוּ אֶת סֵכֶת דָּוָד הַנוֹפֶלֶת:

* Blessing recited by a guest – p. 20

** Additional “HaRachaman” for a Berit Mila – p. 24

הוא יזכנו לימות המשיח ולחיי העולם
הבא: **הִרְחַמְנוּ**

מגדיל (מגדול: On days when *Mussaf* is recited say: ישועות מלכו
ועשה חסד למשיחו לדוד ולזרעו עד עולם:

עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל
ואמרו אמן:

יראו את יהוה קדשיו כי אין מחסור ליראיו: כפירים
רשו ורעבו ודרשי יהוה לא יחסרו כל טוב: הודו
ליהוה כי טוב כי לעולם חסדו: פותח את ידך ומשביע לכל
חי רצון: ברוך הגבר אשר יבטח ביהוה והיה יהוה מבטחו:
נער הייתי גם זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש לחם:
יהוה עז לעמו יתן יהוה יברך את עמו בשלום:

Amount of wine required (when *zimmun* is made over wine) p. 63

The guest who leads the *zimmun* blesses the
host out loud, as per Gemara *Berachot* 46a and the
Shulchan Aruch 201:1 (and *Mishna Berura* *ibid.*):

יהי רצון שלא יבוש בעל הבית בעולם הזה ולא יכלם לעולם
הבא. ויצלח מאד בכל נכסיו. ויהיו נכסיו ונכסינו מצלחים
וקרובים לעיר. ואל ישלט שטן לא במעשה ידיו ולא במעשה
ידינו. ואל ינדקק לא לפניו ולא לפנינו שום דבר הרהור חטא
ועברה ועון מעתה ועד עולם:

SHEVA BERACHOT - THE SEVEN WEDDING BLESSINGS

For the Laws of Sheva Berachot

p. 101

(Under the *Chuppa*, the first *beracha* is “*Borei Peri HaGafen*”):

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִפֵּל בְּרָא לְכַבוֹדוֹ:
בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר הָאָדָם:
בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת
הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם דְּמוּת תְּבַנִּיתוֹ, וְהִתְקִין לוֹ מִמֶּנּוּ בְּנֵן
עָדִי עַד. בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הָאָדָם:
שׁוֹשׁ תְּשִׁישׁ וְתַגַּל הָעֵקֶרָה, בְּקַבּוּץ בְּנֵיהַ לְתוֹכָהּ בְּשִׂמְחָה.
בְּרוּךְ אַתָּה יְהוָה, מְשַׂמֵּחַ צִיּוֹן בְּבִנְיָהּ:
שִׂמַּח תְּשַׂמַּח רַעִים הָאֲהוּבִים, כְּשִׂמְחָךְ יִצִּירְךָ בְּגַן עֵדֶן
מִקֶּדֶם. בְּרוּךְ אַתָּה יְהוָה, מְשַׂמֵּחַ חֲתָן וְכֻלָּה:
בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּרָא שְׂשׂוֹן
וְשִׂמְחָה, חֲתָן וְכֻלָּה, גִּילָה רְנָה, דִּיצָה וְחִדּוּה, אֶהְבֵּה
וְאַחֲוָה, וְשָׁלוֹם וְרַעוּת, מֵהֲרָה יְהוָה אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי
יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַיִם, קוֹל שְׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חֲתָן
וְקוֹל כֻּלָּה, קוֹל מְצַהֲלוֹת חֲתָנִים מִחֻפָּתָם וְנִעְרִים מִמִּשְׁתָּה
נְגִינָתָם. בְּרוּךְ אַתָּה יְהוָה, מְשַׂמֵּחַ חֲתָן עִם הַכֻּלָּה:

The leader says:

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

BERACHA ME'EIN SHALOSH

After eating grains and fruit of the *Shiv'at HaMinim*
(The seven species of the Land of Israel)

ברוך אתה יהוה אלהינו מלך העולם,

After eating foods whose blessing is *Mezonot*:
על המזיזה ועל הכלכלה

After drinking wine or grape juice:
על הגפן ועל פרי הגפן

After eating grapes, figs, dates, pomegranates, or olives:
על העץ ועל פרי העץ

After eating *Mezonot* foods along with wine:
על המזיזה ועל הכלכלה ועל הגפן ועל פרי הגפן:

ועל תנובת השדה, ועל ארץ המדה טובה ורחבה שרצית
והנחלת לאבותינו, לאכל מפריה ולשבוע מטובה. רחם נא יהוה
אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן
כבודך, ועל מזבחך ועל היכלך. ובנה ירושלים עיר הקודש
במהרה בימינו. והעלנו לתוכה, ושמחנו בבנינה, ונאכל מפריה
ונשבוע מטובה ונברכה עליה בקדשה ובטהרה.

On Shabbat add: השבת הזוה: ביום

On Rosh Chodesh add: ראש החודש הזוה: ביום

On Rosh HaShana add: הזוה: ביום

On Yom Tov and Chol HaMoed add:

וְשִׂמְחָנוּ בְּיּוֹם (חַג הַסּוּכּוֹת / הַשְּׂמִינִי חַג הַעֲצָרָת /
חַג הַמִּצּוֹת / חַג הַשְּׁבֻעוֹת) הַזֶּה:

כִּי אַתָּה יְהוָה טוֹב וּמִיטִיב לְכֹל וְנוֹדֶה לְךָ עַל הָאָרֶץ וְעַל

After eating foods whose blessing is *Mezonot*:

הַמְחִיָּה בְּרוּךְ אַתָּה יְהוָה עַל הָאָרֶץ וְעַל הַמְחִיָּה (וְעַל
הַכֹּלֶכֶלֶה).

After drinking wine:

פְּרֵי הַגָּפְןִי * בְּרוּךְ אַתָּה יְהוָה עַל הָאָרֶץ וְעַל פְּרֵי הַגָּפְןִי:

After eating grapes, figs, dates, pomegranates, or olives:

הַפְּרוֹתִי ** בְּרוּךְ אַתָּה יְהוָה עַל הָאָרֶץ וְעַל הַפְּרוֹתִי:

After eating *Mezonot* foods along with wine:

הַמְחִיָּה וְעַל פְּרֵי הַגָּפְןִי * בְּרוּךְ אַתָּה יְהוָה עַל הָאָרֶץ וְעַל
הַמְחִיָּה (וְעַל הַכֹּלֶכֶלֶה) וְעַל פְּרֵי הַגָּפְןִי:

* When the wine was made from grapes grown in Israel: וְעַל פְּרֵי גִפְנֵהּ

** After eating fruit grown in Israel: וְעַל פְּרוֹתֵיהָ

BOREI NEFASHOT

After eating foods that are not grains or fruit from the *Shiv'at HaMinim*, after eating vegetables, or after drinking anything other than wine:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא נַפְשוֹת רַבּוֹת
וְחֹסְרוֹנָן עַל כָּל מַה שֶּׁבְּרֵאתָ לְחַיּוֹת בָּהֶם נֶפֶשׁ כָּל חַי. בְּרוּךְ
חַי הָעוֹלָמִים.

At a *Berit Mila*, the following passages are recited after "בְּעֵינֵי אֱלֹהִים וְאָדָם" (there is no need to hold the cup of wine while reciting these passages):

הִרְחַמְנוּ, הוּא יְבָרֶךְ אָבִי הַיְלֹד וְאִמּוֹ, וַיִּזְכּוּ לְגִדְלוֹ וּלְחֻנּוֹ
וּלְחֻכְמוֹ, מִיּוֹם הַשְּׂמִינִי וְהַלְאָה יִרְצֶה דָמוֹ, וַיְהִי יְהוּדָה
אֱלֹהָיו עִמּוֹ. אָמֵן:

הִרְחַמְנוּ, הוּא יְבָרֶךְ בְּעַל בְּרִית הַמִּילָה, אֲשֶׁר שָׁשׁ לַעֲשׂוֹת
צְדָק בְּגִילָה, וַיִּשְׁלַם פְּעָלוֹ וּמִשְׁכַּרְתּוֹ כְּפוּלָה, וַיִּתְּנֵהוּ
לְמַעַלְהָ לְמַעַלְהָ. אָמֵן:

הִרְחַמְנוּ, הוּא יְבָרֶךְ רֵךְ הַנְּמוּל לְשִׁמוּנָהּ, וַיְהִי יָדָיו וְלִבּוֹ
לְאֵל אֱמוּנָהּ, וַיִּזְכֶּה לְרְאוֹת פְּנֵי הַשְּׂכִינָה, שְׁלֹשׁ פְּעָמִים
בְּשָׁנָה. אָמֵן:

הִרְחַמְנוּ, הוּא יְבָרֶךְ הַמָּל בְּשׂוֹר הָעֶרְלָה, וּפְרַע וּמְצִץ דָּמֵי
הַמִּילָה, אִישׁ הַיָּרָא וְרֵךְ הַלֵּכֵב עֲבוּדָתוֹ פְּסוּלָה. אִם שְׁלֹשׁ
אֵלֶּה לֹא יַעֲשֶׂה לָהּ. אָמֵן:

הִרְחַמְנוּ, הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִים, בְּזִכּוֹת חַתָּן
לְמוֹלֵת דָּמִים, לְבִשָּׁר בְּשׂוֹרוֹת טוֹבוֹת וְנַחוּמִים, לְעַם
אֶחָד מְפֹרָד וּמְפֹרָד בֵּין הָעַמִּים. אָמֵן:

הִרְחַמְנוּ, הוּא יִשְׁלַח לָנוּ כַּהֵן צְדָק אֲשֶׁר לִקַּח לְעִילוּם, עַד
הַיּוֹם כְּסָאוֹ בְּשִׁמְשׁ וַיְהִלּוּם, וַיִּלֵּט פְּנָיו בְּאֲדָרְתוֹ וַיִּגְלוּם,
בְּרִיתִי הִיְתָה אִתּוֹ הַחַיִּים וְהַשְּׁלוֹם. אָמֵן:

BIRKAT HAMAZON – BLESSING AFTER THE MEAL

(Nusach Edot HaMizrach)

בְּנִגְיַת מְזֻמֹּר שִׁיר: אֱלֹהִים יְחַנְּנוּ וַיְבָרְכֵנו
יְאֵר פָּנָיו אֲתָנוּ סֵלָה: לְדַעַת בְּאֶרֶץ דְּרָבָךְ
לְמִנְצַח
בְּכָל גּוֹיִם יְשׁוּעָתְךָ: יוֹדוּךָ עַמִּים אֱלֹהִים יוֹדוּךָ עַמִּים כָּלֵם: יִשְׁמְחוּ וִירְנְנוּ
לְאֲמִים כִּי תִשְׁפֹּט עַמִּים מִיִּשׁוּר וּלְאֲמִים בְּאֶרֶץ תְּנַחֵם סֵלָה: יוֹדוּךָ עַמִּים
אֱלֹהִים יוֹדוּךָ עַמִּים כָּלֵם: אֶרֶץ נְתַנָּה יְבוֹלָה יְבָרְכֵנו אֱלֹהִים אֱלֹהֵינוּ:
יְבָרְכֵנו אֱלֹהִים וַיִּירָאוּ אֹתוֹ כָּל אֶפְסֵי אֶרֶץ:

אֵת יְהוָה בְּכָל עֵת תְּמִיד תְּהַלְתּוּ בְּפִי:
סוּף דְּבַר הַכֹּל נִשְׁמַע אֵת הָאֱלֹהִים יִרְא
אֲבִרְכָה
וְאֵת מִצּוֹתָיו שְׁמוֹר כִּי זֶה כָּל הָאֲדָם: תְּהַלַּת יְהוָה יְדַבֵּר פִּי וַיְבָרֶךְ כָּל
בֶּשֶׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֵד: וְאֲנַחְנוּ נְבָרֶךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּ
יְהוָה: וַיְדַבֵּר אֵלַי זֶה הַשְּׁלַחַן אֲשֶׁר לִפְנֵי יְהוָה:

Mayim Acharonim – Washing before Birkat HaMazon p. 21

Covering the knife for Birkat HaMazon p. 14

Leaving bread on the table for Birkat HaMazon p. 18

ZIMMUN (For laws regarding the *zimmun* - p. 27)

When a group of three or more eats together, they are obligated to recite a *zimmun*.

When ten men eat together, Hashem's name is incorporated in the *zimmun*:

The leader says: הַב לָן וְנִבְרַיְךָ לְמִלְכָא עֲלָאָה קְדִישָׁא

The others reply: שְׁמַיִם

The leader says: בְּרִשׁוֹת מְלָכָא עֲלָאָה קְדִישָׁא

(on Shabbat: וּבְרִשׁוֹת שְׁבֵת מְלֻכְתָּא

(when ten men are present: וּבְרִשׁוֹתְכֶם, נִבְרַיְךָ (אֱלֹהֵינוּ

(שְׁהַשְׁמָחָה בְּמַעוֹנוֹ שְׁאֲכָלְנוּ מִשְׁלוֹ.

The others reply: (when ten men are present: בְּרוּךְ (אֱלֹהֵינוּ

(at a wedding meal: שְׁהַשְׁמָחָה בְּמַעוֹנוֹ)

שְׁאֲכָלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חַיֵּינוּ.

The leader repeats: (when ten men are present: בְּרוּךְ (אֱלֹהֵינוּ

(at a wedding meal: שְׁהַשְׁמָחָה בְּמַעוֹנוֹ)

שְׁאֲכָלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חַיֵּינוּ.

Zimmun with wine

p. 27

Amount of wine required

(when *zimmun* is made over wine)

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BIRKAT HAMAZON

FIRST BERACHA – BIRKAT HAZAN

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הָאֵל הַזֶּה אֹתָנוּ
וְאֵת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד בְּרוּחַ
וּבְרַחֲמִים רַבִּים. נִתֵּן לָחֶם לְכָל-בָּשָׂר. כִּי
לְעוֹלָם חֶסְדֶּךָ: וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חֶסֶר
לָנוּ וְאֵל יַחְסֹר לָנוּ מִזֶּה תִּמְיֵד לְעוֹלָם וָעֵד.
כִּי הוּא אֵל זֶן וּמִפְרִיָס לְכָל וּשְׁלַחְנוּ עֲרוּף
לְכָל וְהִתְקִין מַחִיָּה וּמִזֶּזֶן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר
בָּרָא בְרַחֲמָיו וּבִרְוֵב חֶסְדֶּךָ כְּאָמֹר: פּוֹתַח
אֶת-יַדְךָ, וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן: בְּרוּךְ אַתָּה
יְהוָה, הַזֶּה אֵת הַכֹּל:

Uncertainty as to whether *Birkat HaMazon*
was recited (for men)

p. 35

Uncertainty as to whether *Birkat HaMazon*
was recited (for women)

p. 59

Interruptions in *Birkat HaMazon*

p. 38

SECOND BERACHA – BIRKAT HA'ARETZ

נוֹדָה לְיְהוָה אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ
לְאֲבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה
וְרַחֲבָה, בְּרִית וְתוֹרָה, חַיִּים וּמְזוּן. עַל
שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית
עַבְדִּים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ,
וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֵּי רְצוֹנְךָ
שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים וּמְזוּן שֶׁאַתָּה זָן
וּמְפָרְנֵס אוֹתָנוּ:

On Chanukah and Purim add:

וְעַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלְאוֹת
וְעַל הַנְּחֻמּוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזְמַן הַזֶּה:

On Chanukah add:

בַּיָּמִים מִתְּתִיָּה בֶן יוֹחָנָן כִּהְיוּ גְדוֹל חֲשׂוֹנָאֵי וּבְנָיו, כִּשְׁעֲמֵדָה מְלָכוֹת יוֹן
הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְשַׁכַּחַם תּוֹרַתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ.
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּיּוֹת עֲמַדְתָּ לָהֶם בְּעַת צָרָתָם, רַבַּת אֶת רִיבָם, דָּנַתָּ
אֶת דֵּינָם, נִקְמַתָּ אֶת נִקְמָתָם, מְסַרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד
מְעֻשִׁים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְטַמְאִים בְּיַד טְהוּרִים, וְזוּדִים בְּיַד עוֹסְקֵי
תּוֹרַתְךָ. לָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶיךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחֲרַיְכֶם כָּךְ בָּאוּ בְּנֵיךָ לְדַבְרֵי בֵּיתְךָ
וּפְנּוּ אֶת-הַיִּכְלָךְ. וְטָהְרוּ אֶת-מִקְדְּשֶׁךָ. וְהִדְלִיקוּ נְרוֹת בַּחֲצֵרוֹת קִדְשֶׁךָ.
וּקְבְּעוּ שְׂמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוּ בְּהַלֵּל וּבְהוֹדִיאָה. וְעָשִׂיתָ עִמָּהֶם נְסִים
וּנְפִלְאוֹת, וְנוֹדָה לְשִׁמְךָ הַגְּדוֹל, סְלָה:

On Purim add:

בימי מרדכי ואסתר בשושן הבירה, כשעמד עליהם המן הרשע, בקש להשמיד להרוג ולאבד את כל היהודים מנער ועד זקן טף ונשים ביום אחד בשלשה עשר לחדש שנים עשר הוא חדש אדר ושללם לבזו. ואתה ברחמיך הרבים הפרת את עצתו, וקלקלת את מחשבתו, והשבות לו גמולו בראשו. ותלו אותו ואת בניו על העץ, ועשית עמם נסים ונפלאות, ונודה לשמך הגדול, סלה:

Omission of *Al HaNissim*

p. 41

ועל
הכל יהוה אלהינו אנחנו מודים לך
ומברכים את שמך כאמור ואכלת
ושבעת. וברכת את-יהוה אלהיך על-הארץ
הטובה אשר נתן-לך: ברוך אתה יהוה, על
הארץ ועל המזון:

THIRD BERACHA - BIRKAT YERUSHALAYIM

רחם
יהוה אלהינו עלינו, ועל ישראל
עמך, ועל ירושלים עירך, ועל הר
ציון משכן כבודך, ועל היכלך, ועל מעונך,
ועל דבירך, ועל הבית הגדול והקדוש שנקרא
שמך עליו. אבינו, רענו, זוננו, פרנסנו, כלכלנו,
הרויחנו, הרוח לנו מהרה מכל-צרותינו. ונא
אל תצריכנו יהוה אלהינו לידי מתנות בשר

וְדָם, וְלֹא לַיַּדַּי הַלּוֹאֲתָם, אֶלֶּא לַיַּדְךָ הַמְּלֵאָה
וְהַרְחֵבָהּ, הַעֲשִׂירָה וְהַפְּתוּחָהּ. יְהִי רְצוֹן שְׁלֵא
נִבּוֹשׁ בְּעוֹלָם הַזֶּה, וְלֹא נִכְלָם לְעוֹלָם הַבָּא.
וּמְלָכוֹת בֵּית דָּוִד מְשִׁיחֶךָ תַּחֲזִירָנָה לְמְקוֹמָהּ
בְּמַהֲרָה בְּיָמֵינוּ:

On Shabbat add:

רָצָה וְהַחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת
הַגְּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם גְּדוֹל וְקְדוֹשׁ הוּא מִלְּפָנֶיךָ, נְשֻׁבוֹת בּוֹ וְנִנְחָה
בּוֹ וְנִתְעַנֵּג בּוֹ כְּמִצְוֹת חֻקֵי רְצוֹנְךָ, וְאֵל תְּהִי צָרָה וַיְגוֹן בְּיוֹם מְנוּחַתֵּנוּ,
וְהִרְאֵנוּ בְּנִחְמַת צִיּוֹן בְּמַהֲרָה בְּיָמֵינוּ, כִּי אַתָּה הוּא בְּעַל הַנִּחְמוֹת. וְהִגַּם
שְׂאֵכְלֵנוּ וְשִׁתֵּינוּ, חֲרַבֵּן בִּיתְךָ הַגְּדוֹל וְהַקְּדוֹשׁ לֹא שִׁכְחָנוּ. אֵל תִּשְׁכַּחֲנוּ
לְנִצָּח וְאֵל תִּזְנַחֲנוּ לְעַד, כִּי אֵל מֶלֶךְ גְּדוֹל וְקְדוֹשׁ אַתָּה:

On Rosh Chodesh, Yom Tov, and Chol HaMoed add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיְבֹא וַיְגִיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד
וַיִּזְכֵּר זְכוּרֵינוּ וְזָכְרוֹן אֲבוֹתֵינוּ. זָכְרוֹן יְרוּשָׁלַיִם עִירְךָ, וְזָכְרוֹן מְשִׁיחַ בֶּן
דָּוִד עַבְדְּךָ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה, לְחַן
לְחֶסֶד וּלְרַחֲמִים, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּיוֹם:

ראש החודש הזה: Rosh Chodesh:

חג המצות הזה ביום (טוב on Yom Tov) מקרא קדש הזה: Pesach:

חג השבעות הזה ביום טוב מקרא קדש הזה: Shavuot:

חג הסוכות הזה ביום (טוב on Yom Tov) מקרא קדש הזה: Sukkot:

שמעני חג העצרת הזה ביום טוב מקרא קדש הזה: Shemini Atzeret:

הזכרון הזה ביום טוב מקרא קדש הזה: Rosh HaShana:

לְרַחֵם בּוֹ עֲלֵינוּ וְלַהּוֹשִׁיעֵנוּ. זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקַדְנוּ
בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים, בְּדַבְּרֵי יְשׁוּעָה וּרְחֻמִּים. חוּס
וְחַנּוּן וְחַמּוּל וְרַחֵם עֲלֵינוּ. וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אַתָּה:

Omission of <i>Retzei</i> or <i>Ya'aleh VeYavo</i>	p. 41
Omission of <i>Retzei</i> by a woman	p. 60
<i>Retzei</i> and <i>Ya'aleh VeYavo</i> at <i>Seuda Shelishit</i> on the eve of Rosh Chodesh	p. 51
<i>Ya'aleh VeYavo</i> at a Rosh Chodesh meal that ended at night	p. 51

וְתַבְנֶה יְרוּשָׁלַיִם עִירָךְ בְּמִהְרָה בְיָמֵינוּ: בְּרוּךְ
אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם. אָמֵן:

Answering “Amen” out loud after <i>Bonei Yerushalayim</i>	p. 33
Omission of <i>Retzei</i> or <i>Ya'aleh VeYavo</i> and realized in <i>Bonei Yerushalayim</i>	p. 45
Interruptions in <i>Birkat HaMazon</i> after <i>Bonei Yerushalayim</i>	p. 38

FOURTH BERACHA (RABBINICALLY ORDAINED) -

BIRKAT HATOV VEHAMEITIV

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, לְעַד הָאֵל אָבִינוּ,
מְלַכְנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, קְדוֹשֵׁנוּ,
קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ, רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ
הַטּוֹב וְהַמֵּיטִיב לְכָל, שְׂבַכָּל-יוֹם וְיוֹם הוּא
הַיְטִיב לָנוּ, הוּא מֵיטִיב לָנוּ, הוּא יֵיטִיב לָנוּ.
הוּא גְמָלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד חַן
וְחֶסֶד וְרַחֲמִים וְרִיחַ וְהַצְלָה וְכָל-טוֹב:

CUSTOMARY ADDITIONAL REQUESTS – HARACHAMAN

הַרְחָמֵנוּ הוא יִשְׁתַּבַּח עַל כְּסֵא כְבוֹדוֹ: הַרְחָמֵנוּ הוא יִשְׁתַּבַּח בְּשֵׁמִים וּבְאָרְץ: הַרְחָמֵנוּ הוא יִשְׁתַּבַּח בְּנוֹ לְדוֹר דּוֹרִים: הַרְחָמֵנוּ הוא קָרַן לְעַמּוֹ יְרִים: הַרְחָמֵנוּ הוא יִתְפָּאֵר בְּנוֹ לְנֶצַח נְצָחִים: הַרְחָמֵנוּ הוא יִפְרֹגְנוּ בְּכַבּוֹד וְלֹא בְּבוּזֵי בְהִתֵּר וְלֹא בְּאִסּוּר בְּנַחַת וְלֹא בְּצַעַר: הַרְחָמֵנוּ הוא יִתֵּן שְׁלוֹם בֵּינֵינוּ: הַרְחָמֵנוּ הוא יִשְׁלַח בְּרָכָה רוּחָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יְדֵינוּ: הַרְחָמֵנוּ הוא יִצְלִיחַ אֶת דְּרָכֵינוּ: הַרְחָמֵנוּ הוא יִשְׁבּוֹר עוֹל גְּלוּת מְהֵרָה מֵעַל צְוֹאֲרֵנוּ: הַרְחָמֵנוּ הוא יוֹלִיכֵנוּ מִהֶרָה קוֹמְמִיּוֹת לְאַרְצֵנוּ: הַרְחָמֵנוּ הוא יִרְפָּאֵנוּ רְפוּאָה שְׁלֵמָה רְפוּאָת הַנְּפֶשׁ וּרְפוּאָת הַגּוּף: הַרְחָמֵנוּ הוא יִפְתַּח לָנוּ אֶת יְדוֹ הַרְחָבָה: הַרְחָמֵנוּ הוא יִבְרַךְ כָּל אֶחָד וְאֶחָד מִמֶּנּוּ בְּשֵׁמוֹ הַגְּדוֹל כְּמוֹ שֶׁנִּתְבָּרַךְ אֲבוֹתֵינוּ אֲבָרָהִם יִצְחָק וַיַּעֲקֹב בְּכָל מְכַל כָּל. כֵּן יִבְרַךְ אוֹתָנוּ יַחַד בְּרָכָה שְׁלֵמָה. וְכֵן יִהְיֶה רְצוֹן וְנֹאמֵר אָמֵן: הַרְחָמֵנוּ הוא יִפְרוֹשׁ עֲלֵינוּ סֶכֶת שְׁלוֹמוֹ:

On Shabbat add:

הַרְחָמֵנוּ הוא יִנְחִילֵנוּ עוֹלָם שְׁכָלוֹ שֶׁבֵּית שְׁבַת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

On Rosh Chodesh add:

הַרְחָמֵנוּ הוא יִחַדֵּשׁ עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה:

On Rosh HaShana add:

הַרְחָמֵנוּ הוא יִחַדֵּשׁ עֲלֵינוּ אֶת הַשָּׁנָה הַזֶּה לְטוֹבָה וְלִבְרָכָה:

On Sukkot add:

הַרְחֵמֵנוּ הוּא יִזְכְּנוּ לַיִּשָּׁב בְּסֶכֶת עוֹרוֹ שֶׁל לֵוִיתָן: הַרְחֵמֵנוּ הוּא יִשְׁפִיעַ
עָלֵינוּ שְׁפַע קְדוּשָׁה וְטַהֲרָה מִשְׁבַּעַה אוֹשְׁפִיזִין עֵילָאִין קְדִישִׁין.
יְכוּתֵם תִּהְיֶה מִגֵּן וְצַנָּה עָלֵינוּ:

On Pesach, Shavuot, Sukkot and Shemini Atzeret add:
הַרְחֵמֵנוּ הוּא יִגְיַעֲנוּ לְמוֹעֲדִים אַחֲרֵים הַבָּאִים לְקִרְאָתֵנוּ לְשָׁלוֹם:

On Yom Tov add:

הַרְחֵמֵנוּ הוּא יִנְחִילֵנוּ לְיוֹם שְׂפָלוֹ טוֹב:

הַרְחֵמֵנוּ הוּא יִטַע תּוֹרָתוֹ וְאֶהְבֵּתוֹ בְּלִבֵּנוּ וְתִהְיֶה
יְרֵאָתוֹ עַל פְּנֵינוּ לְבִלְתִּי נַחֲטָא. וְיִהְיֶה כָּל-
מַעֲשֵׂינוּ לְשֵׁם שְׁמַיִם:

Blessing by the guest:

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת הַשְּׁלַחַן הַזֶּה שְׂאֵבְלָנוּ עָלָיו, וְיִסְדֵּר בּוֹ כָּל-מַעֲדָנֵי
עוֹלָם, וְיִהְיֶה כְּשִׁלְחָנוּ שֶׁל אַבְרָהָם אָבִינוּ עָלָיו הַשְּׁלוֹם, כָּל-רַעֲב מִמֶּנּוּ
יֵאָכֵל, וְכָל-צָמָא מִמֶּנּוּ יִשְׁתֶּה. וְאֵל יַחֲסֵר מִמֶּנּוּ כָּל-טוֹב לְעַד וְלַעוֹלָמֵי
עוֹלָמִים: הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת בַּעַל הַבַּיִת הַזֶּה וּבַעַל הַסְּעֵדָה הַזֹּאת,
הוּא וּבְנָיו וְאִשְׁתּוֹ וְכָל-אֲשֶׁר לוֹ, בְּבָנִים שִׂיחָיו, וּבְנִכְסִים שִׂירְבּוֹ. בְּרַךְ יְהוָה
חִילוֹ וּפְעַל יְדָיו תִּרְצָה. וְיִהְיֶה נִכְסָיו וּנְכַסְיָנוּ מְצֻלָּחִים וּקְרוּבִים לְעִיר, וְאֵל
יִזְדַּקֵּק לְפָנָיו וְלֹא לְפָנֵינוּ שׁוֹם דְּבַר חֲטָא וְהִרְהוֹר עֵז, שֶׁשׁ וְשִׁמְח כָּל-
הַיָּמִים בְּעֶשֶׂר וּכְבוֹד מַעֲתָה וְעַד עוֹלָם, לֹא יִבוֹשׁ בְּעוֹלָם הַזֶּה וְלֹא יִכְלֵם
לְעוֹלָם הַבָּא, אָמֵן בֵּן יְהִי רַצוֹן:

At a Berit Mila:

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת בַּעַל הַבַּיִת הַזֶּה אָבִי הַבֵּן, הוּא וְאִשְׁתּוֹ הַיּוֹלְדָת
מַעֲתָה וְעַד עוֹלָם: הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת הַיֶּלֶד הַנוֹלָד, וְכַשֵּׁם שֶׁזִּכְּהוּ
הַקְּדוֹשׁ-בְּרוּךְ-הוּא לְמִלָּה, כִּי יִזְכְּהוּ לְפָנֵי תַּלְמוּד וְלַחֲפָה, וְלַמְצוֹת
וְלַמַּעֲשִׂים טוֹבִים, וְכֵן יְהִי רַצוֹן וְנֹאמַר אָמֵן: הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת מַעֲלַת
הַסְּנֵדֵק וְהַמּוֹהֵל וְשָׂאֵר הַמַּשְׁתַּדְּלִים בַּמְצוּחַ, הֵם וְכָל-אֲשֶׁר לָהֶם:

At a Wedding Meal or a Sheva Berachot celebration:

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת הַחֵתָן וְהַכֵּלָה בְּבָנִים זְכוּרִים לְעִבּוּדְתוֹ יִתְבָּרַךְ:
הַרְחַמֵּן הוּא יְבָרֵךְ אֶת כָּל-הַמְסֻבִּים בְּשִׁלְחַן הַנְּדָה, וַיִּתֵּן לָנוּ הַקָּדוֹשׁ-בְּרוּךְ-
הוּא מִשְׁאֲלוֹת לִבְנוֹ לְטוֹבָה:

הוא יחיינו ויזכנו ויקרבנו לימות המשיח
ולבנין בית המקדש ולחיי העולם הבא. **הַרְחַמֵּן**

מַגְדִּיל (בחג ובשבת: מַגְדוֹל) יְשׁוּעוֹת מַלְכוּ. וְעֲשֵׂה-חֶסֶד לְמַשִּׁיחוֹ
לְדוֹד וּלְזֶרְעוֹ עַד-עוֹלָם: כְּפִירִים רָשׁוּ וְרַעֲבוּ. וְדַרְשֵׁי יְהוָה לֹא-
יִחְסְרוּ כָל-טוֹב: נַעַר הָיִיתִי גַם-זִקְנָתִי וְלֹא-רָאִיתִי צָדִיק נֶעְזֵב.
וְזָרְעוֹ מְבַקֵּשׁ-לֶחֶם: כָּל-הַיּוֹם חוֹנֵן וּמְלֹוֹה. וְזָרְעוֹ לְבִרְכָה: מֵה
שָׂאֲכַלְנוּ יְהִיָּה לְשִׁבְעָה. וּמֵה שִׁשְׁתֵּינוּ יְהִיָּה לְרִפּוּאָה. וּמֵה
שֶׁהוֹתַרְנוּ יְהִיָּה לְבִרְכָה כְּדַכְתִּיב וַיִּתֵּן לְפָנֵיהֶם וַיֹּאכְלוּ וַיּוֹתְרוּ
כְּדַבֵּר יְהוָה: בְּרוּכִים אַתֶּם לִיהוָה. עֲשֵׂה שָׁמַיִם וָאָרֶץ: בְּרוּךְ
הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה. וְהָיָה יְהוָה מִבְּטַחוֹ: יְהוָה עוֹ לְעַמּוֹ
יִתֵּן. יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

עוֹשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל-עַמּוֹ יִשְׂרָאֵל וְאַמְרוּ אָמֵן:

Amount of wine required (when zimmun is made over wine) p. 63

Zemirot



What is the Significance of Singing *Zemirot* on Shabbat?

In *Tanach*, singing and playing music are quite meaningful. *Benei Yisrael* sing to God after the splitting of the Red Sea, and we find great figures expressing their gratitude to God through song, including Chana, Devora, and David. The book of *Tehillim* (33:3) also teaches us the value of singing praise to God: “Sing Him a new song, play well and with heartfelt emotion.”

When King Shaul is plagued with an evil spirit, it is suggested that he hire a man who can play a string instrument (*Shemuel* I 16:16). David is then introduced as the “son of Yishai from Bethlehem, who knows how to play.” Music and song were not only understood to be a means of thanking God, but also a tool to help one achieve a level of prophecy. The prophet Elisha thus asked for a musician to help him attain prophecy: “Now, bring me one who plays’ – and as the player played, the hand of God was upon him” (*Melachim* II 3:15).

The **Rambam** emphasized this point in *Hilchot Yesodei HaTorah* (7:4): “Prophecy cannot come upon a person who is in a state of sadness or indolence; it only descends upon one who experiences happiness. Therefore, young prophets are found bearing a lyre, a drum, a flute and a violin; [this is the way] they seek prophecy.”

Why is song so important?

The *Meshech Chochma* (*Parashat Bo*) explains that while learning Torah is the divine service of the mind, the other *mitzvot* comprise the divine service of the heart. We are required to worship God with both our minds and our hearts, and the power of music assists us in doing so with our hearts. The integration of Torah study with music is also mentioned in *Megilla 32a*: “Of one who reads [*Tanach*] without a tune and of one who studies [the Oral Law] without a song, it is said, ‘And I too have given them laws that are not good.’” *Tosafot* explain that this is because a tune helps one remember what he has learned, but it seems that a deeper connection between Torah and music is implied here – the connection between the **heart** and **mind**.

This connection can help one achieve a higher level of *avodat Hashem*, with music serving as an important tool for relating to God. It is not surprising that this is emphasized in the world of Chassidut. However, it is interesting to note the words of the **Vilna Gaon**, quoted by his pupil **R. Yisrael of Shklov** (in his preface to *Pe’at HaShulchan*): “The wisdom of music is greatly glorified. He [the Vilna Gaon] would say... that most of the underlying reasons behind the Torah and the secret of the Levites’ song... cannot be known without music.”

Singing on Shabbat

Singing on Shabbat is especially significant, as the **Or Zaru'a** (Part II, Shabbat, sec. 42) states in his explanation of the additional psalms recited in the *Pesukei DeZimra* of Shabbat. The *Or Zaru'a* asserts, based on a *midrash*, that God charged the Jewish People with singing on Shabbat, rather than the angels, because the angels' six wings correspond to the six weekdays. When the angels asked God to give them an additional wing so they could sing before Him on Shabbat, He responded, "I have one wing on earth that sings before Me on this day... as it is written, 'You have chosen God today' – on this special day of Shabbat – 'And God has chosen you' – over His angels." Variations of this idea can also be found in other *Rishonim* and *Acharonim*.

What makes singing on Shabbat so special?

The simplest explanation may be that just as one honors Shabbat by wearing clean clothing and preparing a beautifully set table, one should honor Shabbat with song. In other words, it is the honor of Shabbat that makes song so appropriate.

The **Maharal** (*Netzach Yisrael* 19) provides an additional explanation: "A song for the day of Shabbat' – one should sing and praise in a wholesome manner... for song connotes

completion and wholesomeness, and Shabbat is the epitome of completion and wholesomeness...”

According to the Maharal, both Shabbat and song signify wholesomeness in *avodat Hashem*, and they are therefore connected. Perhaps it is the holiness of Shabbat that allows us to attain a special closeness to Hashem through song.

Thus, singing on Shabbat has a dual objective: to honor Shabbat and to enhance our closeness to God.

The achievement of this goal demands that an effort be made by each family member to turn the Shabbat meal into a meal of *kedusha* – through meaningful **singing**, through the sharing of words of **Torah**, and through table discussions relating to **sanctity** and **spirituality**. These elements can transform the Shabbat meal into a means for attaining new heights of holiness.

At each meal on Shabbat, we allow the light of Shabbat to seep in deeper. At each meal, we should therefore strive to sing with even greater fervor.

Chazal decreed that it is forbidden to play musical instruments on Shabbat, as they were concerned that one might come to fix a broken string. At first glance, one might think that this would limit musical expression on Shabbat. However, since Shabbat affects our inner soul, as we use it to connect to Hashem, the **singing** we do

on Shabbat should really be something that comes from **within**, and this demands greater effort. Singing on Shabbat should spring from the depths of one's heart, without the enhancement of external instruments, and this should hopefully enable a person to achieve higher levels of *kedusha*.

May One Say God's Name While Singing *Zemirot*?

The *mishna* in *Berachot* 54a states:

It was established that a person should greet his friend with the Name [of God], as it is written, "And behold, Boaz was coming from Bethlehem, and he said to the reapers, 'God be with you,' and they said to him, 'God bless you'" (Ruth 2:4), and it says, "God be with you, man of war" (*Shofetim* 6:12).

Rashi explains: "A person should greet his friend with the Name – this refers to the name of God. We do not say that this is disrespectful to the name of God; rather, it shows respect toward fellow human beings, emphasizing that they are worthy of God's name." This teaches us that it is not disrespectful to mention God's name when it adds meaning and significance to one's statement.

The **Rambam** rules accordingly (*Hilchos Shevu'ot* 12:11):

Therefore, if he accidentally said God's name in vain, he should immediately say His praise so that it is not in vain. How so? If

he said “God,” he should add, “Blessed be He forever after” or “He who is great and most glorified” and so on, so that it will not be in vain.

We see that if one says God’s name in the context of glorification, it is not considered to be in vain. It should be noted that this applies outside of the context of a *beracha*. However, when saying a *beracha*, one may not say God’s name unless he is required to recite the *beracha*. When there is a doubt regarding the obligation to recite a *beracha*, we are lenient regarding the *beracha* and do not recite it.

A ruling of the Rema seems to contradict this approach. The Rema (O.C. 188:7) discusses the case of a person who forgot to mention *Ya’aleh VeYavo* in *Birkat HaMazon* on Rosh Chodesh. In such a case, *Birkat HaMazon* is not repeated, but should *Ya’aleh VeYavo* be inserted in the *HaRachaman* section? The Rema rules that while we add *Al HaNissim* in the *HaRachaman* section if it was mistakenly omitted, *Ya’aleh VeYavo* is not added, since “God’s name is mentioned in *Ya’aleh VeYavo*, and one may not say it in vain.”

This is puzzling, since *Ya’aleh VeYavo* is not a *beracha*, but rather a prayer that glorifies God’s name. The ***Magen Avraham*** (11) raises this question: “This is difficult, given that we say prayers all day that mention God’s name. Why

then are we specifically stringent with saying a *beracha* in vain?”

The *Bi'ur Halacha* (s.v. *ve'ein*) quotes the *Shelah* (in *Bigdei Yesha*), who states that if a person recites something with the mistaken intention of fulfilling an obligation, it is considered like a *beracha* recited in vain, even if it is not actually a *beracha*. For this reason, *Ya'aleh VeYavo* is not added in the *HaRachaman* section according to the Rema. However, if a statement is made as praise or plea, it is permissible to use God's name.

In light of this, we may conclude that it is permissible to use God's name when singing *Zemirot* on Shabbat (and this is indeed the ruling of the *Or LeTzion* II 14:35). It is clear that the authors, who themselves were great authorities, meant for us to say God's name, as it is built into the structure and rhyme scheme of many of the songs.

It is important to emphasize that the utterance of God's name should not be taken lightly, and one should ensure that he sings with proper intent, so that God's name is uttered only in praise. Indeed, it is preferable to mention God's name while singing, as this is a better way to glorify Him. This is apparent from *Arachin* 11a, where the Gemara explains that “serving God by His name” is a reference to the song over the sacrifices. Thus, singing with God's

name is a form of divine service. Ideally, we should sing the *Zemirot* with proper attention so that we can sing them with God's name. However, a person who feels that he is singing lightheartedly without proper focus on the singing should sing without God's name and say "Hashem" instead.

In conclusion, God's name can be mentioned in *Zemirot*, and it is preferable to do so, but one must make an effort to state God's name with thought and sincerity. If there is a time when a person is not fully focused, as may occur with a repeated chorus, one should not say God's name.

May One Sing Verses?

The Gemara in *Sanhedrin* 101a states that when a person recites a verse from *Shir HaShirim* as a song, it causes "the Torah to wear sackcloth and stand before God, saying: Lord of the Universe, your sons have made me a fiddle for jesters."

According to this, singing songs that contain verses would appear to be problematic. Accordingly, the *Mishna Berura* (560:14) writes that verses may not be sung outside the context of the synagogue on holidays or Shabbat, and even then, the only ones sung should be specific verses that it has become customary to sing.

However, **R. Moshe Feinstein** writes in Responsa *Iggerot Moshe* (Y.D. II 142) that the prohibition to sing verses applies only to frivolous singing, but when the intention is to praise God, it is permissible. Based on this ruling, it seems that if the singing is motivated by proper intentions, there is nothing wrong with singing verses. Indeed, if one reads the Gemara carefully, one will note that the problem is making the verse into “a song of jesters.” This is also implied by Rashi, and Responsa *Lehorot Natan* IV 45 also writes to this effect.

This is an additional reason to sing with *kavana*, appropriate intentions, and not frivolously. A song sung with *kavana* adds to the atmosphere of holiness and service of God, which is clearly preferable to causing the Torah to don sackcloth as a result of misuse. An additional reason for leniency regarding the singing of verses in our day is that Jewish music provides important exposure to Jewish, rather than foreign, culture.

In conclusion, singing songs with *pesukim* is permissible, but one should try to have appropriate *kavana*, and the song should not be sung frivolously or even simply as a nice tune.

Friday Night



Lighting Shabbat Candles

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת:

After lighting candles, the following prayer is recited:

יהי רצון מלפניך, יי אלהי אלהי ישראל, שתחונן אותי (ואת בעלי) ואת כל קרובי ותתן לנו ולכל ישראל חיים טובים וארוכים, ותזכרנו בזכרון טובה וברכה, ותפקדנו בפקדת ישועה ורחמים, ותשפן שכנינתך בינינו, תכנו לגדל בנים ויבני בנים חכמים ויבונים אהבי יי יראי אלהים אנשי אמת זרע קדש, בני דבקים, ומאירים את העולם בתורה ובמעשים טובים ובכל מלאכת עבודת הבורא, אנא, שמע את תחנותי בזכות שרה ורבקה רחל ולאה אמותינו, והאר נרנו שלא יכבה לעולם ועד, והאר פניך ונשעה, אמן.

It should be Your desire, Hashem my Lord, Lord of Israel, that You should be gracious to me (and my husband) and all my relatives, and grant us and all of Israel a good and long life, and remember us in goodness and blessing, and charge us with salvation and mercy, and rest Your *Shechina* among us, and merit us to raise children and grandchildren who are wise and prudent, who love Hashem, fear God, people of truth, holy seed, who cleave to God and light up the world with Torah and good deeds, taking part in all worship of the Creator. Please, hear my prayer in the merit of Sarah, Rivka, Rachel and Leah, our mothers, and light our candle that it may not go out forever, and shine Your face so that we may be redeemed, *Amen*.

Three explanations are given for lighting Shabbat candles: **Rashi** (*Shabbat* 25b, s.v. *chova*) states that the reason is *kevod Shabbat* (honoring Shabbat). **Tosafot** (*ibid.*, s.v. *hadlakat*) write that the reason is *oneg Shabbat* (pleasure on Shabbat), since eating in a well lit place is more pleasant and enjoyable. The simple understanding of the Gemara is that candles are lit to encourage *shalom bayit* (harmony in the home), so that a person should not stumble around because of the dark, and

a more peaceful atmosphere can thereby be established in the home.

Why does a woman traditionally light the candles?

From a halachic perspective, men and women are equally obligated in candlelighting. Nonetheless, it is customary for women to light the Shabbat candles for several reasons:

1. Women, who generally spend more time in the home, are the ones who lay the foundations necessary for *shalom bayit*. (Rambam, *Hilchot Shabbat* 5:2 and end of *Hilchot Chanukka*).
2. One of our objectives in performing the commandments is to repair the spiritual damage done to the world by sins, particularly the sin of Adam and Chava. By lighting candles a woman adds a spiritual light into the world, and through this she atones for the darkness that Chava brought into it (*Tanchuma* 58).
3. The woman lights the candle of Hashem, thereby connecting the *Shechina* to herself, her husband, and the entire family. Additionally, as Queen of the Home, a woman's role is to nurture the members of her household and to light their way, just as the *Shechina* lights the souls of *Am Yisrael* (*Tikkunei Zohar* 16; *Zohar on Bereshit* 48).

Prayer at candle lighting

Since lighting candles creates such a special sanctity, this is an appropriate time to pray that one's children should follow the path of Torah and *mitzvot*.

Birkat HaBanim

”וַיֵּרָא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף... וַיֹּאמֶר קַח־סָא אֵלַי וְאֶבְרַכֶם...” (בראשית מ”ח, ח-ט).

“And Yisrael saw Yosef’s sons... and he said, ‘Please take them to me and I will bless them...’” (*Bereishit* 48:8-9).

It is customary in many communities for a father to bless his children every Friday night, just as Yaakov blessed Ephraim and Menasheh. The custom is to recite *Birkat Kohanim* (the Priestly Blessing). This seems like a strange choice, for the Gemara in *Ketubbot* 24b states that it is forbidden for a non-Kohen to “lift his hands” (a reference to *Birkat Kohanim*), and placing one’s hands on the head of one’s child appears similar to the manner in which the *Kohanim* give their blessing. This question is raised by the *Torah Temima* (*Bamidbar, Naso*, 131), who adds that when the Vilna Gaon blessed the *Noda BiYehuda* at his wedding, he only put one hand on his head, presumably because of this problem.

However, based on the Gemara in *Shabbat* 118b and Tosafot there (s.v. *ilu*), some *Acharonim* write that it is nonetheless permissible for a father to bless his child in the traditional manner. Many reasons are suggested for this. Among them is the fact that the father does not raise his hands in the same way that the *Kohanim* do (*Bach* 128) and that

no *beracha* is recited over this blessing (*Magen Avraham* 128:1). This would seem to be sufficient basis to permit the common custom for a father to bless his children with *Birkat Kohanim*, for a rabbi to bless his students, and so forth (*Responsa Yechaveh Da'at* 5:14). In light of the above concern, however, some bless their children with only one hand. (For a fuller discussion of this topic, after Shabbat you may read my article in *Daf Keshet*, Yeshivat Har Etzion, 579. <http://etzion.org.il/dk/1to899/579daf.htm#Heading4>)

For a boy:

יְשִׁמְךָ אֱלֹהִים בְּאִפְרַיִם וּכְמִנְשָׁה:

For a girl:

יְשִׁימְךָ אֱלֹהִים בְּשָׂרָה רַבָּקָה רַחֵל וְלֵאָה:

The following is added:

בְּרַכְּךָ יְהוָה וַיִּשְׁמְרְךָ:

יְאֹר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ:

יִשְׂאֵא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם:

Shalom Aleichem

The Gemara in *Shabbat* 119b states: "It was taught by the *tanna* R. Yossi son of Yehuda: Two ministering angels accompany a person on Friday night on his way home from the synagogue, one good and one evil. When he arrives at home and finds a lit candle, set table, and made bed, the good angel says, 'May you have another Shabbat like this one,' and the evil angel is forced to answer 'Amen' against his will. If he does not [find the house in this state], the evil angel says, 'May you have another Shabbat like this one,' and the good angel is forced to answer 'Amen' against his will."

The liturgical poem '*Shalom Aleichem*,' which addresses the angels who visit our homes, was written in light of this *midrash*. The custom to sing this poem on Friday night spread from Kabbalistic circles several hundred years ago. Some repeat each verse three times (most Ashkenazim), and some recite each verse only once (most Sephardim).

The **Vilna Gaon** (as quoted by his student, R. Chaim of Volozhin, in *Keter Rosh* 93, as well as in the end of *Ma'aseh Rav*), was opposed to reciting the stanza "*Barechuni LeShalom, Mal'achei HaShalom*," "Bless me with peace, angels of peace," because the Gemara says that one may not pray to or through angels, but rather must only pray directly to God. Nevertheless, many do say "*Barechuni LeShalom*," and the justification generally offered is that the intention here is not to pray to the angels asking for their blessing, but instead that the angels bring our blessings before God. (There are some who claim that even the Vilna Gaon's general objection did not apply to this verse – see the footnotes in the *Siddur HaGra*).

The final stanza, "*Tzetechem LeShalom*," "May you leave in peace," does not imply that we are asking the angels to leave, but rather that whenever they leave it should be in peace. (See *Machatzit HaShekel* 262. The *Chida's* version of this stanza, cited in *Machazik Beracha* 262, makes this explicit – "*BeTzetechem LeShalom*," "When you depart, it should be in peace.")

The *Ari z"l* (in *Siddur Ya'avetz*) remarked that one should say "*Shabbat Shalom umevorach*" happily when he reaches his home, like a groom who happily greets his bride.

The special *beracha* of Shabbat is conditional upon peace. In order to greet the angels with peace, one must first have peace within one's own family. *Chazal* explain (*Shabbat* 25b) that lighting Shabbat candles is meant

to help maintain peace in one's home (in addition to enhancing the *oneg Shabbat* and the honor of Shabbat). The lit candles, the joy of having the entire family together, the celebration of Shabbat itself, and the special closeness with Hashem that we enjoy each Shabbat all help to bring the special blessing of Shabbat upon a family.

נְשֵׁלוֹם
עֲלֵיכֶם מְלֵאכֵי הַשָּׁרֵת
מְלֵאכֵי עֲלִיּוֹן

מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם
לְשָׁלוֹם מְלֵאכֵי הַשָּׁלוֹם
מְלֵאכֵי עֲלִיּוֹן

מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּרִכּוֹנֵי
לְשָׁלוֹם מְלֵאכֵי הַשָּׁלוֹם
מְלֵאכֵי עֲלִיּוֹן

מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם
לְשָׁלוֹם מְלֵאכֵי הַשָּׁלוֹם
מְלֵאכֵי עֲלִיּוֹן

מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

כִּי מְלֵאכֵי יְצוּהָ לָהּ, לְשִׁמְרָךְ בְּכָל דְרָכֶיךָ.
וְיִשְׁמַר צֵאתְךָ וּבּוֹאֶךָ מִמַּעַתָּה וְעַד עוֹלָם.

Ribbon Kol HaOlamim

This prayer, like *Shalom Aleichem*, is a response to the visit from the ministering angels (*Shabbat* 119b).

Two objections are raised against the custom of reciting this prayer. First, it directs a request to angels, and second, its recitation violates the injunction against petitionary prayer on Shabbat. Those who do recite the prayer are of the opinion that these are not really requests; they are instead similar to the expressions of hope recited at the end of *Birkat HaMazon*. (It should be noted, however, that the Vilna Gaon ruled against reciting those as well.)

When reciting the prayer, one should have in mind to direct it to Hashem, Who gives the angels the power to bless us. As described in *Shabbat* 119b, the good angel blesses a person when he reaches his set Shabbat table, and the evil angel answers “*Amen*” (see the footnotes in *Siddur HaGra*, commentary on *Shalom Aleichem*).

Riddles:

1. What are the three points at which *VaYechulu* is recited on Friday night? Which words in this prayer hint at this idea? What is the purpose of saying *VaYechulu*?

Answers to all riddles can be found on pg. 173

רבון

כל העולמים, אדון כל הנשמות, אדון השלום, מלך אביר, מלך ברוך, מלך גדול, מלך דובר שלום, מלך הדור, מלך ותיק, מלך זך, מלך חי העולמים, מלך טוב ומיטיב, מלך יחיד ומיוחד, מלך כביר, מלך לובש רחמים, מלך מלכי המלכים, מלך נשגב, מלך סומך נופלים, מלך עשה מעשה בראשית, מלך פודה ומציל, מלך צח ואדום, מלך קדוש, מלך רם וגשא, מלך שומע תפלה, מלך תמים דרכו.

מודה

אני לפניך יי אלהי ואלהי אבותי על כל החסד אשר עשית עמדי ואשר אתה עתיד לעשות עמי ועם כל בני ביתי ועם כל בריותי בני בריתי וברוכים הם מלאכיך הקדושים והטהורים שעושים רצונך. אדון השלום, מלך שהשלום שלו, ברכני בשלום ותפקוד אותי ואת כל בני ביתי וכל עמך בית ישראל לחיים טובים ולשלום.

מלך

עליון על כל צבא מרום, יוצרנו, יוצר בראשית, אחלה פניך המאירים שתנובה אותי ואת כל בני ביתי למצאת חן ושכל טוב בעיניך ובעיני כל בני אדם ובעיני כל רואינו לעבודתך. ונכנו לקבל שבתות מתוך רב שמחה ומתוך עשר וכבוד ומתוך מעוט עונות. והסר ממני ומכל בני ביתי ומכל עמך בית ישראל כל מיני חולי וכל מיני מדוה וכל מיני דלות ועניות ואביונות. ותן בנו יצר טוב לעבדך באמת וברצוה ובהבהב ונהיך מכבדים בעיניך ובעיני כל רואינו כי אתה מלך הכבוד, כי לך נאה, כי לך יאה.

אנא

מלך מלכי המלכים, צוה למלאכיך, מלאכי השרת, משרתי עליון שיפקדוני וברכמו וברכוני בבואם לביתי ביום קדשנו, כי הדלקתי נרותי והצעתי משתי והחלפתי שמלותי לכבוד יום השבת ובאתי לביתך להפיל תחנותי לפניך, שתעביר אנהתי ואעיד אשר בראת בששעה ימים כל היצור. ואשנה ואשליש עוד להעיד על כוסי בתוך שמחת, כאשר צויתני לזכרו ולהתענג בתר נשמתו אשר נתת בי, בו אשבות כאשר צויתני לשורתך וכן אגיד גדלתך ברנה. ושיותי יי לקראתי, שתרחמני עוד (בגלותי) לגאלני ולעורר לבי לאהבתך ואאשמור פקודיך וחקיך בלי עצב ואתפלל בדת פראוי וכנכו. מלאכי השלום, בואכם לשלום, ברכוני לשלום ואמרו ברוך לשלחני הערוך, וצאתכם לשלום מעתה ועד עולם. אמן סלה.

Eshet Chayil

The custom to recite *Eshet Chayil* on Friday night originated in the time of the Ari z"l in Tzfat. The poem appears at the end of the book of *Mishlei* (31:10-31), and is a 22 verse alphabetic acrostic.

Who is the subject of *Eshet Chayil*?

A variety of opinions can be found in *Chazal* and the commentators regarding this question. One view is that the subject is the *Shechina* (God's presence), another is that it is the Nation of Israel, and yet another is that it is Shabbat (see *Midrash Mishlei* 31; *Zohar, Tazria* 5; Rambam, *Guide to the Perplexed*, introduction and III:8; see also Malbim, *Mishlei* 31). Others relate the poem to a specific woman or to a group of women (Sara, Rachel, Leah, Yocheved, Miriam, Ruth, etc.).

It is customary to address the song to the **woman of the house**, who works to prepare the Shabbat meal and who tends to the physical and spiritual needs of the household. The *Yalkut Shimoni* alludes to this idea (*Mishlei* section 964): "R. Yitzchak son of R. Nechemia said, 'Just as God gave Israel the Torah through 22 letters, so too, He praises deserving women through 22 letters.'" (See also Meiri on *Mishlei*, *ibid.*; *Akeidat Yitzchak* on *Bereishit* 22.)

As we discussed earlier, the wholesomeness of Shabbat stems, among other things, from peace in one's home. The **Rambam** writes at the end of *Hilchot Chanukka*:

[Which takes precedence –] the candle for his home [the Shabbat candle] or the Chanukah candle? The candle for his home takes precedence, for it brings peace to the home. Indeed, God's name may be erased in order to make peace between man and wife [in the case of a *sota*, where a text containing God's name is thrown into water]. Great is peace, for the Torah itself was given for the purpose of bringing peace to the world.

The woman is the foundation of the home; she sets its tone, its atmosphere, and its values. It is for this reason that she is the one who merits the mitzva of lighting the Shabbat candles, which are meant to enhance peace in the home. My father z"l taught me that a woman lights Shabbat candles in preparation for peace in the home over Shabbat, while the man makes *Havdala*, which prepares us for the coming work week. Expressing appreciation and love toward the woman of the house, who constantly works to make a home what it is, is not only the proper thing for a family member to do, but it also enhances the purity and happiness of the Shabbat experience.

א שֵׁת חֵיל מִי יִמְצֵא. וְרוֹחַק מִפְּנִינִים מִכְרָה:
ב טַח בָּהּ לֵב בְּעֵלָהּ. וְשִׁלֵּל לֹא יִחְסֹר:
ג מְלִתְהוּ טוֹב וְלֹא רָע. כֹּל יָמֵי חַיֶּיהָ:
ד רִשָּׁה צְמֹר וּפְשֻׁתִים. וְתַעֲשֶׂשׂ בַּחֲפִץ בְּפִיהָ:
ה יִתֶּה בְּאֲנִיּוֹת סוּחֵר. מִמְּרוֹחַק תִּבְיֵא לַחֲמָה:
ו תִּמְקַם בְּעוֹד לַיְלָה. וְתִתֵּן טָרֶף לְבֵיתָהּ וְרוֹחַ לְנִעְרֹתֶיהָ:
ז מִמָּה שָׂדֶה וְתִקְחָהּ. מִפְּרֵי כִפִּיָּה נְטֻעָה כָּרִם:
ח גְּרָה בְּעוֹז מִתְנִיָּה. וְתִאֲמֹץ וְרוֹעֵתֶיהָ:
ט עֲמָה כִּי טוֹב סָחָרָה. לֹא יִכְבֶּה בְּלֵילָה גְרָה:
י דִּיהָ שְׁלֹחָה בְּיִשׁוּר. וְכִפִּיָּה תִמְכּוּ פְלֶךְ:
כ פֶּה פְרִשָּׁה לְעֵנִי. וְיִדִּיָּה שְׁלֹחָה לְאֲבִיוֹן:
ל אִתְרֵא לְבֵיתָהּ מִשְׁלֵג. כִּי כָל בֵּיתָהּ לְבָשׂ שָׁנִים:
מ רְבִדִים עֲשֵׂתָהּ לָהּ. שִׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ:
נ וְדַע בְּשׁוּעָרִים בְּעֵלָהּ. בְּשִׁבְתּוֹ עִם זְקֵנֵי אֶרֶץ:
ס דִּין עֲשֵׂתָהּ וְתִמְכֹּר. וְחִגּוֹר נִתְּנָה לְכַנְעֲנֵי:
ע וְהִדְר לְבוּשָׁהּ. וְתִשְׁחַק לְיוֹם אַחֲרוֹן:
פ יָהּ פִּתְחָהּ בַּחֲכָמָה. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ:
צ וּפִיָּה הִלִּיכוֹת בֵּיתָהּ. וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל:
ק מוֹ בְּנִיָּה וְיִאֲשְׁרוּהָ. בְּעֵלָהּ וְיִהְלָלָהּ:
ר בּוֹת בְּנוֹת עֲשׂוּ חֵיל וְאֶת עֲלִית עַל פְּלָנָהּ:
ש קָר הַחֹן וְהַבֵּל הִיפִי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלֵּל:
ת נֹ לָהּ מִפְּרֵי יְדִידָהּ. וְיִהְלֹלוּהָ בְּשׁוּעָרִים מִעֲשִׂיָּהּ:

For Azamer BeShvachin, see p. 88

Friday Night Kiddush

For *Hilchot Kiddush*, and specifically Friday Night *Kiddush*, see p. 71

For *Kiddush*, a cup containing at least 86 cc or 2.9 oz. (and according to more stringent opinions 150 cc or 5.1 oz.) should be filled with wine or grape juice. The one reciting *Kiddush* should hold the cup in his right hand. (Some rule that a left-handed person should hold the cup with his left hand.) Before beginning *Kiddush*, everyone – and particularly the one reciting *Kiddush* – should look at the candles and appreciate the goodness and purity they represent. Bracketed additions are for *Nusach Ashkenaz*.

(Whisper - וַיְהִי עֶרֶב וַיְהִי בֹקֶר):

יּוֹם הַשְּׁשִׁי וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיִּכַּל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת
בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּו שְׁבֹת מִכָּל מְלֹאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

סְבִירי מְרַנֵּן וּרְבִנֵּן וּרְבוֹתִי:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:
בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְשִׁבֹת קִדְּשׁוּ בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִילָנוּ.
זְכוֹרֵן לְמַעֲשֵׂה בְּרֵאשִׁית. [כִּי הוּא יוֹם] תְּחִלָּה לְמִקְרָאֵי
קִדְּשׁ יִזְכֵּר לִיצִיאַת מִצְרַיִם. [כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים] וְשִׁבֹת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִילָתָנוּ:
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבֹת:

One should drink the majority of a *revi't* (44 cc or 1.5 oz. for an average person). It is preferable that those who hear *Kiddush* drink as well (see p. 80).

Kol Mekadesh Shevi'i

This song is an alphabetic acrostic, apparently composed by R. Moshe Ben Kolonymus HaZaken. It describes the enormous reward of one who keeps Shabbat with love and happiness. The first stanza ends with the words “each in his camp, upon his own flag” (איש על איש על דגלו). (מתנהו ואיש על דגלו). On Shabbat, there is a clear distinction between private and public space. Thus, for example, there is a prohibition to leave the area in which one resides over Shabbat. In particular, there is a preference for a more inward gathering, the strengthening of the family and the home, over dealing with trade and other public activities. (See *Siddur Ya'avetz* on this *zemer*.)

The **Shem MiShmuel** (*Ne'ot Desheh* I, pp. 142-143) quotes an interesting interpretation in the name of his father of *Chazal's* statement: “Each person received his portion from Sinai, and no person took the portion of another.” He writes:

On Shabbat, all souls go back to their roots and retake their original positions. This is the meaning of the words of the song איש על דגלו – איש על מתנהו ואיש על דגלו – that on Shabbat, each person returns peacefully to his rightful place and is able to find that which befits him, rather than partake in work that is not his own. This is the meaning of “each upon his own flag.”

Shabbat returns us to our roots, to the inner world befitting each individual soul. Those who know how to distinguish between private and public space, how to separate themselves from the outside world on Shabbat, immersing themselves in the inner sanctum of this private world, will merit a boundless inheritance (*Shabbat* 118a).

Riddles:

2. What synonym appears in this song for the *Beit HaMikdash*, and is today often used as a name?
3. The time Shabbat begins is earlier than the time it ends. Where is this mentioned in the song?

כָּל מִקְדָּשׁ שְׁבִיעֵי כְּרָאוּי לוֹ. כָּל שׁוֹמֵר שְׁבֹת פְּדוּת מִחֲלָלוֹ.
שָׁכְרוּ הָרַבָּה מְאֹד עַל פִּי פְּעֻלוֹ.
אִישׁ עַל מַחְנֵהוּ וְאִישׁ עַל דַּגְלוֹ:

אוֹהֲבֵי יי הַמַּחֲכִים בְּבִגְנֵן אֲרִיאֵל. בְּיוֹם הַשְּׁבֹת שִׁישׁוּ וְשִׁמְחוּ כְּמַקְבְּלֵי מֵתָן
נִחְלִיאֵל. גַּם שָׂאוּ יוֹדִיכֶם קִדְשׁ וְאָמְרוּ לֵאלֹהִים
בְּרוּךְ יי אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל:

דוֹרְשֵׁי יי יָרַע אֲבָרְהָם אוֹהֲבֵוֹ. הַמְּאֲחֲרִים לְצִאת מִן הַשְּׁבֹת וּמִמְהָרִים לָבֵא.
וְשִׁמְחִים לְשִׁמְרוֹ וּלְעֶרֶב עֲרוּבוֹ.
זֶה הַיּוֹם עָשָׂה יי נְגִילָה וְנִשְׁמַחָה בּוֹ:

זָכְרוּ תּוֹרַת מֹשֶׁה בְּמִצְוֹת שְׁבֹת גְּרוּסָה. חֲרוּתָה לְיוֹם הַשְּׁבִיעֵי כְּכֹלָה בֵּין רְעוּתֶיהָ
מִשְׁבָּצָה. טְהוּרִים יִירְשׁוּהָ וְיִקְדְּשׁוּהָ בְּמֵאֲמַר כָּל אֲשֶׁר עָשָׂה.
וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעֵי מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה:

יוֹם קִדּוּשׁ הוּא מִבּוֹאוֹ וְעַד צֵאתוֹ. כָּל יָרַע יַעֲקֹב יִכְבְּדוּהוּ כְּדָבָר הַמְּלַךְ וְדָתוֹ.
לְנוּחַ בּוֹ וְלִשְׂמֹחַ בְּתַעֲנוּג אָכוֹל וְשָׂתוֹ.
כָּל עַדַת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ:

מִשְׁךְ חֲסִדֶךָ לִידְעִיךָ אֵל קִנְיָ וְנוֹקָם. נוֹטְרֵי לְיוֹם הַשְּׁבִיעֵי זָכוֹר וְשִׁמְרוּ לְהַקְסָם.
שִׁמְחֶם בְּבִגְנֵן שְׁלֵם בְּאוֹר פְּנִיךָ תְּבַהֲיָקֶם.
יְרוּזֵי מִדְּשָׁן בֵּיתְךָ וְנַחֲלֵי עֲדֻנְיָךָ תִּשְׁקָם:

עוֹר לְשׁוֹבְתִים בְּשְׁבִיעֵי בְּחָרִישׁ וּבְקִצִיר עוֹלָמִים. פּוֹסְעִים בּוֹ פְּסִיעָה קִטְנָה
סוֹעֲדִים בּוֹ לְבָרֶךְ שְׁלֹשׁ פְּעָמִים. אֲדַקְתָּם תִּצְהִיר כְּאוֹר שְׁבַעַת הַיָּמִים.
יי אֱלֹהֵי יִשְׂרָאֵל הָבֵה תְּמִים.
יי אֱלֹהֵי יִשְׂרָאֵל תִּשְׁוַעַת עוֹלָמִים:

Menucha VeSimcha

This song was apparently written by R. Moshe Bar Kolonymus. The author's name, Moshe, forms the acrostic of the first three stanzas.

“מנוחה ושמחה אור ליהודים” – “Rest and joy are light to the Jews” – What light is referred to here? The simple explanation is that light symbolizes happiness. It is possible that light was chosen as the image to express this as an allusion to the Shabbat candles.

There is a *midrash* that can lead us to a deeper understanding of this phrase. The *midrash* (*Bereishit Rabba* 11) teaches that a person's complexion on Shabbat differs from his complexion during the week, because on Shabbat the face of each Jew shines with a special light. Thus, the first line of the song can be understood: “Rest and joy **brings light** to the Jews.”

The song describes the special joy that the Jewish People experience from observing Shabbat and the testimony to creation that results from keeping Shabbat. Later, it describes our Shabbat activities, such as prayer and eating, and in conclusion, the composer expresses hope and prayer that those who keep Shabbat merit to experience the coming of *Mashiach* and the World to Come.

Riddles:

- ❓ 4. *Kiddush* is usually recited before *HaMotzi*. What is the order in this song and why?
- ❓ 5. Find various names for *Am Yisrael* in the song.
- ❓ 6. Which prayers are mentioned in the song?
- ❓ 7. The *zemer* mentions “*shomerav vezocherav*,” those who keep Shabbat and those who remember it. Should the order be reversed? Why? (Compare to *Yom Shabbaton* in the verse “*Dibber bekodsho*.”)

מ נוֹחָה וְשִׁמְחָה אֹר לַיהוּדִים
יוֹם שְׁבִתוֹן יוֹם מַחְמָדִים.

שׁוֹמְרֵי וּזְוָכְרֵי הַמָּה מַעֲיָדִים.
כִּי לְשִׁשָּׁה כָּל בְּרֹאִים וְעוֹמְדִים:

ש מִי שְׁמִים אֶרֶץ וַיְמִים.
כָּל צָבָא מְרוֹם גְּבוּהִים וְרָמִים.
תַּנִּין וְאָדָם וְחַיִּת וְרֵאמִים.
כִּי בָּהֶּ יִי צוֹר עוֹלָמִים:

ה וְאֵשֶׁר דִּבֶּר לְעַם סְגָלָתוֹ.
שְׁמוֹר לְקִדְשׁוֹ מִבְּאוֹ וְעַד צֵאתוֹ.
שְׁבֵת קִדְשׁ יוֹם חֲמֻדָּתוֹ.
כִּי בּוֹ שְׁבֵת אֵל מְכַל מְלֵאכְתּוֹ:

בְּמַצּוֹת שְׁבֵת אֵל יַחֲלִיצֶךָ.
קוֹם קְרָא אֱלֹו יַחֲיֵשׁ לְאַמְצֶךָ.
נִשְׁמַת כָּל חַי וְגַם נַעֲרִיצֶךָ.
אֶכֶל בְּשִׁמְחָה כִּי כָּבֵר רִצְּךָ:

בְּמִשְׁנֵה לֶחֶם וְקִדּוּשׁ רִבְּה.
בְּרַב מְטַעְמִים וְרוּחַ נְדִיבָה.
יִזְכּוּ לְרַב טוֹב הַמְתַּעַנְגִּים בָּה.
בְּבִיאַת גּוֹאֵל לְחַיֵּי הָעוֹלָם הַבָּא:

Ma Yedidut

The composer's name, Menachem, forms an acrostic beginning with the second stanza.

This *zemer* begins with a concept from the Gemara (*Bava Kamma* 32b), that compares Shabbat to a queen: "R. Chanina said, 'Let us go out and greet Shabbat, the queen.'" The song then describes the preparations for Shabbat (*kevod Shabbat*) followed by the celebration of Shabbat itself (*oneg Shabbat*). The song also describes how those who celebrate (*oneg*) Shabbat will merit a "boundless inheritance" (*bli metzarim nachala*), based on the Gemara in *Shabbat* (118b). The next theme is the comparison of Shabbat to the World to Come (*me'ein olam ha-ba*) due to its enormous potential for spiritual revelation. The song then concludes by describing the pinnacle of our aspirations: the final redemption, which is brought closer by anyone who keeps Shabbat.

Riddles:

8. Find the laws of *oneg Shabbat* and honoring Shabbat in the *zemer*.
9. "Israel is only redeemed in the merit of Shabbat" (*Kohelet Rabba* 4:10). Where is this idea hinted to in the song?

מה יְדִידוּת מְנוּחָתֶךָ, אֵת שַׁבַּת הַמַּלְכָּה.
בְּכֵן נְרוּץ לְקַרְאֲתֶךָ, בּוֹאֵי כְּלָה נְסוּכָה.
לְבוּשׁ בְּגָדֵי חַמּוּדוֹת, לְהַדְלִיק נֵר בְּבִרְכָּה.
וְתִכְּלֵ כָּל הָעֲבוּדוֹת, לֹא תַעֲשׂוּ מְלֶאכֶה:
לְהַתְעַנֵּג בְּתַעֲנוּגִים. בְּרַבּוּרִים וּשְׁלִיו וְדָגִים:
מַעֲרַב מְזֻמְיָנִים, כָּל מֵינֵי מְטַעְמִים.
מִבְּעוֹד יוֹם מוֹכְנִים, תִּרְנַגְּלוּ לִים מִפְּטָמִים.
וְלַעֲרֹךְ כְּמָה מֵינִים, שְׁתוֹת יֵינוֹת מְבַשְׂמִים.
וְתַפְנוּקֵי מַעֲדָנִים, בְּכָל שְׁלֵשׁ פְּעָמִים:
לְהַתְעַנֵּג בְּתַעֲנוּגִים. בְּרַבּוּרִים וּשְׁלִיו וְדָגִים:

נ חלת יעקב ירש, בלי מצרים נחלה.
- ויכבדוהו עשיר ורש, ותזופו לגאלה.
יום שבת אם תשמרו, והייתם לי סגלה.
שישת ימים תעבדו, ובשביעי נגילה:
להתענג בתענוגים. ברבורים ושליו ודגים:

ח פציתך אסורים, וגם לחשב חשבונות.
- הרהורים מתרים, ולשדך הבנות.
ותינוק ללמדו ספר, למנצח בנגינות.
ולהגות באמרי שפר, בכל פנות ומחנות:
להתענג בתענוגים. ברבורים ושליו ודגים:

הלויך תהא בנחת, ענג קרא לשבת.
והשנה משבחת, כדת נפש משיבת.
בכו נפשי לך ערגה, ולנוח בחבת.
כשושנים סוגה, בו ינוחו בן ובת:
להתענג בתענוגים. ברבורים ושליו ודגים:

מ עין עולם הבא, יום שבת מנוחה.
- כל המתענגים בה, יזפו לרב שמחה.
מחבלי משיח, יצלו לרוחה.
פדיתנו תצמיח, ונס יגון ואנחה:
להתענג בתענוגים. ברבורים ושליו ודגים:

Ma Yafit U'Ma Na'amt

This *zemer* was written by Mordechai Bar Yitzchak, whose name forms the acrostic at the start of each verse. It is about the pleasure (*oneg*) we are supposed to create on Shabbat, as well as the pleasure we receive from Shabbat and the rewards we merit by keeping and celebrating Shabbat.

The middle stanzas highlight some of the indications of Shabbat's special sanctity, emphasizing its unique spiritual standing: the *man* ceased to fall, the camps travelling from Egypt toward the Promised Land rested from their travels, and according to the midrash, the Sambatiyon River stops flowing.

The *man* is hinted to many times in this *zemer*. *Chazal* explain (*Shemot Rabba* 25:11) that the fact that the *man* did not fall on Shabbat is one symbol of the day's unique quality:

“See that Hashem has given you the Shabbat” – It should not have been written [“see”], but rather “know.” What is [the significance of] “see?” God said to them: If idolaters should come and say to you [mockingly], “Why do you establish Shabbat on this day?” Tell them: “See that the *man* does not come down on Shabbat.”

A surprising understanding of this verse emerges from several *midrashim* (*Torah Sheleima*, *BeShallach*, Addenda 15) and commentaries: Until the *man* began falling, *Benei Yisrael* kept Shabbat based on a calculation of the days dating back to the creation of the world. (“Rav said: Moshe sat and calculated the days from the creation of the world, and then he knew which day was Shabbat”; *Torah Sheleima*, *Shemot* 2:93.) However, some people doubted the accuracy of the calculation. When double the amount of *man* fell on Friday and none fell on Shabbat, the nation was reassured that they were keeping Shabbat on the correct day. Thus, the falling of the *man* strengthened the faith in Shabbat, which explains the Torah's statement, “See, Hashem has given you the Shabbat.”

Aside from the numerous references to the *man* in this *zemer*, the importance of Shabbat is mentioned in very general terms (other than the different elements of *oneg*). The one other law that is referenced at the conclusion of the *zemer* is the prohibition of *techumin* (walking beyond certain parameters outside the city on Shabbat). Why is this law singled out? It seems there is a connection between the *man* and the mitzva of

techumin, since the commandment to remain within a certain area was given in the context of the *man*:

”וַיֹּאמֶר יְהוָה אֵל מֹשֶׁה וְאַתָּה תְּדַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
מִמָּקְמוֹ בַּיּוֹם הַשְּׁבִיעִי: (שמות ט”ו, כט)

“See that Hashem has given you the Shabbat. Therefore, He gives you the bread of two days on the sixth day. Let every man remain in his place; let no man go out of his place on the seventh day” (*Shemot* 16:29).

Since the *zemer* focuses on *man*, the prohibition that relates to the *man* is mentioned. The *man* does not fall on Shabbat, signifying that we disconnect from the working world and focus on our inner spiritual reality. One may not leave his area on Shabbat for this reason as well. Rather, Shabbat comes to *us*: we ignore all other distractions so that through this dimension of spiritual revelation we can connect with our Creator.

מָה יִפִּית וּמָה נַעֲמֹת אֶהְבֶּה בְּתַעֲנוּגִים. אֶת שַׁבַּת מְשׁוּשׁ נֹגִים.
לֶךְ בְּשָׂר וְגַם דָּגִים. נְכוּנִים מִבְּעוֹד יוֹם:
מַעֲרֵב עַד עָרֵב לֵב חֲדִים. בְּבֹא עֲתֶךָ עֵת דּוֹדִים.
גִּיל וְשִׂשׁוֹן לְיְהוּדִים. לְמִצַּא פְּדִיּוֹם:
וְאֵת עֲנָג לְהַתְּעַנֵּג בְּמִמְתַּקִּים. בְּתַעֲנוּגוֹת בְּנֵי אָדָם.
וַיֵּן כִּי יִתְּאָדָם. וְשָׂאָר מִשְׁקִים:
רְאֵה וְקִדַּשׁ בַּיּוֹם קִדְשׁ. עָלֶי יוּן. זְכָרְהוּ וְאִם אֵין.
עָלֶי לְחֵם בְּצַע בְּעֵין. יִפֶּה לְקִדְשׁוֹ:
שְׁמֵרְהוּ כְּהִלְכוֹתָיו מִעֲבוֹדוֹת. מֵאֲבוֹת וְתוֹלְדוֹת.
שִׁיר לְאֵל תֵּן לְהוֹדוֹת. זְכָר לְקִדְשׁוֹ:
כָּל שׁוֹמֵר יוֹם שַׁבַּת מִחֻלְלוֹ. מִחֻלְלוֹ יִמְחַל מִעֲלוֹ.
וְבֹא גּוֹאֲלוֹ שְׁמוֹ שְׂוִלְהָ. יוֹבֵל שִׁי לוֹ:

דְּבַר סִימָן טוֹב לְךָ בְּמִן אֹתוֹת דָּגַל סִמְבִּטְיוֹן הַמִּתְגַּלְגַּל.
בְּכָל יוֹם נַח כְּעֵם סָגַל יִשְׁבְּתוּ וְיִשְׁקִטוּ:
הַטּוֹרְחִים וְלֹא נָחִים עַדִּי שִׁשִּׁי וְתִשְׁלַחֵם לַחֲפָשִׁי.
בְּגַדֵי שֵׁשׁ וְגַם מְשִׁי לְכַבְּדֶךָ יַעֲטוּ:
וְיֹאמְרוּ בּוֹאֵי כָלָה מַה תִּנְאַחֲרֵי. הֵן שְׁלַחֲנִי וְגַם גֵּרְךָ.
עֲרוּכִים כִּי בָּא אֲוֹרְךָ. קוּמֵי אֲוֵרֵי:

כְּבוֹד יְיָ עָלֶיךָ כְּאוֹר זָרַח. בְּעֵת יִצַר בְּלֵי טָרַח.
קִצּוֹת מַעֲרֵב וְגַם מְזָרַח. צָפוֹן וְיָמִין:
עֲלוּיִנִים וְתַחֲתוּנִים בְּמֵאֲמָרוֹ. עָלֵי תִבֵּל שֵׁם אֲוֵרוֹ.
וּכְחִטּוֹא יִצִּיר לְיוֹצְרוֹ. בְּקִשּׁוֹ לְהִטְמִין:
וְאֶת חֲלִית פָּנָי קוֹנֶךָ וְלֹא נִטְמָן. יוֹם אֶחָד לְמוֹצָאֵיו.
וְאִזּוּ נִגְנְנוּ לִירְאֵיו. יֵין עֲסִים וּמֶן:

הֵי לְזִכְרֶךָ וְלִשְׁמֶרְךָ וְיִנְצֵל מִכָּל רָע וְיִשְׁכּוֹן בְּצֵל.
עֲצֵי עֵדֶן וְשֵׁם אֲצֵל יִשְׂרָיִם יִתֵּן:
סְעוּדוֹתָיו וְשִׁבְתוֹתָיו אֲשֶׁר שָׁלַשׁ. כְּאִישׁ עֲנֹ בְּדַת פְּלִישׁ.
בְּמִקְרָא חֵד הַיּוֹם שָׁלַשׁ. רִמּוֹ שְׁלֹשֶׁתָּן:
יַעֲלֶה אִם שָׁלַשׁ אֱלֹהֵי יַעֲשֶׂה לָּהּ. מִחֲבָלִים וְגַם צִירִים.
יִצְלוּ בְּלֵי מִצָּרִים. יִירַשׁ נַחֲלָה:

בְּרָכּוֹת יַעֲטָה מוֹרָה בְּרֵאשִׁיתֶךָ. וַיֵּשׂ תַקְוָה לְאַחֲרֵיתֶךָ.
וְשׁוּבוּ בָנִים בְּצֵאתֶךָ. לְהַבְדִּיל יִשְׂאוּ:
כּוֹס רְוִיָּה לְהַלֵּל יְיָ בְּשִׁיר וָרֶץ. בְּקוֹל נְעִים קְרֵא בְּגֵרוֹן.
לְלוֹתֶךָ בְּגִיז אַהֲרֹן. בְּשִׁיר יִקְרְאוּ:
כְּבוֹד מַלְכִים וְכָל פְּלָכִים לְלוֹתֶם. הַפְּחוֹת וְהַסְּגָנִים.
בְּשִׁבְחוֹת וּבְרִנָּנִים. בְּכָל עֵת צֵאתֶם:

יִצְוֹ חֲסֵדוֹ קְדוֹשׁ יַעֲקֹב לֵיל יוֹזֵמִים. וְאַזּוּ לְוַיִּים עַל מְקוֹמָם.
יִנְצְחוּ שִׁיר אֲשֶׁר זָמַם. בְּכָל מִינֵי זָמֵר:
עָלֵי עוֹלָה אֲשֶׁר כְּפוּלָה בְּיוֹם שַׁבָּת. בְּאַהֲבַת יוֹם בְּרַב חֶבְתָּ.
עִם נֶצֶר כְּאִישׁוֹן בַּת. עֵינַי נִשְׁמָר:
מִי יִפְאַר גְּדֹל פְּאֵר הַמַּלְכָּה. מִנְתָּה אֲפִים.
הַלִּיכְתָּה אֶלְפִים. אִמָּה אֶרְפָּה:

חֵי יִקְרֶף מֶךְ בְּקוֹרְאֵי שְׁמֶךָ שָׁמַע עֲלִיּוֹן.
וְאַל תִּתְחַרֵּשׁ לְרֵשׁ וְאַבְיוֹן. וְקַבֵּל נִיב וְגַם הַגִּיּוֹן. לִכְבוֹ נִשְׁפֹּל:
מִזֶּן אֲרוּחָה לְיוֹם מְנוּחָה בְּעֵת יַחְסָר. יוֹחֵן בְּפֶת דָּג וּבִשְׂר.
יֵשֵׁב כְּשֶׁר בְּלֵי מַחְסָר. לְחַמוּ נִכְפֹּל:
יוֹם שְׁבִיעִי כְּמֵרֹעֵי אֲזִי קִשְׁבוּ. בְּרִדְת דָּגֵן שְׁמִים.
בַּתֵּת לְחֵם יוֹמִים. אִישׁ תַּחֲתֵנוּ שָׁבוּ:

Yom Shabbat Kodesh Hu

This *zemer* was composed by Yehonatan, whose name forms an acrostic at the start of each verse (יהונתן חז"ק). This *zemer* alludes to various statements by *Chazal* about Shabbat, including:

- If a person cannot afford to buy what he needs for Shabbat, he should be willing to borrow, and God will pay his debt (*Beitza* 15b).
- “Yosef who honored Shabbat” found a precious stone in his fish (*Shabbat* 119a).
- If the Shabbat table was prepared properly, even the evil angel is obliged to answer “*Amen*” (*Shabbat* 119b).
- Observing the laws of family purity, the laws of *challah*, and lighting Shabbat candles leads to an easy and timely birth (*Mishna Shabbat* 2:6).
- The Torah was given on Shabbat (*Shabbat* 86b) and is a precious gift from God (*Shabbat* 10b).
- *Am Yisrael* was commanded to keep the Shabbat at Marra (*Sanhedrin* 56b).
- The Torah mentions few details of the vast laws of Shabbat; they are analogous to a mountain hanging on a thread! (*Chagiga* 10b).

- Anyone who keeps Shabbat will merit redemption, a time that is “*kulo Shabbat*,” “entirely Shabbat,” and which parallels the day of Shabbat: devoid of physical creativity and devoted to connecting with Hashem.
- The Sambatyon river flows all week long and rests on Shabbat (*Sanhedrin* 65b), disproof of those who do not believe in Shabbat.

The closing stanza speaks of how all of these gifts were given to *Am Yisrael* and can be compared to a crown for the nation. The nations of the world are asked not to steal this crown, not to take our special gift, but rather to enjoy their own gifts. (This statement can also be interpreted as a personal request not to plagiarize the *zemer*, but it more likely conveys a deeper message relating to the nation.)

My father, Rabbi David Rimon, noted that a similar idea is found in a *zemer* of Rabbi Yehuda Elharizi (in his *Tachkemoni*): “And if you ask [the origins] of any saying [among the gentiles]: Who brought you to the language of the strangers? Say: For I was stolen from the land of the Hebrews!” All the wise sayings of the gentiles were Jewish inventions that were taken by the nations of the world.

Riddles:

- ❓ Find the passages in the *zemer* that allude to the abovementioned statements of *Chazal*. Take the time to read one of the original statements each time you sing the *zemer*!

ליום שַׁבַּת קָדֵשׁ הוּא.
אֲשֶׁרִי הָאִישׁ שׁוֹמְרֵהוּ.
וְעַל הַיַּיִן זָכְרָהוּ.
וְאֵל יְשִׁים אֶל לִבּוֹ.
הַפִּים רַק וְאִין בּוֹ.
יִשְׁמַח וְיִרְוֶה וְאִם לֹוֶה.
הַעֲזוֹר יִפְרַע אֶת חוּבוֹ:

הַבֶּשֶׂר יַיִן וְדָגִים.
וְאֵל יַחֲסֹר בְּתַעֲנוּגִים.
וְאִם שְׁלֹשׁ אֵלֶּה לְפָנָיו צָגִים.
זֶה יִהְיֶה שְׂכָרוֹ.
אֲשֶׁר חִפֵּץ בִּיקְרוֹ.
יוֹסֵף חֲצָה דָג וּמְצָא.
מֵרְגְלִית בְּבִשְׂרוֹ:

וְאִם שְׁלֹחַן כְּדַת עָרוּךְ.
וּמִלֶּאֱדָךְ אֵל יַעֲנֶה בְרוּךְ.
זֶה יִהְיֶה זְמַן אָרוּךְ.
וְאוֹיְבָיו יִהְיוּ כְדָמָן.
וּמִלֶּאֱדָךְ רַע יַעֲנֶה אָמֵן.
בְּעַל פְּרָחוֹ יִסְפֹּר שְׂבָחוֹ.
שְׁמוֹ יַעֲלֶה כְּטוֹב שְׁמָן:

בְּיָשִׁים נְרוֹת תִּדְלִיקְנָה.
וְחֹק נְדוֹת תַּחֲזִיקְנָה.
וְהַחֲלוֹת תִּסְיַקְנָה.
יָגֵן בַּעֲדֵן זְכוּתָן.
יוֹם בָּא עֵת לְדַתָּן.
וְאִם לֹא עֲבָרוּ וְנִזְהָרוּ.
אֲזִי קְרוּבָה לְדַתָּן:

תִּתְנוּ שְׂבַח וְשִׁירָה.
לְאֵל אֲשֶׁר שַׁבַּת בְּרָא.
וְלָנוּ בּוֹ נִתֵּן תּוֹרָה.
קִרְא לְמוֹשֶׁה מִתְּנָה.
בְּבֵית גְּנֹזִי הִיא טְמוּנָה.
לְךָ יָאֲתָה וְקַח אוֹתָהּ.
תְּנָה לְעֵדֶת מִי מְנָה:

בְּפֶשׁ כִּי נֶאֱנָחָה.
בָּא שַׁבַּת בָּא מְנוּחָה.
גִּיל וְשִׂשׁוֹן וְשִׂמְחָה.
בִּרְכוּ וְקִדְשׁוּ בְּמָן.
מִלְרֹדֶת לְעֵם לֹא אֶלְמָן.
וְהַשַּׁבַּת נֶפֶשׁ מְשִׁיבָת.
בְּפִסַּת בֵּר אֲשֶׁר טָמָן:

קולי קולות יחדלון.
בעת שירי יגדלון.
כי כטל הם יזלון.
ואל יסיגו גבולי.
בארץ שיר נפל חבלי.
התקוששו ואל תשמשו.
בגור שיר שפרה לי:

חקותיה במרה.
נצטוו באזרה.
בהרים בשערה.
תלויים הלכותיה.
שומרי מצותיה.
ינחלו ליום שכלו.
שבת בצבאותיה:

זה האות אשר שם אל.
פינו ובין בני ישראל.
ובשביעי אשר הואל.
סמבטיון הנהר.
שבכל יום רץ ונמהר.
יוכיח בו מנוח.
תשיב למין אשר שואל:

Yah Ribbon

This song was composed by **Rabbi Yisrael Najara**, whose name, like many of the songs we have already come across, forms an acrostic, in this case: ישראל.

Rabbi Yisrael was one of the leading poets in Israel. He was born in 5310 (1550) in Damascus and moved to Tzfat. After a plague broke out there, he moved to Gaza, where he became the rabbi of the city.

Rabbi Yisrael's poetry was held in very high esteem by the Ari z"l who maintained that it holds great importance in the heavens (cited by the *Chida* in *Shem HaGedolim*).

The opening stanzas describe God's greatness as the King of kings and the praise sung by mankind, angels, and animals to honor creation. Despite our praise, however, we fully realize that God deserves an amount of praise that could not be properly expressed even if a person were to live a thousand years.

In the later stanzas, we ask God to save us from our enemies, referred to as "פום אריוותא," "the lion's den," and pray that He return us to the Temple and its *Kodesh Kodashim*, where we can properly sing His praise.

Riddles:

- ❓ Despite the fact that the song is written in Aramaic, many of the words are similar to Hebrew. Find the Aramaic for: king; good; God; Creator of all souls; people; animals; birds of the heavens; straightens the crooked; were man to live; from the mouths of lions; exile; return to Your Temple.

Translation

Hashem, Master of all worlds,
You are the King of all kings.
The greatness of your creation
it is proper to state before You;
Hashem, Master of all worlds,
You are the King of all kings.

יְהוָה רַבּוֹן עֲלָם וְעֲלָמֵיָא.
אַנְתָּהּ הוּא מַלְכָּא מְלִיךָ מְלַכְיָא.
עוֹבֵד גְּבוּרְתְּךָ וְתַמְהֵיָא.
שְׂפֵר קְדָמְךָ לְהַתְּוֵיָא:
יְהוָה רַבּוֹן עֲלָם וְעֲלָמֵיָא.
אַנְתָּהּ הוּא מַלְכָּא מְלִיךָ מְלַכְיָא:

Translation

I shall arrange praise morning and evening

To You, the holy Lord, Who created each soul

Holy angels and human beings,
Animals of the field and birds of the skies;

Hashem, Master of all worlds,

You are the King of all kings.

Your creation is great and potent;

You can lower the great and straighten the bent,

If a man should live a thousand years

He could not recount Your greatness;

Hashem, Master of all worlds,

You are the King of all kings.

God, who has prestige and greatness

Save Your herd from the lion's den,

Take Your nation out of exile

The nation You have chosen out of all nations;

Hashem, Master of all worlds,

You are the King of all kings.

Return to Your Temple and to the *Kodesh Kodashim*

A place where every soul and spirit rejoice,

Songs and praise shall be sung to You

In Jerusalem, city of complete beauty;

Hashem, Master of all worlds,

You are the King of all kings.

ש בַּחַיִּים אֲסַדֵּר צִפְרָא וְרַמְשָׁא.

לְךָ אֱלֹהֵא קִדְיִשָׁא דִּי בְרָא כֹּל נַפְשָׁא.

עִירִין קִדְיִשִׁין וּבְנֵי אַנְשָׁא.

חַיּוֹת בְּרָא וְעוֹפֵי שָׁמַיָא:

יְהִי רַבּוֹן עֲלֵם וְעֲלַמְיָא.

אַנְתָּה הוּא מַלְכָּא מְלִךְ מַלְכֵיָא:

ר בְּרַבִּין עוֹבְדִיךָ וְתַקִּיפִין.

מְכִיךְ רַמְיָא וְנִקְיִי כְּפִיפִין.

לוֹ יַחֲיֶה גְבַר שְׁנַיִן אֶלְפִין.

לֹא יַעוֹל גְּבוּרַתְךָ בְּחוּשְׁבַּנְיָא:

יְהִי רַבּוֹן עֲלֵם וְעֲלַמְיָא.

אַנְתָּה הוּא מַלְכָּא מְלִךְ מַלְכֵיָא:

א לְהָא דִּי לִיָּה יִקַּר וְרַבּוּתָא.

פְּרוּק יַת עֲנָךְ מִפּוּם אַרְיִוּתָא.

וְאַפִּיק יַת עַמְךָ מִגּוֹ גְלוּתָא.

עַמְךָ דִּי בְּחַרְתָּ מִכָּל אַמְיָא:

יְהִי רַבּוֹן עֲלֵם וְעֲלַמְיָא.

אַנְתָּה הוּא מַלְכָּא מְלִךְ מַלְכֵיָא:

ל מִקְדְּשֶׁךָ תַּגִּב וּלְקֹדֶשׁ קוֹדְשִׁין.

אַתְרָא דִּי בֵּיה יַחֲדוּן רוּחִין וְנַפְשִׁין.

וּזְמִירוֹן לְךָ שִׁירִין וְרַחֲמִין.

בִּירוּשָׁלַם קְרַתָּא דְשׁוּפְרָא:

יְהִי רַבּוֹן עֲלֵם וְעֲלַמְיָא.

אַנְתָּה הוּא מַלְכָּא מְלִךְ מַלְכֵיָא:

Tzur MiShelo

This song is based on *Birkat HaMazon* (the blessings recited after a meal), and its composer is unknown. The opening stanza, “*Hazan et olamo*” (He who sustains His world), parallels the opening blessing, “*Hazan et ha’olam.*” The second stanza, “*Beshir ve-kol toda*” (With song and voice of thanks) parallels the second blessing, “*Nodeh lecha.*” The third stanza, “*Rachem bechasdecha*” (Show mercy in Your kindness), parallels the third stanza of *Birkat HaMazon*, “*Rachem.*”

The **Vilna Gaon** (quoted by R. Chaim of Volozhin, *Sheiltot* 130) would not sing this song during the meal, apparently out of concern that one may not recite *Birkat HaMazon* after singing it, since one may fulfill the Torah obligation by mentioning these elements (see *Siddur Ishei Yisrael*). Nonetheless, singing this song is widely accepted, presumably since people do not intend it to fulfill the mitzva of *Birkat HaMazon*. Additionally, it is worth noting that two elements that are required for *Birkat HaMazon* are not mentioned in the song – the *Berit* (covenant with God) and the Torah. (The **Bi’ur Halacha** 187 cites a debate as to whether one fulfills the Torah obligation without them, but it seems that the omission of these elements from the song shows that it is **not meant** to fulfill the obligation, and there is thus no problem with singing it. See Tosafot, *Berachot* 12a, s.v. *le’altar*). An additional reason to assume that the song does not fulfill the obligation is because it is not formulated as a *beracha* (see **Shulchan Aruch** O.C. 187:1 and commentaries). Although it is possible that the term “*Tzur*” expresses God’s kingship, a *beracha* usually requires a blatant reference to *Malchut*.

The song praises Hashem (“*Tzur*”) for the food that we receive from Him (“*Mishelo achalnu*”), and is thus a fitting preface to *Birkat HaMazon*. There is no direct connection between the song and Shabbat, but since there generally is no opportunity to sing it during the week, it is recited on Shabbat (as explained by *Siddur Avodat Yisrael*). It is possible that the *zemer* is sung only on Shabbat because one can be certain that one does not fulfill the obligation of *Birkat HaMazon* when reciting it on Shabbat, since it makes no mention of Shabbat!

Riddles:

10. In what way does "Tzur MiShelo" parallel Birkat HaMazon?
11. "Tzur MiShelo Achalnu" – Does this mean "that we did not eat?!" What does it really mean?
12. What word in this song means "rock" and is used as a reference to God (Hashem)?
13. Can we tell from the rhymes of this song whether the poet spoke with an Ashkenazic or Sephardic pronunciation?

צור מְשֵׁלוֹ אֶכְלָנוּ. בָּרְכוּ אַמוּנֵי. שְׁבַעְנוּ וְהוֹתַרְנוּ. כְּדָבָר יי:
את עולמו. רוענו אבינו. אכלנו את לחמו. ויינו שתינו.
הַיָּז
על כן נודה לשמו. ונהללו בפיו.
אמרנו וענינו. אין קדוש כִּי:

צור מְשֵׁלוֹ אֶכְלָנוּ. בָּרְכוּ אַמוּנֵי. שְׁבַעְנוּ וְהוֹתַרְנוּ. כְּדָבָר יי:
וקול תודה. נברך לאלהינו.
בְּשִׁיר
על ארץ חמדה. שהנחיל לאבותינו.
מזון וצדה. השביע לנפשנו. חסדו גבר עלינו. ואמת יי:

צור מְשֵׁלוֹ אֶכְלָנוּ. בָּרְכוּ אַמוּנֵי. שְׁבַעְנוּ וְהוֹתַרְנוּ. כְּדָבָר יי:
בחסדך. על עמך צורנו.
רַחֵם
על ציון משכן כבודך. זבול בית תפארתנו.
כן דוד עבדך יבא ויגאלנו. רוח אפינו. משיח יי:

צור מְשֵׁלוֹ אֶכְלָנוּ. בָּרְכוּ אַמוּנֵי. שְׁבַעְנוּ וְהוֹתַרְנוּ. כְּדָבָר יי:
המקדש. עיר ציון תמלא.
יִבְנֶה
ושם נשיר שיר חדש. וברננה נעלה.
הרחמן הנקדש. יתברך ויתעלה. על כוס יין מלא. כְּבִרְפַת יי:

צור מְשֵׁלוֹ אֶכְלָנוּ. בָּרְכוּ אַמוּנֵי. שְׁבַעְנוּ וְהוֹתַרְנוּ. כְּדָבָר יי:

ב רָא כֹל בַּחֲכָמָה. בְּעֵצָה
וּבְמִזְמָה. מְאֹד נִעְלָמָה.
מֵעֵינֵי כָל חַי:

לְבִי וּבִשְׂרֵי יִרְנְנוּ לְאֵל חַי:

ר ס עַל כָּל כְּבוֹדוֹ. כָּל פֶּה
יְחַנֵּה הוֹדוֹ. בְּרוּךְ אֲשֶׁר בִּידוֹ.
נִכְשָׁל כָּל חַי:

לְבִי וּבִשְׂרֵי יִרְנְנוּ לְאֵל חַי:

ה בְּדִיל נִינֵי תָם. חֲקִים
לְהוֹרוֹתָם. אֲשֶׁר יַעֲשֶׂה אוֹתָם.
הָאֵדָם וְחַי:

לְבִי וּבִשְׂרֵי יִרְנְנוּ לְאֵל חַי:

מ י זֶה יִצְטַדֵּק. נִמְשַׁל לְאֶבֶק
דָּק. אֲמַת כִּי לֹא יִצְדָּק.
לְפָנֶיךָ כָּל חַי:

לְבִי וּבִשְׂרֵי יִרְנְנוּ לְאֵל חַי:

ב לֵב יִצֵּר חֲשׂוֹב. כְּדִמוֹת חֲמַת
עֲכָשׂוֹב. וְאֵיכָכָה יֵשׁוֹב.
הַבֶּשֶׂר הַחַי:

לְבִי וּבִשְׂרֵי יִרְנְנוּ לְאֵל חַי:

נ סוּגִים אִם אָבוֹ. וּמִדְרָכָם
שָׁבוּ. טָרָם יִשְׁכָּבוּ.
בֵּית מוֹעֵד לְכֹל חַי:

לְבִי וּבִשְׂרֵי יִרְנְנוּ לְאֵל חַי:

ע ל כֹּל אֶהוּדְךָ. כָּל פֶּה
תִּיחַדְךָ. פּוֹתַח אֶת יָדְךָ.
וּמִשְׁבִּיעַ לְכֹל חַי:

לְבִי וּבִשְׂרֵי יִרְנְנוּ לְאֵל חַי:

ז כֹּר אֶהֱבֵת קְדוּמִים. וְהַחֲנִיה
נִרְדָּמִים. וְקָרַב הַיָּמִים.
אֲשֶׁר בְּנֵי יִשְׂרָאֵל חַי:

לְבִי וּבִשְׂרֵי יִרְנְנוּ לְאֵל חַי:

ר אֵה לְגִבְרַת אֲמַת. שִׁפְחָה
נוֹאֲמַת. לֹא כִי בִנְךָ הֵמַת.
וּבְנֵי הַחַי:

לְבִי וּבִשְׂרֵי יִרְנְנוּ לְאֵל חַי:

א קֵד עַל אֶפְי. וְאֶפְרָשׁ
לְךָ כַּפֵּי. עַת אֶפְתַּח פִּי.
בְּנִשְׁמַת כָּל חַי:

לְבִי וּבִשְׂרֵי יִרְנְנוּ לְאֵל חַי:

Yom Zeh LeYisrael

This song forms the acrostic: יצחק לוריא חוק, indicating that the *piyyut* was written by the Ari z"l. However, part of the poem appears in sources that precede the Ari z"l (*Machzor Aram Tzova* published in Venice in 5287 (1527), a few years before his birth). As such, it seems that part of the poem should be attributed to an earlier poet, with later additions added in honor of the Ari. (See *Shelosha Sefarim Niftachim, Sefer Otzar HaShira VeHaPiyyut*, and *Siddur HaMeforash*, who imply that the author was Rabbi Yitzchak Hendli. See also Ben Naftali in *Shaarei Sefer*, 209-210.)

The Gemara in *Beitza* 16a states: "God puts an additional *neshama* (soul) into each person just before Shabbat." This wonderful *piyyut* provides encouragement for *Am Yisrael*, describing how Shabbat bestows a *neshama yeteira*, added spiritual life, to every Jew, even when *Am Yisrael* is in a state of suffering and misery: אומה שבורה, נפש מצרה (a broken nation, a troubled soul). We thank Hashem for providing us with the wonderful gift of Shabbat and promise to bring sacrifices when the Temple is rebuilt: אקריב שילמורא. *Am Yisrael* sings to Hashem and is happy on Shabbat, yearning for Hashem to receive our prayers, send us *Mashiach*, build the Temple, and bring us the light of redemption in the merit of Shabbat.

Riddles:

17. Where does this *zemer* describe the difficulties facing *Am Yisrael* and the way that Shabbat eases their burden?

צ וית פקודים. במעמד הר סיני. שבת
ומועדים. לשמר בכל שני לערך
לפני משאת וארוחה.
שבת מנוחה:
יום זה לישראל אורה ושמחה שבת מנוחה:

לום זה לישראל אורה ושמחה
שבת מנוחה:

ח מִדַּת הַלְּבָבוֹת. לְאִמָּה שְׁבוּרָה.
לְנַפְשׁוֹת נִכְאָבוֹת. נִשְׁמָה יִתְרָה.
לְנֶפֶשׁ מְצֵרָה. תְּסִיר אֲנָחָה.
שַׁבַּת מְנוּחָה:
יִם זֶה לְיִשְׂרָאֵל אוֹרְהָ וְשִׁמְחָה שַׁבַּת מְנוּחָה:

ק דְּשִׁת בְּרַכְתָּ. אוֹתוֹ מִכָּל יָמִים. בְּשִׁשֶּׁת
כְּלִיתָ. מְלֹאכֶת עוֹלָמִים. בּוֹ מֵצְאוּ
עֲגוּמִים. הִשְׁקֵט וּבִטְחָה.
שַׁבַּת מְנוּחָה:
יִם זֶה לְיִשְׂרָאֵל אוֹרְהָ וְשִׁמְחָה שַׁבַּת מְנוּחָה:

ל אֶסּוּר מְלֹאכָה. צוֹיִתְנוּ נוֹרָא. אֲזִכָּרָה הוֹד
מְלוֹכָה. אִם שַׁבַּת אֲשַׁמְרָה. אֲקָרִיב שִׁי
לְמוֹרָא. מְנַחָה מְרַקְחָה.
שַׁבַּת מְנוּחָה:
יִם זֶה לְיִשְׂרָאֵל אוֹרְהָ וְשִׁמְחָה שַׁבַּת מְנוּחָה:

ו שִׁיר אֲעַרְךָ לָךְ. בְּנִגּוֹן וּנְעִימָה. מוֹל
תִּפְאָרֶת גְּדִלְךָ. נִפְשֵׁי לְךָ כְּמָהָה.
לְסִגְלָה תִמְיָמָה. קִיָּם הַבִּטְחָה.
שַׁבַּת מְנוּחָה:
יִם זֶה לְיִשְׂרָאֵל אוֹרְהָ וְשִׁמְחָה שַׁבַּת מְנוּחָה:

ר צַה תִּפְלְתִי. כְּמוֹ קָרְפֵן נַחְשׁוֹן. וַיּוֹם
מְנוּחָתִי. בְּרָנָה וּבִשְׁשׁוֹן. חֲבִיב כְּבַת
אִישׁוֹן. בְּרַב הַצְּלָחָה.
שַׁבַּת מְנוּחָה:
יִם זֶה לְיִשְׂרָאֵל אוֹרְהָ וְשִׁמְחָה שַׁבַּת מְנוּחָה:

ל שְׁעָךְ קוֹיִנוּ. יְהֵ אֲדִיר אֲדִירִים. בֶּן דָּוִד
מְלַכְנוּ. שְׁלַח נָא לְעֹבְרִים. וַיִּקְרָא לְדוֹרוֹרִים.
רוּחַ וְהִנְחָה.
שַׁבַּת מְנוּחָה:
יִם זֶה לְיִשְׂרָאֵל אוֹרְהָ וְשִׁמְחָה שַׁבַּת מְנוּחָה:

א נָא עֲלִיּוֹן נוֹרָא. הַבִּיטָה עֲנֵנוּ. פְּדֵנוּ
בְּמַהֲרָה. חֲנֵנוּ חֲנֵנוּ. שְׂמַח נִפְשָׁנוּ.
בְּאוֹר וְשִׁמְחָה.
שַׁבַּת מְנוּחָה:
יִם זֶה לְיִשְׂרָאֵל אוֹרְהָ וְשִׁמְחָה שַׁבַּת מְנוּחָה:

ח דֵּשׁ מִקְדָּשְׁנוּ. זְכָרָה נַחֲרַבְתָּ. טוֹבֵךְ
מוֹשִׁיעֵנוּ. תְּנֵה לְנַעֲצָבֶת. בְּשַׁבַּת
יּוֹשְׁבֶת. בְּגֹמֵר וּשְׁבֻחָה.
שַׁבַּת מְנוּחָה:
יִם זֶה לְיִשְׂרָאֵל אוֹרְהָ וְשִׁמְחָה שַׁבַּת מְנוּחָה:

ז כּוֹר קְדוֹשׁ לָנוּ. בְּזִכְרוֹת יִקְרַת הַיּוֹם. שְׁמוֹר
נָא אוֹתְנוּ. בְּיוֹם זֶה וּבְכָל יוֹם. דּוֹדֵי צַח
וְאִים. תִּבְיֵא רְחוּקָה.
שַׁבַּת מְנוּחָה:
יִם זֶה לְיִשְׂרָאֵל אוֹרְהָ וְשִׁמְחָה שַׁבַּת מְנוּחָה:

ק וּלְרָנָה וַיִּשׁוּעָה. לְיִשְׂרָאֵל הַשְּׁמִיעָה.
בְּבֵא חֲזוֹן תִּשׁוּעָה. צוֹר מְצַמִּיחַ יִשׁוּעָה.
אוֹר שְׁמֵשִׁי הוֹפִיעָה. תְּמִיד הַזְרִיחָה.
שַׁבַּת מְנוּחָה:
יִם זֶה לְיִשְׂרָאֵל אוֹרְהָ וְשִׁמְחָה שַׁבַּת מְנוּחָה:

Bar Yochai

This song was written by Rabbi Shimon Lavi, apparently a Jew from Spain, whose name forms the acrostic: שמעון לביא. It describes the spiritual ascent of Rabbi Shimon Bar Yochai, following the *Sefirot* (literally, “enumerations”), the ten emanations through which God reveals Himself according to the Kabbala: מלכות (kingship), יסוד (foundation), נצח (eternity), הוד (glory), תפארת (splendor), גבורה (restraint), חסד (kindness), בינה (understanding), חכמה (wisdom), and כתר (crown).

The refrain indicates that Rabbi Shimon was greater than his colleagues in the hidden aspects of the Torah - “שמון ששון מחברך” - Rabbi Shimon Bar Yochai endangered himself to learn Torah, fully aware of the risk of punishment at the hands of the Roman authorities if caught (*Shabbat* 33b). He was extremely knowledgeable in Torah and Halacha and is widely cited in the Gemara (“Rabbi Shimon” generally refers to Rabbi Shimon Bar Yochai), but he was also fully immersed in the hidden depths of the Torah and in the wisdom of Kabbala. Even in his halachic rulings, one notes that Rabbi Shimon Bar Yochai focuses on the internal intentions and meaning. (For example: דבר שאינו מתכוון מותר - “An action that carries an unintended [otherwise prohibited] result is permitted”; מלאכה שאינה צריכה לגופה פטור - “One is exempt for performing an act where the Shabbat labor is performed for an irregular purpose.”)

Rabbi Shimon Bar Yochai was a student of Rabbi Akiva, and he followed his teacher’s example of eagerly anticipating the redemption; yet, he was unwilling to forgo a firm stance against the Romans (see *Shabbat* 33b; *Eicha Rabba* 1:41).

One can sense in this song the spiritual stature of Rabbi Shimon Bar Yochai, teaching us that devotion to all facets of Torah learning elevates a person to great heights and instills exceptional holiness within him.

Riddles:

18. Rabbi Shimon Bar Yochai fled from the Romans and hid in a cave, where he studied Torah. How does the song allude to this event?

בַּר יוֹחָאֵי, נְמִשְׁחָתָהּ - אִשְׁרֵיךָ! שְׁמֹן שְׁשׁוֹן מִחֲבֵרֶיךָ.

בַּר יוֹחָאֵי, שְׁמֹן מִשְׁחַת קֹדֶשׁ נְמִשְׁחָתָהּ מִמִּדַּת הַקֹּדֶשׁ, נְשֹׂאתָ צִיץ נֹר הַקֹּדֶשׁ, חֲבוּשׁ עַל רֹאשְׁךָ פְּאָרְךָ.

בַּר יוֹחָאֵי, מוֹשֵׁב טוֹב יִשְׁבֶּתָּ, יוֹם נִסְתָּהּ, יוֹם אֲשֶׁר בְּרַחְתָּהּ, בְּמַעֲרַת צוּרִים שְׁעַמְדָתָהּ, שָׁם קִנִּיתָ הוֹדְךָ וְהַדְרָךְ.

בַּר יוֹחָאֵי, עֲצֵי שֵׁטִים עוֹמְדִים, לְמוֹדֵי יְיָ הֵם לּוֹמְדִים, אֹר מִפְּלֵא, אֹר הַיְקוּד הֵם יוֹקְדִים, הֲלֵא הֵמָּה יוֹרוֹךְ מוֹרֶיךָ.

בַּר יוֹחָאֵי, וְלִשְׁדָּה תִפְוֹחִים עֲלִיתָ לְלִקֹּט בּוֹ מְרַקְחִים, סוּד תִּזְוָה בְּצִיצִים וּפְרָחִים, "נַעֲשֵׂה אָדָם" נֶאֱמַר בְּעִבּוֹרְךָ.

בַּר יוֹחָאֵי, נֶאֱזַרְתָּ בְּגִבּוֹרָה, וּבְמִלְחָמָתָהּ אִשׁ דָּת הִשְׁעָרָה, וְחָרַב הוֹצֵאתָ מִתַּעֲרָה שְׁלֵפֶת נֶגֶד צוּרֶיךָ.

בַּר יוֹחָאֵי, לְמָקוֹם אֲבִנֵי שׂוֹיֵשׁ הִנְעַתָּה לְפָנֵי אֲרִיָּה לִישׁ, גַּם גִּלַּת כּוֹתֶרֶת עַל עֵישׁ, תִּשְׁוֹרֵי וּמֵי יִשׁוֹרְךָ.

בַּר יוֹחָאֵי, בְּקֹדֶשׁ הַקֹּדֶשׁ שִׁים. קוֹ יִרְק מִחֲדָשׁ חֲדָשִׁים, שְׁבַע שְׁבָתוֹת סוּד חֲמִשִּׁים קִשְׂרֶת קִשְׂרֵי שִׁי"ן קִשְׂרֶיךָ.

בַּר יוֹחָאֵי, וְיָד חֲכָמָה קְדוּמָה הִשְׁקִפְתָּ לְכַבּוֹדָהּ פְּנִימָה, לְ"ב נְתִיבוֹת רֵאשִׁית תִּרְוֹמָה אֶת כְּרוֹב מִמָּשַׁח וְיוֹ אוֹרְךָ.

בַּר יוֹחָאֵי, אֹר מִפְּלֵא רוּם מַעֲלָה יִרְאֶתָּה מִלְּהַבִּיט כִּי רַב לָהּ, תַעֲלֹמָה וְאֵין קָרָא לָהּ, נִמְתָּ עֵין לֹא תִשׁוֹרְךָ.

בַּר יוֹחָאֵי, אִשְׁרֵי יוֹלְדֶתְךָ, אִשְׁרֵי הָעַם הֵם לּוֹמְדֶיךָ, וְאִשְׁרֵי הָעוֹמְדִים עַל סוּדְךָ, לְבוּשֵׁי חֲשׁוֹן תִּמְיָךְ וְאוֹרֶיךָ.

Yah Echsof

This song was written by Rabbi Aharon HaGadol of Karlin (d. 5532 (1772); grandfather of Rabbi Aharon of Karlin). Rabbi Aharon was a Lithuanian-Mitnagged who went to see the Maggid of Mezeritch and thereafter became a prominent Chassid, founding the Karlin Chassidic dynasty. The Maggid of Mezeritch would say that when Rabbi Aharon would sing, “Angels in heaven would stop their singing in front of the Almighty and group together in legions upon legions to listen attentively to the pleasant, holy tune that came from the world of sacred tunes.”

In this song, *Yah Echsof*, there are three parallel acrostics. The beginning of the first word in each stanza forms Hashem’s name of *Havaya*; the beginning of the second word in each stanza forms the name Aharon (the author’s name); the beginning of the third word in each stanza forms the word “*neshama*,” soul.

These parallel acrostics allude to the essence of the song, as is emphasized in the refrain. Shabbat becomes one with the *segula*, the unique sanctity, of the Almighty; Shabbat becomes one with the Torah; and the Jewish nation – *Am Segula* – becomes one with Shabbat (“נועם שבת המתאמת ומתאחדת בסגולתך”). Thus, the observance of Shabbat by the Jewish People unites with the *segula* of the Almighty and assists the Jewish nation in becoming enriched with the love and fear of God.

This idea is expressed by Rabbi Shimon bar Yochai in the Midrash (*Bereishit Rabba* 11): “Shabbat said to the Almighty: ‘Master of the world! Everyone has a partner and I have none?!’ The Almighty replied: ‘The Jewish nation is your partner.’” Shabbat has the unique ability to raise the Jewish People to a level of special sanctity, which has the potential of impacting not only Shabbat, but the entire week as well. The Jewish nation, by adding time to Shabbat (*Yoma* 81b) both at its onset and at its conclusion, expresses the notion that the sanctity of Shabbat has an impact on the rest of the week: “הדצל מאחרי לפרש מן השבת לבלתי תהיה סגור מהם ששה ימים המקבילים קדשה משבת קדשך” – “Save the Jewish nation who delays the end of Shabbat; do not hide Yourself from the Jewish People during the six days of the week, since those days receive sanctity from Your holy Shabbat.”

Riddles:

19. Which two entities become unified as one in this song?
20. Who is sick in the song? Why?
21. See the song “*Yedid Nefesh*” on page 130. Who is sick in that song? Why?

יְהִי אֶכְסֹף נַעַם שַׁבָּת
הַמְתַּאֲמַת וּמְתַאֲחֶדֶת בְּסִגְלַתְךָ,
מִשְׁךָ נַעַם יִרְאַתְךָ לְעַם מִבְּקֵשֵׁי רְצוֹנְךָ,
קִדְשֵׁם בְּקִדְשֵׁי הַשַּׁבָּת הַמְתַּאֲחֶדֶת בְּתוֹרַתְךָ,
פָּתַח לָהֶם נַעַם וְרְצוֹן לִפְתּוֹחַ שַׁעֲרֵי רְצוֹנְךָ:

דְּיָה הַזֶּה שְׁמֹר שׁוּמְרֵי וּמְצַפִּים שַׁבָּת קִדְשְׁךָ,
כְּאִיל תִּעְרַג עַל אֲפִיקֵי מַיִם
כֵּן נַפְשֵׁם תִּעְרַג לְקַבֵּל נַעַם שַׁבָּת הַמְתַּאֲחֶדֶת בְּשֵׁם קִדְשְׁךָ,
הִצַּל מֵאֲחֵרֵי לְפָרֵשׁ מִן הַשַּׁבָּת
לְבַלְתִּי תִהְיֶה סְגוּר מֵהֶם
שִׁשָּׁה יָמִים הַמְקַבְּלִים קִדְשָׁה מִשַּׁבָּת קִדְשְׁךָ,
וְטַהַר לִבָּם בְּאֲמַת וּבְאֲמוּנָה לְעַבְדְּךָ:

וְיִהְיוּ רַחֲמֶיךָ מְתַגּוֹלְלִים (עַל מְדוּתֶיךָ וְיִהְיוּ רַחֲמֶיךָ מְתַגּוֹלְלִים) עַל עַם קִדְשְׁךָ
לְהַשְׁקוֹת צְמַאי חֶסֶדְךָ מִנְהַר הַיּוֹצֵא מֵעֵדֶן
לְעֵטֶר אֶת יִשְׂרָאֵל בְּתַפְאֲרֹת הַמַּפְאָרִים אוֹתְךָ עַל יְדֵי שַׁבָּת קִדְשְׁךָ,
כָּל שִׁשָּׁה יָמִים לְהַנְחִילֵם נְחִלַת יַעֲקֹב בְּחִירְךָ:

דְּשַׁבָּת נַעַם הַנְּשֻׁמוֹת
וְהַשְּׁבִיעֵי עֲנֵג הַרוּחוֹת וְעֵדֶן הַנְּפִשׁוֹת לְהַתְעַדֵּן בְּאֶהְבְּתְךָ וּוְרַאֲתְךָ,
שַׁבָּת קִדְשׁ נַפְשֵׁי חוֹלַת אֶהְבְּתְךָ,
שַׁבָּת קִדְשׁ נַפְשׁוֹת יִשְׂרָאֵל בְּצֵל כְּנָפֶיךָ יַחְסִיּוֹן
יְרוּז מִדְשֵׁן בֵּיתְךָ:

Yoducha Ra'yonai

This song was written by Rabbi Yisrael Najara (see his biography on p. 72). His name, Yisrael, is found as an acrostic in the opening of each stanza (the first letter of the second, third, and fourth stanzas and the first two letters of the final stanza).

This song begins and ends with references to God found in *Tehillim*. The two chapters from which these phrases are taken have similar themes. The first is from *Tehillim 23*:

(א) מְזֻמָּר לְדוֹד ה' רַעֲיִי לֹא אֶחְסָר...
(ב) גַּם כִּי אֶלֶךְ בְּגֵיא צַלְמוֹת לֹא אִירָא רַע כִּי אֶתָּה עִמָּדִי שְׂבִטְךָ וּמִשְׁעֲנִיתְךָ הִמָּה וְנַחֲמֵנִי:
(ג) תִּשְׂרָךְ לִפְנֵי שְׁלֹחַן נֶגֶד צָרְרִי דְשִׁנֵּית בְּשִׁמְוֹן רֹאשֵׁי כּוֹסֵי רְוּיָה:
(ד) אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיֵּי וְשִׁבְתִּי בְּבַיִת ה' לְאָרְךָ יָמַיִם.

The second is from *Tehillim 27*:

(א) לְדוֹד ה' אֹרֵי וְיִשְׁעֵי מִמִּי אִירָא ה' מַעֲזוֹ חַיֵּי מִמִּי אֶפְתָּד...
(ב) אִם תַּחְנֶה עָלַי מַחְנֶה לֹא יִירָא לְבִי אִם תִּקּוּם עָלַי מִלַּחְמָה בּוֹאֵת אֲנִי בּוֹטַח:
(ג) אֶחָת שְׂאֵלֹתַי מֵאֵת ה' אֹתָהּ אֶבְקֵשׁ שִׁבְתִּי בְּבַיִת ה' כָּל יְמֵי חַיֵּי לַחַוּוֹת בְּנֶגַעַם ה' וְלִבְקָר בְּהִיכְלֹ:
(ד) אֵל תִּסְתַּר פְּנֶיךָ מִמֶּנִּי אֵל תֵּט בְּאָף עֲבֹדְךָ עֲזַרְתִּי הֵייתָ אֵל תִּשְׁטַנֵּי וְאֵל תַּעֲבֹבֵנִי אֱלֹהֵי יִשְׁעֵי:
(ה) קְנֹה אֵל ה' חֹזֵק וְיֹאמֵץ לְבָב וְקֹנֵה אֵל ה'.

Both psalms express the notion that the Almighty oversees and guides everything, and they both emphasize that whether everything is good in our lives or we face difficulties, we do not worry because God is with us:

”גם כי אלך בגיא צלמות לא אירא רע כי אתה עימדי”, “אם תחנה עלי מחנה לא יירא לבי... קוה אל ה' חזק ויאמץ לבך וקוה אל ה'.”

In both psalms the aspiration is to dwell in the house of God all the time.

Rabbi Najara begins the song with רועי – God is my shepherd (from *Tehillim 23*) – and ends with אורי וישעי – my light and my

salvation (from *Tehillim* 27). We sing it with the realization that Shabbat uplifts a person to a place in which he can feel Hashem's providence and glory. The song ends with the aspiration to merit living in a world that is entirely Shabbat – "אל עולם שכולו שבת תזכנו" –

Riddles:

22. How are the Jewish People referred to in the song? How does the person singing the song refer to himself?

יודוך רעיוני יהוה רועי. ביום שבת קדש יום השביעי:

יום אשר פליתי בו כל מלאכתך. אמר כי שריתי על כל זולתך.
ומעשים עשיתי אין לבלותך. לי בן אמתך חיש להרגיעי:

שביעי בחרת מכל המנינים. ואותו קדשת בשבועות ושנים.
חיש אשר נשאת לגוע אמונים. ופדם מאסונים ארחי ורביעי:

רצה במנוחתני יום זה יום מנוחה. וביום עבודתי המצא לי הרוחה.
והכן לשביתתני משאת וארוחה. וששון ושמחה יהיו שעשועי:

אל עולם שכלו שבת תזכני. ונרך בהלו שים אור בעדני.
ואל משכן שילה תשוב תעלני. מהרה ענני אורי וישעי:

Agadelcha

This song was written by Rabbi Avraham Ibn Ezra (see biographical information in the introduction to *Ki Eshmera Shabbat* on p. 116 and *Tzame'a Nafshi* on p. 76). As we have seen in many *zemirot*, each stanza begins with a letter forming an acrostic of his name, Avraham.

This song was not written as a Shabbat *zemer*, but as an introduction to the *Kaddish* prayer. Thus, the opening word "אגדלך" is similar to the opening word of *Kaddish*, "יתגדלך". The end of the song, "ויתקדש שמייה רבה בעלמא", is also like the next phrase of *Kaddish*: "ויתקדש שמייה רבה בעלמא".

The song stresses the vast distinction between man and the Almighty, emphasizing His greatness as compared to man's nothingness. Perhaps its focal point is the great incomprehensible mystery of creation: "את סוד יוצרו" – Is it possible for man to comprehend the secret of his Creator?

The vast difference between man and God is stressed in the lines in the song that end with the "ma" sound. God is depicted as "א-להי כל נשמה" – The Lord of all souls – and we thank Him with "פחד ואימה" – fear and trepidation. We kneel "ראש וקומה" – with our head and upper body – and God founded the world "על בלימה" – hanging on nothing. There is no one like Him "הכמה" – in the East and West – and He created everything with "חכמה" – wisdom.

When we describe how we praise God, we address Him directly, "אגדלך" – I will exalt **You**; "אודך" – I will thank **You**; "לך אברע ואכפראש וקומה" – To **You** I will kneel and bend my head and upper body. However, when we describe the Almighty Himself, we recognize that the distance between Him and us is so vast and the mystery so enormous that His greatness can only be described indirectly, in the third person: "רקיעירום הלאנטה" – For **He** has pitched the towering skies; "והארץ יסדה" – and **He** established the earth; "חקור את סוד" – comprehend the mystery of his Creator (rather than **Your** mystery); "מרום הוא" – **He** is exalted; "אשר הפליא ועשה" – that **He** did wonders.

The verse states, "בדבר ה' שמים נעשו ובורח פיו כל צבאם" (Psalms 33:6) – the Almighty created the world with words. This is expressed in this song in the phrase – "רקיעירום הלאנטה במבטא" – For **He** has pitched the towering skies with words.

As mentioned above, this song was intended as an introduction to *Kaddish*. The purpose of *Kaddish* is to sanctify Hashem's name in the world and to pray that His glory will be recognized by all, so that He will be fully revealed in the world. The Ibn Ezra concludes the song with this idea as well. He states that Hashem's initial sanctification will be manifest among the Jewish People – "בגוי קדוש ועליון" – and that only after we merit this will the entire world also merit it – "ויתקדש שמה רבא בעלמא".

Riddles:

- 23. Which phrase did the composer borrow from the blessing of *Asher Yatzar* and which from the blessing of *Elokai Neshama*?
- 24. The Almighty created "everything." How does the composer stress this point?

וְאֹדֶךָ בְּרַב פְּחָד וְאִמָּה, אֶגְדְּלְךָ אֱלֹהֵי כָּל נִשְׁמָה,

בְּעֵמְדֵי תוֹךְ קְהֵלְךָ צוּר לְרוּמָם, לָךְ אֶכְרַע וְאֶכְפֹּף רֹאשׁ וְקוּמָה.

רְקִיעֵי רוּם הֵלֵא נָטָה בְּמִבְטָא, וְהָאָרֶץ יִסְדָּה עַל בְּלִימָה.

הַיּוֹכֵל אִישׁ חָקֵר אֶת סוּד יוֹצְרוֹ, וּמִי הוּא זֶה בְּכָל קִדְמָה וְיָמָה.

מְרוּמָם הוּא עָלֵי כָּל פֶּה וְלִשׁוֹן, אֲשֶׁר הִפְלִיא וְעָשָׂה כָּל בְּחֻכְמָה.

וְיִתְגַּדֵּל בְּגוֹי קְדוֹשׁ וְעֵלְיוֹן, וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא:

Azamer BiShvachin

The song is prefaced with "אתקינו סעודתא," which speaks of how the Jewish People are called upon to prepare a meal of faith, a Shabbat meal in which we testify that God created the world. This feast brings great joy to the Almighty - "חדוותא דמלכא קדישא" - "the happiness of the King." This meal is eaten in "the shadow of the Almighty's presence," which is referred to as "שדה תפוחים קדושים", and the unique manifestations of the Almighty - "זעיר אנפין" and "עתיקא עתיקא" - are revealed in this meal.

This *zemer* was written by the Ari z"l (d. 5332 (1572), at the age of 38). The song forms an acrostic of his name in the first word of each stanza: אני יצחק לוריא בן שלמה (two stanzas begin with ש). The Ari z"l also composed *zemirot* for the morning meal and the third meal of Shabbat (*Asader LiSe'udata*, p. 96; *Benei Heichala*, p. 126).

The Ari's vast influence on the Torah world was most strongly felt in Tzfat, where he spent a total of two years. The Ari z"l had a tremendous influence on the world of Kabbala, where his innovations blazed new trails. The Ari's influence was so great that his teachings were accepted by Sephardim, Ashkenazim, Chassidim, and Mitnaggedim.

The Ari z"l explained that the physical world cannot contain the tremendous goodness of God. God's goodness thus spread throughout the world and is found even within impure entities. Man's purpose is to elevate those divine sparks and restore them to sanctity through prayer, fulfillment of *mitzvot*, and Torah study.

This *zemer* addresses many different themes and notions. One is that we invite the Almighty's presence, while seeking to annul those forces that attempt to block His influence. This desire for connection is expressed as a desire to enter into "חזקל תפוחין" - the shadow of the Almighty's presence.

Another theme is that Shabbat affects the other days of the week. As opposed to the common notion that Shabbat either completes or begins the week, the Ari explains that Shabbat's place is actually

in the middle of the week – it is an ornament poised between the three days before it and the three days after it – “וביניהו” ומינא ושמאלא, בקישוטין אולא בלה, בקישוטין אולא.”

The *zemer* also speaks of how actions we perform in the physical world assist us in receiving God’s goodness. We receive an additional soul and a new spirit on this day – “למעבד נשמתין ורוחין חדתין”.

It also speaks of how we are meant to be happy and to dance before the Shabbat just as one dances before a bride and a groom – “בחמרא...אסא, לארוס וארוסה” – with wine and myrtle branches – thereby strengthening the Jewish nation.

The accepted practice is to place two loaves of bread on the Shabbat table. However, the Ari’s practice was to place twelve loaves on the table, parallel to the twelve loaves that were on the table in the Temple, with six loaves on each side – “בשית נהמי לסטר”.

The *zemer* also describes how the forces that repel sanctity are nullified – “שביתין ושביקין”.

Even souls in Gehinnom are allowed to rest on this day.

In sum, the uniqueness of Shabbat and our ability to eliminate impurity and to bring holiness and goodness to the world demand that we utilize Shabbat for singing and exalting in sanctity and purity.

Riddles:

25. There is a disagreement between the *Tanna'im* (Mishna *Berachot* 7:1) as to whether one must eat a *kezayit* or a *kebeitza* (double the volume of a *kezayit*) in order to be obligated to say *Birkat HaMazon*. The Ari z"l understands that this disagreement stems from the verse “פּוֹתֵחַ אֶת יָדְךָ,” wherein “יָדְךָ” refers to *יו"ד* שלך – Your letter *ו*. One can calculate the *gematria* (numerical value) of the letter *ו* in two ways, one of which is double the other – this is the source of the disagreement about whether the minimal amount is a *kezayit* or double that, a *kebeitza*. What are the two ways the *gematria* of the letter *ו* can be calculated? Where is this alluded to in the song?

אתקינו סעודתא דמהימנותא שלמתא, חדותא דמלכא קדישא. אתקינו
סעודתא דמלכא, דא היא סעודתא דחקל תפוחין קדישין, וזעיר אנפין
ועתיקא קדישא אתגן לסעדא בהדה.

Translation

I will sing with praises אזמר בשבחין.
To come into entrances למיעל גו פתחין.
In the fields of apples דבחקל תפוחין.
Which are sanctified דאנון קדישין:

We will invite her now נזמן לה השתא.
With a new table בפתורא חדתא.
And a good candelabra ובמנרתא טבתא.
That enlightens heads דנהרה על רישין:

Right and left ימינא ושמאלא.
And between them a bride וביניהו כלה.
Who goes out adorned בקשוטין אולא.
With jewelry and clothing ומאנין ולבושין:

Her husband will embrace her יחבק לה בעלה.
And with her foundation וביסודא די לה.
Which brings her serenity דעבד נחא לה.
She will be well grounded יהא כתש פתישין:

Translation

Cries and suffering
Are annulled and ceased
Only happy faces
And spirits with souls

צְוֹחִין אֶף עָקְרִינִן.
בְּטִילִין וְשָׁבִיתִין.
בְּרַם אַנְפִּין חֲדָתִין.
וְרוּחִין עִם נַפְשִׁין:

A great joy will come
Doubled over
A light will arrive
And many blessings

חֲדוּ סְגִי יִיתִי.
וְעַל חֲדָא תְרַתִּי.
נְהוּרָא לֵה יִמְטִי.
וּבְרַכָּן דְנַפְשִׁין:

Come forward bridesmaids
Prepare jewelry for the bride
To have plenty of food
And fish with fowl

קָרִיבוּ שׁוֹשְׁבֵינִין.
עֲבִידוּ תְקוּנִין.
לְאַפְשָׁא זֵינִין.
וְנוּגִין עִם רַחֲשִׁין:

To acquire souls
And new spirits
With thirty two
And with three grape vines

לְמַעַבְד נְשָׁמָתִין.
וְרוּחִין חֲדָתִין.
בְּתַרְתֵּין וּתְלָתִין.
וּבְתַלְתָּא שָׁבִישִׁין:

Translation

And with her seventy crowns
And the exalted King
Who will adorn everything
With the holiest of holies

וְעֶטְרוֹתַי שְׁבַעִין לָהּ.
וּמִלְכָּא דְלֵעֲלָא.
דִּיתְעֵטֵר כְּלָא.
בְּקִדִישׁ קִדְיִשׁוֹן:

Engraved and hidden
In it are all the worlds
But the Ancient One
Will surely conquer

רְשִׁימוֹן וְסִתְיִמוֹן.
בְּגוּ כָּל עֲלָמוֹן.
בְּרַם עֵתִיק יוֹמִין.
הָלֵא בְּטִשׁ בְּטִישׁוֹן:

May it be His will
That He will dwell amongst His nation
Who takes pleasure in His name
In sweet and honey filled foods

יְהֵא רַעְוֵא קַמָּה.
דִּתְשִׁרִי עַל עֵימָה.
דִּיתְעֵנְג לְשִׁמָּה.
בְּמִתְקִין וְדִבְשׁוֹן:

I will set up in the South
The obscured *Menora*
And a table with [show] bread
I will fill in the North

אֶסְדֵּר לְדָרוֹמָא.
מְנֵרְתָא דְסִתְיִמָּא.
וְשִׁלְחֵן עִם נְהֵמָא.
בְּצַפּוֹנָא אֲרִשׁוֹן:

Translation

With a wine-filled goblet בְּחֶמְרָא גּוֹ כֶּסֶא.
And bundles of myrtle [branches] וּמִדְאֵי אֶסָא.
For the groom and bride לְאָרוֹס וְאֶרֶוֹסָה.
To strengthen the weak לְהַתְקַפָּא חַלְשִׁין:

We will adorn them with crowns נְעִיטָר לְהוֹן בְּתָרִין.
In glorious words בְּמַלְוִין וְקִירִין.
With seventy adornments בְּשִׁבְעִין עֶטוּרִין.
That are upon fifty דְּעַל גְּבֵי חֲמִשִּׁין:

The *Shechina* will be adorned שְׂכִינְתָא תְּתַעְטֵר.
With six bread loaves on each side בְּשִׁית נְהִמֵי לְסִטָר.
With hooks it shall be tied בְּוִוִין תְּתַקַּטָר.
And with hidden kinds וּזְנִין דְּכְנִישִׁין:

We stop and annul שְׁבִיתִין וְשְׁבִיקִין.
The far off impurities מִסָּאֲבִין דְּרַחֲקִין.
Destructive legions that cause anguish חֲבִילִין דְּמַעֲיָקִין.
And all types of sorcery וְכָל זֵינֵי חַרְשִׁין:

Translation

To break open the bread
An olive or egg-like amount
That takes two of the letter *yud*
Hidden and explicit

לְמַבְצֵעַ עַל רִיפְתָא.
כְּזֵיתָא וּכְבֵיעָתָא.
תְּרִין יוּדִין נִקְטָא.
סְתִימָיִן וּפְרִישִׁין:

Pure olive oil
That has been pressed
And draws forth streams
Within it in whispers

מִשֶׁח זֵיתָא דְכָּיָא.
דְּטַחְנִין רִיחָא.
וְנִגְדִין נַחְלָיָא.
בְּגוּה בְּלַחֲשִׁין:

Did we not declare secrets
And hidden words
That are not seen
Veiled and concealed

הֲלֹא נִמְא רְזִין.
וּמְלִין דְּגִנְזִין.
דְּלִיתְהוּן מִתְחַזִּין.
טְמִירִין וּכְבִישִׁין:

The bride is adorned
With the secrets of the heavens
Within this celebration
Of holy angels

אֲתַעֲטָרָא כְּלָה.
בְּרִזִין דְּלֵעָלָא.
בְּגוּ הַאי הִלּוּלָא.
דְּעִירִין קַדִּישִׁין:

Shabbat Day



Asader LiSe'udata

This song was written by the Ari z"l, whose name forms an acrostic with the first letter of each stanza: אני יצחק לוריא. (For biographical information, see the introduction to *Azamer BiShvachin* on page 88.) The Ari z"l composed *Azamer BiShvachin* for the evening meal, *Asader LiSe'udata* for the morning meal, and *Benei Heichala* for the third meal. This song speaks of how we arrange the Shabbat meal and try to create in it a unique sanctity, "ואומין בה" השתא עתיקא קדישא."

The second stanza begins: "נהורה ישרי בה בקידושא רבא." The morning *Kiddush* is referred to as *Kiddusha Rabba*, the great *Kiddush* (*Pesachim* 106a). Why is this so? There are three approaches in the *Rishonim*:

1. Rashi (*ibid.*) and the Rashbam explain that since the blessing בורא פרי הגפן is included in all recitals of sanctification (*Kiddush* and *Havdala*), this blessing is an important one.
2. The Ran and Maharam Chalava explain that this expression is a euphemism, implying that it is really the small *Kiddush*.
3. Before arriving at a third approach, a more fundamental question must be addressed: Why did the Sages institute

the recitation of *Kiddush* during the day, when we already recite a Torah-mandated *Kiddush* in the evening? Why is that *Kiddush* not sufficient? The question becomes even more acute when we realize that a *Kiddush* process can only transpire once. For example, it is obvious that one may not perform *Kiddushin* (betrothal) on the same woman twice!

Rabbeinu David (*Pesachim ibid.*) states that *Kiddush* in the morning is a “hidden secret.” Perhaps this secret can be explained as follows: *Kiddush* at the onset of Shabbat at night is Torah-mandated since it is the first time we sanctify the Shabbat, and one cannot make *Kiddush* more than once. However, at the day’s *Kiddush* we are declaring the sanctity of Shabbat and praising it at its climax. Although this *Kiddush* is only Rabbinically ordained, the sanctity of the day is at a greater intensity at this point than at night, and it is therefore the “great” *Kiddush*. Indeed, in Kabbalistic literature there is a great emphasis upon the sanctity of the *Kiddush* in the morning (see *Sha’ar HaKavanot, Derush Kiddush Leil Shabbat, Derush 1*; Rabbeinu Bechaye, *Beshalach*; Ramban, *Shemot 20:8*), and it stands to reason that the Ari z”l would have been pointing to this concept here.

Rabbi Yosef Dov Soloveitchik offered a similar explanation

regarding the sanctity of Shabbat morning (see *Shana BeShana* 5740; *Shi'urim LeZecher Abba Mari*):

The Ramban writes that on Friday night, the *Shechina* is a bride, who does not come until Israel invites her: “Come, bride, come bride [בואי כלה בואי כלה].” On Friday night, Israel takes part in the process of redemption. As Rabbi Yochanan said, “Anywhere the greatness of God is found, His modesty is found as well,” here we find that He asks the Jew to complete the holiness of Shabbat...

However, there is another level of revelation: “אתקינו אסעודתא דמלכא קדישא, תפארת שביסוד” (one of the *sefirot*), which is a higher level than חקל תפוחין (a name describing God’s presence). It arrives suddenly; it does not demand participation from below, for it stirs man of its own, and God appears as a mighty Redeemer! He breaks the routine way of the world Himself: “I and not a messenger; I and no other.” On the night of Shabbat, we wait, “שמור,” guarding the Shabbat; but the day of Shabbat provides the revelation of the holy King, the Redeemer. God is omnipotent; He does not await our participation, He is not limited in any way. Thus, we cannot sanctify the morning; we can only announce that God is all-powerful, that He can redeem us from

exile with His mighty hand and Divine Presence, even before *Am Yisrael* repent! “I will return to you,” even before “you shall return to Me.” This is the reason it is called *Kiddusha Rabba*, – these are only appeasing words, for there is no longer a need to participate in sanctifying the Shabbat.

It follows that on Shabbat morning we do not sanctify Shabbat. Shabbat is already holy! We **announce** the sanctity of Shabbat, we sing its praise, and expect God to do His part by bringing the complete redemption – “אשובה אליכם,” “I shall return to you.”

Riddles:

- ❓ 26. The Rambam in *Moreh Nevuchim* (III:35) writes: “I do not know the reason for the *shulchan* (the table in the inner sanctum of the Temple) with the *lechem hapanim* (showbread).” The Rambam does not understand why the bread in the Temple is necessary. Where is this question hinted to in the song?
- ❓ 27. The Gemara in *Chullin* 105b states that one must wash his hands prior to *Birkat HaMazon* due to dirt from *Sedomit* salt. According to the Kabbalists, this practice nullifies the influence of evil forces and enables holiness. Where is this idea hinted to in the song?

אַתְּקִינֵנוּ סְעוּדָתָא דְמַהִימְנוּתָא שְׁלֵמָתָא, חֲדוּתָא דְמַלְכָּא
קַדִּישָׁא. אַתְּקִינֵנוּ סְעוּדָתָא דְמַלְכָּא, דָּא הִיא סְעוּדָתָא דְעֵתִיקָא
קַדִּישָׁא, וְחַקְל תְּפוּחֵין קַדִּישִׁין וְזַעִיר אַנְפִּין אַתְּנֵן לְסַעְדָּא בְּהַדִּיהָ.

Translation

I will prepare the meal	אֶסְדֵּר לְסְעוּדָתָא.
On the morning of Shabbat	בְּצַפְרָא דְשַׁבְּתָא.
And I will now invite	וְאֶזְמִין בֵּיהּ הַשְּׁתָּא.
The Ancient Holy One	עֵתִיקָא קַדִּישָׁא:
May His light be manifest	נְהוּרָה יִשְׂרִי בֵּיהּ,
In the great <i>Kiddush</i>	בְּקִדּוּשָׁא רַבָּא,
And in the good wine	וּבַחֲמֵרָא טָבָא,
In which the souls shall rejoice	דְּבֵיהּ תְּחַדִּי נַפְשָׁא:
May He send us His beauty	יִשְׁדֵּר לָן שְׂפָרָה,
And we will see His glory	וְנַחֲזִי בִיקְרָה,
And may He show us His secret	וְיַחְזִי לָן סִתְרָה,
Which is uttered in a whisper	דְּמַתְאַמֵּר בְּלַחֲשִׁיא:

Translation

May He reveal to us the reasons

יגלה לן טעמי,

For the twelve loaves

דבתריסר נהמי,

That are a letter in His name

דאנון את בשמה,

Doubled and woven

כפילא וקלישא:

Package of the heavens

צורא דלעלא,

In which is the life of all

דיבה חיי כלא,

And the strength will be greater

ויתרבי חילא,

And will ascend to the head

ותסק עד רישא:

Rejoice reapers of the field

חדו חצדי חקלא,

With speech and voices

בדבור ובקלא,

And speak words

ומלילו מלה,

That are sweet like honey

מתיקא כדבשא:

In front of the Master of the world

קדם רבון עלמין,

With hidden words

במלין סתימין,

You will reveal things

תגלון פתגמין,

And say Torah revelations

ויתימרין חדושא:

Translation

To adorn the table
In a precious secret
Deep and concealed
Not to be exposed

לְעֶטֶר פְּתוּרָא,
בְּרֹא יִקְרָא,
עֲמִיקָא וְטְמִירָא,
וְלֹא מְלִתָּא אֲוִשָּׂא:

And these words
Will ascend to the skies above
Where who dwells –
The very sun itself

וְאֵלֵּין מְלִיא,
יְהוֹן לְרְקִיעֵיא,
וְתַמְנֵן מֵאֵן שְׂרָיא,
הָלֵא הָהוּא שְׁמֵשָׁא:

It goes up very high
Above its level
And will take his wife
Who had been apart from him

רְבוּ יִתִּיר יִסְגִּי,
לְעֵלָא מִן דְּרִגָּה,
וְיִסַּב בֵּית זִוְגָה,
דְּהָוָת פְּרִישָׁא:

I will wash my hands
With one vessel
To the other (evil) side
That has no substance

יְדֵי אֲסַחֵי אֲנָא,
לְגִבֵּי חַד מְנָא,
לְסִטְרָא חוּרְנָא,
דְּלִית בֵּיה מְשִׁשָּׂא:

Translation

I will make a *zimmin* with three

On a goblet of blessing

To the cause of all causes

The Ancient Holy One

אֶזְמֵן בְּתַלְתָּא,
עַל כֶּסֶא דְּבִרְכָתָא,
לְעֵלְת עֵלְתָא,
עֵתִיקָא קְדִישָׁא:

Chai Hashem UVaruch Tzuri

This *zemer* was composed by Rabbi Chaim Yitchak, whose name forms an acrostic at the start of each verse. Borrowing phrasing from verses in *Tanach*, it discusses our faith in God's ability to take care of our needs: "God is my shepherd, I shall not want," "[He] gives bread to all beings." Referring to this fundamental principle of Judaism, the composer states that he would prefer to be like Hillel and not like Shammai. Why? The following story is found in the Gemara (*Beitza* 17b):

It was said of Shammai the elder that all his days he ate for the honor of Shabbat. For when he found a superior object, he would say, "This is for Shabbat." Then, if he later found a better one, he would set aside that one for Shabbat and eat the first one. But Hillel acted differently, since everything he did was for the sake of heaven; he would say, "Blessed is God each and every day" (*Tehillim* 68).

It is Shammai's opinion that one should spend all week preparing for Shabbat; therefore, if one comes across something special, one should save it for Shabbat. Conversely, Hillel believes that a person can eat well throughout the week and have confidence that God will also provide him with good food for Shabbat. It is probable that Hillel did not disagree with Shammai, but he had supreme confidence that whatever the circumstances, God would provide for Shabbat. (See *Shulchan Aruch HaRav* 242:1; *Sefat Emet, Beitza* 16a; *Chiddushei Chatam Sofer, ibid.*) Since the song concerns the notion of having trust in God, the composer identifies with Hillel and states that he agrees with Hillel, and not with Shammai. (According to other versions, the verse should read "as Hillel **and** Shammai," but this does not appear accurate in light of the larger context.)

In a disagreement between Beit Hillel and Beit Shammai, we usually follow the ruling of Beit Hillel, as the composer did here. However, the *Or Zaru'a* (Erev Shabbat 18:3) writes that Shammai's position should be followed in this instance (he proves this from the Gemara in *Shabbat* 119a). Nevertheless, it is permissible to act in line with the rationale of Hillel.

Why might Shammai's view be accepted in this case? As we mentioned previously, the *Or Zaru'a*, followed by the *Mishna Berura* (250:2), explains

that Hillel probably did not disagree with Shammai, but rather had supreme confidence that God would provide for Shabbat. An ordinary person, however, who does not possess such an elevated level of *emuna*, should keep something special for Shabbat even according to Hillel, especially rare delicacies that one may not have the opportunity to obtain again for Shabbat:

Many *poskim* agree that Hillel would admit that Shammai's position is preferable, but he was so confident that God would supply him with delicacies for Shabbat, that he would conduct himself in accordance with this trust in order to strengthen it. However, for people who do not have such confidence, he would agree that it is better to act as Shammai does – to reserve special things for Shabbat when the opportunity arises.

When singing this *zemer*, I recommend having in mind Hillel's unique modesty, patience, and other fine qualities, which are so well suited to the nature of Shabbat.

חַי יי וְבוֹרוֹךְ צוּרֵי. בְּיַתְתָּהֶלֶל נִפְשֵׁי. כִּי יי יֵאָיֵר גֵּרִי. בְּהִלּוֹ נְרוֹ עֲלֵי רֵאשִׁי: יְיָ רַעֲי לֹא אֶחְסֶה. עַל מֵי מְנוּחוֹת יִנְהַלְנֵי. נֹתֵן לְחֶם לְכֹל בִּשְׂרֵי. לְחֶם חֲקֵי הַטְּרִיפֵנִי: יְהִי רְצוֹן מִלְּפָנֶיךָ. אַתָּה אֱלֹהֵי קְדוּשֵׁי. תַעֲרֹךְ לִפְנֵי שְׁלֹחֲךָ. תִּדְרֹשׁן בְּשִׂמְן רֵאשִׁי:	מִי יִתֵּן מְנוּחָתִי. לִפְנֵי אֲדוֹן הַשְּׁלוֹם. וְהֵיטֵה שְׁלֵמָה מִשְׁתֵּי. הַחַיִּים וְהַשְּׁלוֹם: יִשְׁלַח מַלְאָכוֹ לִפְנֵי. לְלוּהֵי לְוָיָהּ. בְּכּוֹס יְשׁוּעוֹת אֲשָׂא פָּנָי. מְנַת כּוֹסֵי רוּיָהּ: צִמְמָה נִפְשֵׁי אֵל יי. יִמְלֵא שְׁבַע אֶסְמֵי. אֵל הַהָרִים אֲשָׂא עֵינַי. כִּהְלֵל וְלֹא כִשְׂמָאֵי:	חַדוֹת יָמִים וּשְׁנוֹת עוֹלָמִים. עוֹרָה כְּבוֹדֵי עוֹרָה. וְעַל רֵאשִׁי יְהִיו תַּמִּים. יֵר מַצְוָה וְאוֹר תּוֹרָה: קוּמָה יי לְמְנוּחָתִי. אַתָּה וְאֲרוֹן עֲזֹךְ. קַח נָא אֵל אֶת בְּרַכְתֵּי. וְהַחֲזֹק מִגַּן חוֹזֵךְ:
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Kiddush for Shabbat Morning

(Nusach Ashkenazi)

Laws of *Kiddush* in general, and laws of *Kiddush* for Shabbat day specifically – p. 71

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת. לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדוֹרָתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעֵלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ. וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד
וַעֲשִׂיתָ כָּל מְלֹאכְתְּךָ. וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיהוָה
אַל־הִיךָ לֹא תַעֲשֶׂה כָּל מְלֹאכָה אַתָּה וּבִנְךָ וּבִתְךָ
עַבְדְּךָ וְאִמְתְּךָ וּבְהִמְתְּךָ וּגְרִיךָ אֲשֶׁר בְּשַׁעְרֶיךָ כִּי
שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי:

עַל כֵּן בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהָ:

סַבְרֵי מְרַנֵּן וְרַבֵּנֵן וְרַבּוֹתֵי:

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

Kiddush for Shabbat Morning

(Nusach Edot HaMizrach)

Laws of Kiddush in general, and laws of Kiddush for Shabbat day specifically – p. 71

מומור לְיָדוּ יְהוָה רַעִי לֹא אֶחָסֶה: בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל מֵי מְנַחוֹת יִנְהַלְנִי:
נִפְשִׁי יִשׁוּבֵב יִנְחֵב בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׂמוֹה־גַם כִּי אֵלֶךְ בְּגִיאַת צְלֻמוֹת לֹא
אִירָא רַע כִּי אַתָּה עִמָּדִי שְׁבִטָךְ וּמִשְׁעֲנֵתְךָ הַמָּדָה יִנְחַמְנִי: תַּעֲרֶף לִפְנֵי שְׁלֹחַן
נֶגְדַי צִרְרֵי דַשְׁנֵת בְּשִׁמּוֹן רֹאשֵׁי כּוֹסֵי רְוִיחָה: אֶף טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיֵּי
וְשַׁבְתִּי בְּבֵית יְהוָה לְאַרְךָ יָמִים:

אם תשיב משבת נגלף עשות חפציה ביום קדשי וקראת לשבת ענג לקדוש
יהוה מכבד וכבדתו מעשות דרכיה ממצוא חפצה ודבר דבר: אז תתענג על
יהוה והרפכתיה על במתי ארץ והאכלתיה נחלת יעקב אביה כי פי יהוה
דבר:

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדוֹרֹתֵם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא
לְעֹלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

על כן ברח יהוה את יום השבת ויקדשהו:

סְבִרֵי מְרַנֵּן (לְחַיִּים): (The others reply):

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

Baruch Hashem Yom Yom

This song was composed by **Rabbi Shimon HaGadol ben Yitzchak of Magence** (born around 4710 (950)). Rabbi Shimon was a contemporary of Rabbeinu Gershom and was Rashi's maternal uncle (Rashi, *Shabbat* 85b). His name, Shimon Bar Yitzchak, forms an acrostic starting from the second stanza.

The *zemer* does not relate to Shabbat. The first stanza seems to have been added by another poet, who wanted to connect the *zemer* with Shabbat (see *Zemiroth LeShabbat, Shelosha Sefarim Niftachim*, and *Siddur HaMeforash*). It seems that this *piyyut* was written to be recited after *Birkat HaMazon* (*Siddur Avodat Yisrael*).

The lyrics themselves concern Israel's numerous exiles: Egypt (2nd stanza), Babylon (3rd stanza), Persia and Media (4th stanza), and Greece (5th stanza). It concludes with yearning to see Israel rescued from the current exile of Edom (7th stanza) and other exiles (9th stanza).

מִה יִקָּר חֲסֵדוֹ בְּצֵלוֹ לְגוֹנְנֵנוּ.
בְּגִלוֹת בְּבִלְהָ שְׁלַח לְמַעַנְנוּ.
לְהוֹרִיד בְּרִיחִים נִמְנָה בֵּינֵינוּ. וַיִּתְּנֵם
לְרַחֲמִים לְפָנֵי שׁוֹבֵימֵנוּ. כִּי לֹא יִטֹּשׁ יי
אֶת עַמּוֹ בְּעַבּוּר הַגָּדוֹל שְׁמוֹ:

עַיִלִם שֶׁת כְּסֹאוֹ לְהַצִּיל יְדִידָיו.
לְהַעֲבִיר מִשָּׁם מֵאֲנֵי מוֹרְדָיו. מֵעַבּוּר
בְּשִׁלַּח פָּדָה אֶת עַבְדָּיו. קָרַן לְעַמּוֹ
יָרִים תְּהִלָּה לְכָל חֲסִידָיו. כִּי אִם
הוֹגָה וְרַחֵם כְּרַחֲמָיו וְכַרֵּב חֲסִידָיו:

בְּרוּךְ אֲדֹנָי יוֹם יוֹם. יַעֲמֵם לָנוּ יֵשַׁע
וּפְדִיּוֹם. וּבְשֵׁמוֹ נִגִּיל כָּל הַיּוֹם.
וּבִישׁוּעָתוֹ נָרִים רֹאשׁ עֲלִיוֹן. כִּי הוּא
מַעֲזוֹ לְדָל וּמַחֲסֵה לְאֲבִיוֹן:

שְׁבִטֵי יֵה לְיִשְׂרָאֵל עֲדוּת. בְּצַרְתָּם
לֹא צָר בְּסִבְלוֹת וּבְעַבְדוּת. בְּלִבְנֵת
הַסַּפִּיר הָרָאֵם עֵז יְדִידוּת. וּנְגִלָה
לְהַעֲלוֹתָם מֵעַמְקֵי בּוֹר וְדוּת. כִּי עַם
יי הַחֲסֵד וְהַרְבֵּה עַמּוֹ פְּדוּת:

יְצַוהוּ צֹרֵחַ חֶסֶדוֹ קְהָלוֹתָיו לְקַבֵּץ.
מֵאַרְבַּע רוּחוֹת עֲדִיו לְהַקְבִּץ. וּבִהָרָה
מְרוֹם הָרִים אוֹתְנֵנוּ לְהַרְבִּץ. וְאוֹתְנֵנוּ
יָשׁוּב נְדָחִים קוֹבֵץ. יָשִׁיב לֹא נֶאֱמַר
כִּי אִם וְיָשֵׁב וְקַבֵּץ:

בְּרוּךְ הוּא אֱלֹהֵינוּ. אֲשֶׁר טוֹב גְּמַלְנוּ.
בְּרַחֲמָיו וּכְרַב חֶסְדָּיו הִגְדִּיל לָנוּ.
אֱלֹהִים וְכֹאֱלֹהִים יוֹסֵף עִמָּנוּ. לְהִגְדִּיל
שְׁמוֹ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא שְׁנוֹקְרָא
עָלֵינוּ:

בְּרוּךְ אֱלֹהֵינוּ שֶׁבְּרָאנוּ לְכָבוֹדוֹ.
לְהַלְלוֹ וּלְשַׁבְּחוֹ וּלְסַפֵּר הוֹדוֹ. מִכָּל
אִם גָּבַר עָלֵינוּ חֶסְדּוֹ. לְכֵן בְּכָל לֵב
וּבְכָל נֶפֶשׁ וּבְכָל מַאֲדוֹ. נִמְלִיכּוּ
וּנְיַחֲדוּ:

שֶׁהַשְּׁלוֹם שָׁלוֹ יָשִׁים עָלֵינוּ בְּרַכָּה
וְחַיִּים וְשְׁלוֹם. מִשְׁמָאל וּמִיַּמִּין עַל
יִשְׂרָאֵל שְׁלוֹם. הִרְחַמֵּן הוּא יְבָרֵךְ
אֶת עַמּוֹ בְּשְׁלוֹם. וְיִזְכּוּ לְרֵאוֹת בָּנִים
וּבָנֵי בָנִים עוֹסְקִים בַּתּוֹרָה וּבַמִּצְוֹת
עַל יִשְׂרָאֵל שְׁלוֹם. יוֹעֵץ אֵל גְּבוּר
אֲבִיעַד שֶׁר שְׁלוֹם:

וְיִצְפִּיר הָעוֹזִים הַגְּדִיל עֲצוּמָיו. וְגַם
חַזוֹת אַרְבַּע עָלוּ לְמְרוֹמָיו. וּבִלְבָם
דָּמּוּ לְהִשְׁחִית אֶת רַחוּמָיו. עַל יְדֵי
כַהֲנֵיו מִגֵּר מִתְקוּמָיו. חֶסְדֵי יי כִּי
לֹא תִמְנֵנוּ כִּי לֹא כָלוּ רַחֲמָיו:

נְסַגְרָתִי לְאָדוּם בִּיד רְעֵי מְדֵנִי.
שֶׁבְכָל יוֹם וַיּוֹם מִמְלָאִים בְּרַסָּם
מִעֲדֵנִי. עֲזַרְתּוֹ עָמִי לְסַמֵּךְ אֶת אֲדֵנִי.
וְלֹא נִטְשָׁתֵנִי כָּל יְמֵי עֲדֵנִי. כִּי לֹא יִזְנַח
לְעוֹלָם אֲדֵנִי:

בָּבֶאוּ מְאֹדוֹם חֲמוּץ בְּגָדִים. וְבַח
לוֹ בְּבַעֲרָה וְטַבַּח לוֹ בְּבוּגָדִים. וַיִּזְו
נֶצְחָם מִלְּבוּשָׁיו לְהֵאֲדִים. בְּכַחוֹ
הַגָּדוֹל יִבְצֹר רוּחַ נְגִידִים. הִגָּה בְּרוּחוֹ
הַקָּשָׁה בְּיוֹם קָדִים:

רְאוּתוֹ כִּי בֶן אָדוּמִי הָעוֹצֵה יַחֲשֹׁב
לוֹ בְּבַעֲרָה תִקְלוֹט בְּבַעֲרָה וּמִלְאָךְ
בְּאָדָם בַּתּוֹכָה יִנְצֵר. וּמִיָּד בְּשׁוֹגֵג
בְּמַקְלֵט יַעֲצֵר. אֶהְבּוּ אֶת יי כָּל
חֶסְדָּיו אֲמוּנִים נוֹצֵר:

Baruch El Elyon

This song was written by **Rabbi Baruch ben Shmuel of Magence** (d. 4981 (1221)), whose name forms an acrostic at the beginning of each stanza: ברוך חזק. He was the pupil of Rabbi Eliezer of Meitz, one of the Tosafists, and an important *posek*. He wrote *piyyutim* and *kinnot*, some of which deal with the persecutions of his time.

The composer begins by describing Shabbat as a moment of peace from the toil of the week. This notion is highlighted by the Gemara in *Shabbat* 118a: “Rabbi Shimon Ben Pazzi says in the name of Rabbi Yehoshua Ben Levi, who said in the name of Bar Kapara, ‘Anyone who eats three meals on Shabbat is saved from three misfortunes: the travails leading to the coming of messiah, the fires of the Gehinnom, and the war of Gog and Maggog.’”

In the course of the *zemer*, we bless God (ברוך אל עליון) for redeeming us from these misfortunes by giving us Shabbat (לנפשנו פדיון). Observance of Shabbat is extremely important. A person who observes Shabbat instead of desecrating it (כל שומר) (שבת כדת מחללו) is considered as if he has offered a *menucha* (a meal offering) (נפש כיתקריב מנחה – see *Vayikra Rabba* 3, on כמנחה על מחבת). Such a person will receive a double reward (לתשלומי כפל – see *Midrash Shocheh Tov* on *Tehillim* 92). Additionally, God gives him a beautifully adorned crown (כתר הילומים), and he merits blessing in all of his work that week (אל תוך בתיכם להניח ברכה).

Riddles:

28. Chazal say (*Midrash Shocheh Tov, Tehillim* 92) that everything on Shabbat is doubled: the *man*, the sacrifices, the reward. Where does the song hint to this idea?
29. כל שומר שבת כדת מחללו – What does this mean? Is someone who observes Shabbat considered its desecrator?!

ברוך אל עליון. אשר נתן
מנוחה. לנפשנו פדיון. משאת
ואנחה. והוא ידרש לציון. עיר
הנבחרה. עד אנה תוגיון נפש נאנחה:

**השומר שבת הבן עם הבת
לא ירצו כמנחה על מחבת:**

רזכב בערבות. מלך עולמים.
את עמו לשבת. און בנעימים.
במאכלי ערבות. במיני מטעמים.
במלבושי כבוד ובח משפחה:

**השומר שבת הבן עם הבת
לא ירצו כמנחה על מחבת:**

ואשרי כל חוכה. לתשלומי כפל.
מאת כל סוכה. שוכן בערפל.
נחלה לו יזכה. בהר ובשפלה נחלה
ומנוחה כשמש לו זרחה:

**השומר שבת הבן עם הבת
לא ירצו כמנחה על מחבת:**

כל שומר שבת. בדת מחללו. הן
הכשר חבת. קדש גורלו. ואם
יפא חובת היום אשרי לו. אל אל
אדון מחוללו מנחה היא שלוחה:

**השומר שבת הבן עם הבת
לא ירצו כמנחה על מחבת:**

חמדת הימים. קראו אלי צור.
ואשרי לתמימים. אם יהיה נצור.
כתר הלומים. על ראשם יצור. צור
העולמים רוחו בם נחה:

**השומר שבת הבן עם הבת
לא ירצו כמנחה על מחבת:**

זכור את יום השבת לקדשו. קרנו
כי גבהה. גור על ראשו. על כן יתן
האדם לנפשו. ענג וגם שמחה בהם
למשחה:

**השומר שבת הבן עם הבת
לא ירצו כמנחה על מחבת:**

קדש היא לכם. שבת המלכה. אל
תוך בתיכם. להניח ברכה.
בכל מושבותיכם. לא תעשו
מלאכה. בניכם ובנותיכם עבד וגם
שפחה:

**השומר שבת הבן עם הבת
לא ירצו כמנחה על מחבת:**

Yom Zeh Mechubbad

The unknown composer's name, Yisrael (ישראל), forms an acrostic at the start of each verse. The song describes the holiness of Shabbat and its uniqueness from the other days of the week. In addition to ceasing from work, we honor Shabbat by making *Kiddush*, by consecrating the meal through reciting the blessing over two whole *challot* (תמימים), which is also an allusion to both Hashem and *Am Yisrael*), by wearing fine clothing, and by eating good food.

Shabbat appears in the Torah (in *Parashat Emor*) as the first of our holy days – “ראשון הוא למקראי קודש” – and its sanctity sets the tone for the other holidays. The opening stanza speaks of how ceasing from work on Shabbat is itself testimony to the fact that God created the world. The closing stanza speaks of how the heaven and the earth also affirm God's creation. This testimony is given by the universe itself: “השמים מספרים כבודו” – “גם הארץ מלאה חסדו, ראו כי כל אלה עשתה ידו, כי הוא הצור פעלו תמים” – “The heavens tell His glory and the earth is full of His kindness; see that His hand has created all these, for He is the Rock, His creation is complete.”

Riddles:

30. What are described as תמימים in the song? Who else is sometimes described as תמים? Look back at ברוך אל עליון (p. 110): Who is described as תמים there? How about in צמאה נפשי (p. 76)?

לום זה מכבוד מכל ימים.
כי בו שבת צור עולמים:

ששת ימים תעשה מלאכתך.
ויום השביעי לאלהיך.

שבת לא תעשה בו מלאכה.
כי כל עשה ששת ימים:

יום זה מכבוד מכל ימים.
כי בו שבת צור עולמים:

ראשון הוא למקראי קדש.
יום שבתון יום שבת קדש.

על פן כל איש בנינו יקדש. על
שתי לחם יבצעו תמימים:

יום זה מכבוד מכל ימים.
כי בו שבת צור עולמים:

אכל משמנים שתה
ממתקים. כי אל יתן לכל

בו דבקים. בגד ללבש לחם
חקים. בשר ודגים וכל מטעמים:

יום זה מכבוד מכל ימים.
כי בו שבת צור עולמים:

לא תחסר כל בו ואכלת
ושבעת. וברכת את יי
אלהיך אשר אהבת. כי ברכת
מכל העמים:

יום זה מכבוד מכל ימים.
כי בו שבת צור עולמים:

השמים מספרים כבודו. וגם
הארץ מלאה חסדו. ראו כי כל
אלה עשתה ידו. כי הוא הצור
פעלו תמים:

יום זה מכבוד מכל ימים.
כי בו שבת צור עולמים:

Yom Shabbaton

The name of this song's composer, **Rabbi Yehuda HaLevi**, forms the acrostic, יהודה, beginning with the first letter of each stanza. Rabbi Yehuda HaLevi was one of the greatest Spanish poets. According to legend, when he finally achieved his dream of moving to the Promised Land, he was trampled by an Arab horseman. However, from documents from the Cairo Geniza, it appears that he died around six months after his arrival in Israel.

The song begins by alluding to the Torah's statement (*Shemot* 20:8): "זכור – את יום השבת לקדשו" – "Remember the day of Shabbat to make it holy." In addition to the mitzva of *Kiddush*, which is derived from this verse, the Ramban emphasizes that Shabbat should be on our minds throughout the week. Thus, "יום שבתון – אין לשכוח", "the day of Shabbat should not be forgotten." This constant awareness of Shabbat enables Shabbat to remain with us throughout the week.

Am Yisrael works hard throughout the week, meriting rest on Shabbat. But this is not merely physical rest; "יום השביעי זכור ושמור" – Shabbat is observed by "*Zachor*," remembering it and honoring it, and by "*Shamor*," observing it rather than (God forbid) desecrating it.

In the final stanza, we ask that God protect *Am Yisrael*, wandering in exile like a lost herd. *Am Yisrael*, compared to a dove, finds its rest on Shabbat. (See Rabbi Yehuda Aryeh Openheim, *Mateh Yehuda*, who links this line to the dove mentioned in *Bereishit* 8:10: "And he waited seven more days, and sent the dove from the ark." However, it stands to reason that it symbolizes *Am Yisrael* here, as this is common in R. Yehuda Halevi's poetry.)

"זכור לפקדו בברית ושבועה" – At first glance, this seems to allude to the promise God made to Noach following the flood. However, the entire stanza relates to the Jewish People, and not God's relationship with the world. The composer must therefore be referring to the promise mentioned in *Yeshayahu* 54:9: "To me this is like the days of Noach, when I swore that the waters of Noach would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again." God promises the nation that He will not punish them with destruction, and the force of the oath is compared to the oath to Noach.

It is interesting to note than in the original version of this *zemer*, the verse beginning with the letter ד opens: דרוך בנעל אויבים וצרים: (Shirei Rihal, Divan, Sefer 4; Shirei Kodesh, Chaim Baradi, 5690; Siddur Avodat Yisrael). [I thank Dr. Avi Shmidman for his comments on the dove, God's oath in Yeshayahu, and Rabbi Yehuda's death].

Riddles:

31. What mountain is mentioned in this *zemer*? To what mountain does this name usually refer and to what does it refer in this *zemer*?
32. The word כח appears four times in the song – in reference to whom?

לֹא אֶתְּחַלְּחַל לְשִׁפְחָתוֹ וְזָכְרוּ כְּרִיחַ הַנִּיחָח.
 יוֹנָה מִצְאָה בּוֹ מְנוּחַ. וְשֵׁם יְנוּחוֹ יִגְיַעֵי כַח:
 הַיּוֹם נִכְבְּד לְבַנֵּי אֲמוֹנִים. זְהִירִים לְשִׁמְרוֹ אַבּוֹת וּבָנִים.
 חֲקוּק בְּשֵׁנֵי לוֹחוֹת אֲבָנִים. מֵרֵב אוֹנִים וְאַמִּץ כַּח:
 יוֹנָה מִצְאָה בּוֹ מְנוּחַ. וְשֵׁם יְנוּחוֹ יִגְיַעֵי כַח:
 וְבָאוּ כָּלֶם בְּבִרְיַת יַחַד. נַעֲשֶׂה וְנִשְׁמַע אִמְרוּ כְּאַחַד.
 וּפְתַחוּ וְעֲנוּ יְיָ אֶחָד. בְּרוּךְ הַנוֹתֵן לְיַעֲף כַח:
 יוֹנָה מִצְאָה בּוֹ מְנוּחַ. וְשֵׁם יְנוּחוֹ יִגְיַעֵי כַח:
 הַיּוֹם בְּקִדְשׁוֹ בְּהַר הַמּוֹר. יוֹם הַשְּׂבִיעִי זְכוֹר וְשִׁמּוֹר.
 וְכָל פְּקוּדָיו יַחַד לְגִמְרָה. חֲזֵק מְתַנִּים וְאַמִּץ כַּח:
 יוֹנָה מִצְאָה בּוֹ מְנוּחַ. וְשֵׁם יְנוּחוֹ יִגְיַעֵי כַח:
 הָעַם אֲשֶׁר נָע כְּצֶאֱן טֶעֱהָ. יִזְכֹּר לְפִקְדוֹ בְּבִרְיַת וּשְׁבוּעָה.
 לְבַל יַעֲבֹר בָּם מִקְרֵי רָעָה. כְּאֲשֶׁר נִשְׁבַּעְתָּ עַל מִי נַח:
 יוֹנָה מִצְאָה בּוֹ מְנוּחַ. וְשֵׁם יְנוּחוֹ יִגְיַעֵי כַח:

Ki Eshmera Shabbat

The name of this *zemer's* composer, **Rabbi Avraham Ibn Ezra**, forms the acrostic, אברהם, beginning with the first letter of each stanza. The song describes how Shabbat is an "אות" or special symbol of the unique mutual relationship between Hashem and the Jewish People (based on *Shemot* 31:13). If *Am Yisrael* keeps (*shomer*) Shabbat, God will protect (*shomer*) *Am Yisrael*.

The *zemer* begins with the notion that Shabbat should be devoted to learning Torah, and not to mundane activities (אהגה בתורתא-ל). It speaks of the special double portion of *man* given to us in the desert, which was a physical manifestation of the sanctity of Shabbat (מופת בתת לחם משנה בששי); since it could not be gathered on Shabbat, each person's portion was doubled on Friday. We then ask God to double our portion for each Shabbat (ככה בכל ששי) מוזני (יכפיל מוזני) so that we may honor Shabbat with special foods.

The fourth stanza refers to the halacha that it is forbidden to mourn on Shabbat, and those who are in mourning must restrain their mourning on this day (המתאבלים בו אדור נסוגים) - literally: those who mourn on it, will be set back). The final stanza opens with the phrase "מחל מלאכה בו סופו להכרית." This seems to refer to the punishment (*karet*) for one who does labor on Shabbat. Dr. Avi Shmidman points out, however, that "מחל" is not generally used in that way, although it may be hinting to this idea. Alternatively, this line may mean that one who begins labor on Friday will have to stop it when Shabbat comes.

In our text of the *zemer*, the line "ירשם בדת הא-ל... לערוך לחם פנים בפניו" ("The Divine law was recorded... to arrange the showbread in the Temple") is followed by the line "על כן להתענות בו על פי נבוינו אסור" ("Therefore, one may not fast by command of the wise men"). It is difficult to understand how these ideas are connected to one another. An alternate version of the *zemer* cited in the *Machzor Vitri* replaces לחם פנים, the showbread, with לחם תמיד, referring to the bread that should be eaten at the three Shabbat meals. According to this version, the contrast to fasting makes more sense.

The Ibn Ezra wrote many riddles and often embedded them in his writing. The riddles below attempt to address some of the riddles in this *zemer*.

Riddles:

33. What does the expression "מחל מלאכה בו סופו להכרית" mean?
34. What is the only fast that is not postponed for Shabbat? Where does the song hint to this?

- 35. What was the miracle that happened with the *man* on the sixth day?
- 36. Who are נבונים - "its wise men?"
- 37. What does the following expression mean: "המתאבלים בו אחור נסוגים?"

ר שם בַּדַּת הָאֵל חֵק אֶל
ד סֶגְנוּ. בּוֹ לַעֲרֹךְ לֶחֶם פָּנִים
 בַּפָּנִי. עַל כֵּן לְהִתְעַנּוֹת בּוֹ
 עַל פִּי נְבוֹנִי. אֲסוּר, לְבַד מִזֶּם
 כְּפֹר עֹנֵי:

אֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵי:
ה וְאִ יוֹם מְכַבֵּד הוּא
 יוֹם תַּעֲנוּגִים. לֶחֶם וַיִּזֵּן טוֹב
 בְּשֵׁר וְדָגִים. הַמֵּתֵאבְּלִים בּוֹ
 אַחֹר נְסוּגִים. כִּי יוֹם שְׂמֻחוֹת
 הוּא וְתִשְׁמַחְנֵי:

אֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵי:
מ חַל מְלֹאכָה בּוֹ סוּפוֹ
 לְהַכְרִית. עַל כֵּן אַכְבֵּס בּוֹ
 לְבִי כְבוֹרִית. וְאֶת־פְּלִלָּה אֶל
 אֵל עֲרִבִית וְשַׁחֲרִית. מוֹסַף וְגַם
 מְנַחָה הוּא יַעֲנֵנִי:
 אֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵי:

כִּי אֲשַׁמְרָה שֶׁבֶת אֵל יִשְׁמְרֵנִי.
 אֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵי:
א סוּר מִצֵּא חֶפֶץ עֲשׂוֹת
ד דְּרָכִים. גַּם מִלְדַּבֵּר בּוֹ
 דְּבָרֵי עֲרָכִים. דְּבָרֵי סְחוּרָה אֶף
 דְּבָרֵי מְלָכִים. אֶהְיֶה בְּתוֹרַת אֵל
 וְתַחֲכַמְנֵי:

אֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵי:
ב וְאֶמְצֵא תְּמִיד נֶפֶשׁ לְנַפְשִׁי.
 הִנֵּה לְדוֹר רֵאשׁוֹן נָתַן
 קְדוּשֵׁי מוֹפֵת בְּתַת לֶחֶם מִשְׁנֵה
 בְּשׂוּשֵׁי. כָּכָה בְּכָל שֵׁשִׁי יִכְפִּיל
 מְזוֹנֵי:
 אֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵי:

Shimru Shabbetotai

The name of this *zemer's* composer is Rabbi Shlomo, presumably **Rabbi Shlomo Ibn Gabirol**. The beginning of each stanza forms the acrostic: שלמה חזק.

The song speaks of how observing Shabbat leads to abundance and blessing. Keeping Shabbat requires a great deal of trust in God, since even a person who is poor is required to invest in the mitzva of honoring Shabbat, believing that Hashem will repay him for his sacrifice. The phrase "ולו עלי בני", "Lend on My credit, My children," is based on the Gemara in *Beitza* 15a:

Rabbi Yochanan said in the name of Rabbi Eliezer ben Rabbi Shimon: Hashem said to Israel "My sons, take out a loan (לו עלי בני) to honor Shabbat and sanctify it; and believe in Me - and I shall pay it back to you."

The *zemer* also speaks of how keeping Shabbat will lead to redemption – "הנה יום גאולה, יום שבת אם תשמרו" – and the day of redemption will allow the nation to fully take pleasure in Hashem on Shabbat. This may be referring not only to the ultimate day of redemption, but to the day of Shabbat itself; keeping Shabbat leads to a situation of "אז תתענג", "a state of complete satisfaction," as the verse in *Yeshayahu* (58:13-14) states: "אם תשיב משבת רגלך... אז תתענג עליה" – "If you hold back your foot on Shabbat... then you shall delight in Hashem."

Riddles:

- 38. Which four half-*pesukim* are used in this song to express ideas that differ from, or are even the opposite of, their original meaning?
- 39. Why do you think the composer used half-*pesukim* to express the opposite of their original meaning?

הנה יום גאֵלה. יום שַׁבַּת
אִם תִּשְׁמְרוּ. וְהֵייתֶם לִי
סֻגְלָה. לִינִי וְאַחַר תִּעְבְּרוּ. וְאִן
תַּחֲיוּ לִפְנֵי. וְתִמְלְאוּ צְפוּנֵי:
שַׁבַּת הַיּוֹם לִי.

**וְלוֹ עָלִי בְּנֵי וְעַדְנִי מְעַדְנֵי:
שַׁבַּת הַיּוֹם לִי.**

חִזֵּק קְרִיתִי. אֵל אֱלֹהִים
עֲלִיּוֹן. וְהֵשֵׁב אֶת
נְוֹתֵי. בְּשִׂמְחָה וּבְהִגִּיּוֹן.
יִשׁוּרְרוּ שָׁם רְנָנִי. לְוֵי
וְכֹהֲנֵי. אֲזוּ תִתְעַנֵּג עַל יְיָ:
שַׁבַּת הַיּוֹם לִי.

**וְלוֹ עָלִי בְּנֵי וְעַדְנִי מְעַדְנֵי:
שַׁבַּת הַיּוֹם לִי.**

שמְרוּ שַׁבְּתוֹתַי. לְמַעַן
תִּינָקוּ וּשְׁבַעְתֶּם. מִזִּו
בְּרוּכֹתַי. אֵל הַמְּנוּחָה כִּי בְּאַתֶּם.
וְלוֹ עָלִי בְּנֵי. וְעַדְנִי מְעַדְנֵי:
שַׁבַּת הַיּוֹם לִי.

**וְלוֹ עָלִי בְּנֵי וְעַדְנִי מְעַדְנֵי:
שַׁבַּת הַיּוֹם לִי.**

לעֲמַל קְרָאוּ דְרוֹר. וְנִתְתִּי
אֶת בְּרֻכְתִּי. אִשָּׁה אֵל
אֲחוֹתָה לְצָרוֹ. לְגַלוֹת עַל
יוֹם שִׂמְחָתִי. בְּגִדֵי שִׁשׁ
עִם שָׁנִי. וְהִתְבּוֹנְנוּ מִזִּקְנֵי:
שַׁבַּת הַיּוֹם לִי.

**וְלוֹ עָלִי בְּנֵי וְעַדְנִי מְעַדְנֵי:
שַׁבַּת הַיּוֹם לִי.**

מהְרוּ אֶת הַמְּנָה. לַעֲשׂוֹת
אֶת דְּבַר אֶסְתֵּר. וְחִשְׁבוּ
עִם הַקּוֹנָה. לְשִׁלֵּם אֶכּוֹל וְהוֹתֵר.
בְּטַחוּ בִּי אַמוּנִי. וּשְׁתוּ יַיִן מִשְׁמַנִּי:
שַׁבַּת הַיּוֹם לִי.

**וְלוֹ עָלִי בְּנֵי וְעַדְנִי מְעַדְנֵי:
שַׁבַּת הַיּוֹם לִי.**

Deror Yikra

This *zemer* was written by **Dunash ben Laverat** (d. 4750 (990)), a poet and grammarian who was born in Baghdad and studied under Rav Sa'adya Gaon. (He is mentioned by Rashi, *Ketubbot* 10b, and Tosafot, *Sukka* 31b.) An acrostic of his name, דנוש, is found in the poem (in stanzas 1, 2, 3, and 6 in the opening phrases of each line, and in stanzas 4 and 5 – in the words of the song as indicated).

Dr. Avi Shmidman notes that the opening word, דרור, means liberation and is used in the *zemer* in a double sense. It refers both to the liberation that Shabbat provides from the toil of the week and to the liberation from subjugation to enemies. In the song, we ask that just as Shabbat provides מנוחה, rest, from the week, Hashem should provide us with rest from our oppressors.

A deeper level of understanding emerges from a statement by Rabbi Yehuda HaLevi: “Slaves to time – are slaves to slaves; a slave to God – he alone is free.” דרור – freedom – is not the absence of obligation; true freedom, rather, means having the freedom to follow God’s will in the world uninhibited.

In the course of the song, we ask God to ensure true freedom for His people: to rebuild the Temple (דרושני ואולמי); to destroy the Edomites (דרוך); to give *Am Yisrael* trees to sit under for shade (פורה בתוך בצרה); to give *Am Yisrael* trees to sit under for shade (הדס, שיטה, ברוש); תדהר – based on *Yeshayahu* 41:19), and to destroy our enemies (במוג לבבו ובמגינה) – He will melt their hearts). The goal, therefore, is not freedom, but to serve Hashem, thereby identifying with the Source of all good.

The song’s final message to the Jewish People is: דעה חכמה לנפשך, והיא כתר – לראשך – if you are wise, you will study Torah, so that it may be a crown upon your head; treasure God’s *mitzvot* and observe the Shabbat – שמור מצות – קדושך, שמור שבת קדשך.

The goal of freedom is the ability to connect with Torah, sanctity, and Hashem.

Riddles:

- 40. Where is there a reference to the *Beit HaMikdash* in the song?
- 41. Which country and city are mentioned in the *zemer*?
- 42. Which five trees are mentioned or hinted to in the song?

דְּרוֹר יִקְרָא לְבֵן עִם בֵּת.
וַיִּנְצְרְכֶם כְּמוֹ בֵּבֶת.
בְּעֵים שְׁמֶכֶם וְלֹא יִשְׁבֶּת.
שְׂבוּ בֵּי נִיחוּ בְיוֹם שַׁבָּת:

אֱלֹהִים תֵּן בְּמִדְבַר הָר.
הַדָּם שְׁטָה בְרוֹשׁ תִּדְהָר.
וְלִמְזֹהִיר וְלִבְזָהָר.
שְׁלוֹמִים תֵּן כְּמִי נְהָר:

דְּרֵשׁ נְוִי וְאוֹלָמִי.
וְאוֹת יִשְׁעַ עֲשֵׂה עַמִּי.
בְּטַע שׁוֹרֵק בְּתוֹךְ כְּרָמִי.
שְׂעֵה שׁוֹעֵת בְּנֵי עַמִּי:

הַדָּךְ קָמִי אֵל קָנָא.
בְּמוֹג לֵבָב וּבְמִגְיָנָה.
וְנִרְחִיב פֶּה נִמְלֵא נָא.
לְשׁוֹנֵנוּ לְךָ רְנָה:

דְּרוֹךְ פּוֹרָה בְּתוֹךְ בְּצָרָה.
וְגַם בְּבֵל אֲשֶׁר גְּבָרָה.
בְּתֵץ צְרִי בְּאֵף עֲבָרָה.
שְׂמַע קוֹלִי בְיוֹם אֶקְרָא:

דְּעֵה חֲכָמָה לְנַפְשְׁךָ.
וְהִיא כְּתָר לְרֵאשְׁךָ.
בְּצַר מִצּוֹת קְדוּשְׁךָ.
שְׂמַר שַׁבָּת קְדוּשְׁךָ:

Shabbat HaYom LaHashem, Me'od Tzahalū BeRinunai

The composer of this *zemer* was named Shmuel, possibly Rabbi Shmuel HaChassid, father of Rabbi Yehuda HaChassid (author of *Sefer Chassidim*). The word שמואל is formed by the acrostic of the opening of each stanza.

The *zemer* begins by calling on us to enjoy and observe Shabbat. Later, it describes ways in which this can be achieved: by not walking farther than permissible (מעבור דרך וגבולים) and by taking care not to perform forbidden tasks (מעשות היום ופעלים).

The *zemer* also speaks of positive expressions of Shabbat, as manifest through the fine food and celebratory nature of the three Shabbat meals: לאכול ולשתות בהילולים, לאכול משמנים ומעדנות, לעשות היום שלוש סעודות:

The purpose of eating is to take pleasure in Shabbat and in God, and it is not for the purpose of self-gratification: וקראת עונג לשבת. Yet, sometimes a person eats on Shabbat and feels physical pleasure, but is not spiritually uplifted. Why is this so? The **Vilna Gaon** writes (on *Yeshayahu* 58:13):

One should delight in Shabbat with food and drink and clean clothes, but his intent should be for the purpose of Shabbat and not for self-gratification. This is the meaning of וקראת לשבת ענג and כל המענג את השבת, and it is for this reason that it says in the Shabbat prayers: מענגיה לעולם כבוד ינחל – “A person who forever makes [Shabbat] pleasurable will inherit honor.”

The Vilna Gaon explains that physical enjoyment of Shabbat is of value as long as one knows that the physical delight is for the purpose of honoring and sanctifying Shabbat. The goal should be to connect the pleasure experienced by the body to the spiritual dimension of Shabbat. In this manner, the body itself is elevated, and it can then derive strength from Shabbat for the rest of the week.

The **Shelah HaKadosh** writes (*Shabbat* 118b, s.v. *vekarata*): “Those who stuff their stomachs like a horse or mule... and then fall asleep because

they ate too much... are not considered to have delighted in Shabbat. Rather, they have delighted **themselves** on Shabbat!"

A person who indulges in self-gratification has missed out on the deep significance of Shabbat. The enjoyment of Shabbat is important and blessed as long as it is integrated into the holiness of Shabbat.

In the middle of the *zemer*, the composer cites the blessing for those who keep Shabbat; God protects them and their children: וְאִם תִּשְׁמְרֵנוּ יְיָ: יִנְצֶרְךָ כְּבַבְתָּ, אֶתָּה וּבְנֶךָ וְגַם הַבֵּת.

שַׁבַּת הַיּוֹם לֵי:

מְאֹד צִהְלוּ בְּרַנּוּנֵי.

וְגַם הִרְבּוּ מַעֲדָנֵי.

אוֹתוֹ לְשֹׁמֵר כְּמִצְוֹת יְיָ:

שַׁבַּת הַיּוֹם לֵי:

מִמַּעַבְרֵי דֶרֶךְ וְגִבּוּלִים.

מִמַּעֲשׂוֹת הַיּוֹם פְּעָלִים.

לֶאֱכֹל וְלִשְׁתּוֹת בְּהִלּוּלִים.

זֶה הַיּוֹם עֲשֵׂה יְיָ:

שַׁבַּת הַיּוֹם לֵי:

וְאִם תִּשְׁמְרֵנוּ יְיָ יִנְצֶרְךָ כְּבַבְתָּ.

אֶתָּה וּבְנֶךָ וְגַם הַבֵּת.

וְקִרְאתָ עֲנָג לְשַׁבַּת.

אֲזַתְעַנֵּג עַל יְיָ:

שַׁבַּת הַיּוֹם לֵי:

אֵל כֹּל מִשְׁמַנִּים וּמַעֲדָנִים.

וּמִטְעָמִים הִרְבֵּה מֵיָנִים.

אֶגְזֹז פֶּרֶךְ וְרַמּוּנִים.

וְאֶכְלֶתָּ וְשִׁבַּעְתָּ וּבִרְכַּתָּ אֶת יְיָ:

שַׁבַּת הַיּוֹם לֵי:

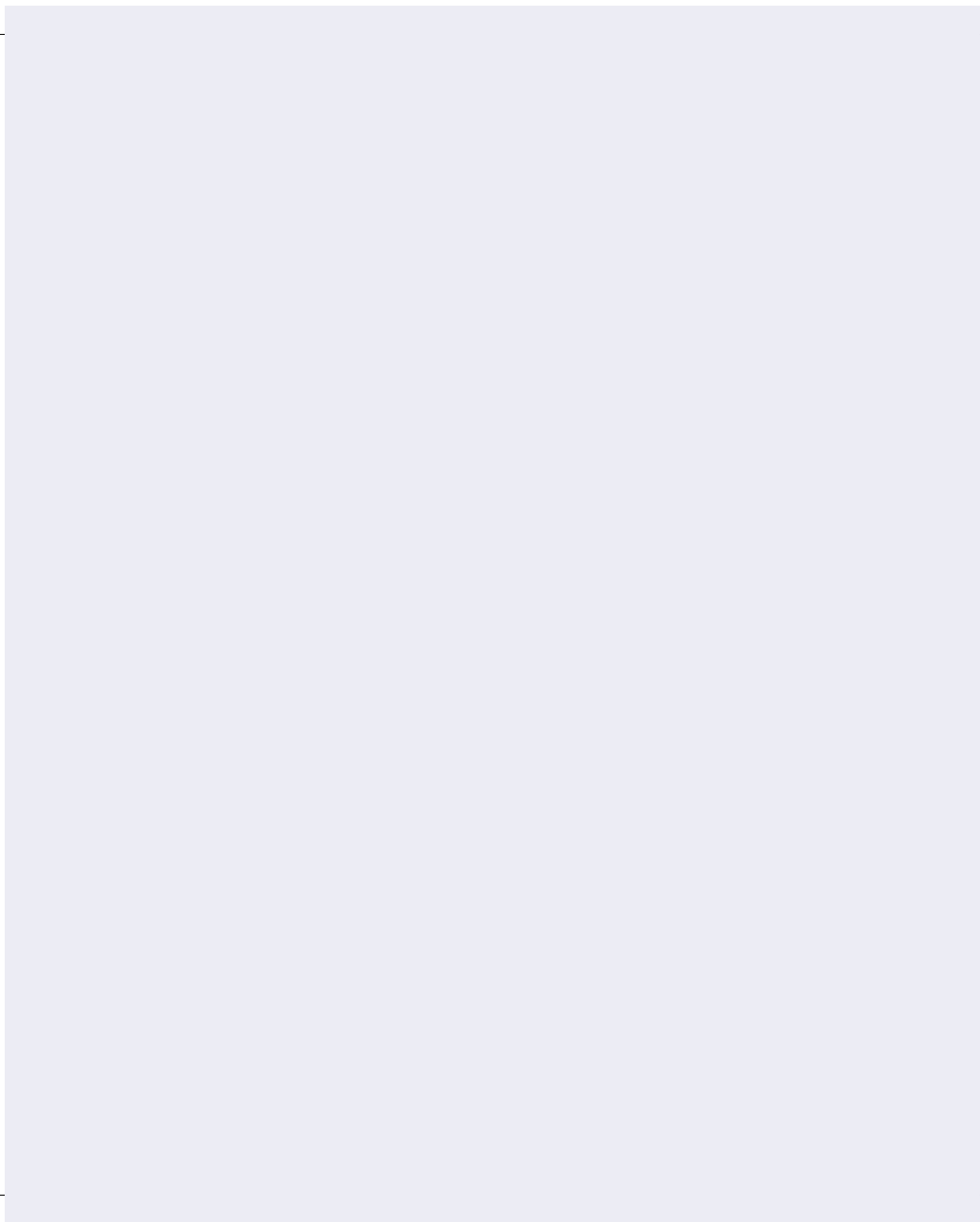
לְעֶרֶךְ בְּשִׁלְחֵן לֶחֶם חַמּוּדוֹת.

לְעֲשׂוֹת הַיּוֹם שְׁלֹשׁ סְעוּדוֹת.

אֶת הַיַּיִן הַנִּכְבָּד לְבָרֵךְ וּלְהוֹדוֹת.

שִׁקְדוֹ וְשִׁמְרוֹ וְעֲשׂוֹ בְּנֵי:

שַׁבַּת הַיּוֹם לֵי:



Seuda Shelishit



Benei Heichala

The first letter of each stanza forms an acrostic of the composer of this *zemer*, יצחק לוריא, the Ari z"l. The song speaks of how *Am Yisrael*, the members of the King's court, yearn to see God's face, but only merit a small peek through the "אנפין" – the seven attributes through which He is expressed in the world. This is because the light of the *Shechina* usually shines softly in our day. However, Shabbat afternoon, the time of the third meal, is a time of special sanctity and of favor before God, which allows us to "approach the light" of God's divine spirit, achieving a unique closeness to God.

אַתְּקִינּוּ סְעוּדַתַּא דְּמַהִימְנוּתַא שְׁלַמְתַּא, חֲדוּתַא דְּמַלְכָּא קַדִּישָׁא.
אַתְּקִינּוּ סְעוּדַתַּא דְּמַלְכָּא. דָּא הִיא סְעוּדַתַּא דְּזַעִיר אַנְפִּין, וְעַתִּיקַא
קַדִּישָׁא וְחַמְלַת פְּפוּחִין קַדִּישִׁין אַתְּנִן לְסַעְדָּא בְּהַדִּיהַ.

Translation

Children of the court, who yearn to see the faint glow of [God's] face,	בְּנֵי הַיְחָלָא דְּכְסִיפִין. לְמַחְזֵי זֵיו דְּזַעִיר אַנְפִּין:
Sit here, at this table, where the King appears;	לְהוֹן הָכָא. בְּהַאי תַּבָּא. דְּבִיהַ מַלְכָּא בְּגִלוּפִין:

Translation

They run quickly to this
gathering, among it the angels,
and all their wings,

Celebrate now, at this hour of
desire, when there is no anger.

Approach Me, see My strength,
for there is no harsh judgment,

Left outside, they wait and do
not rise, those impertinent dogs.

Behold, I shall invite the Ancient One,
in the afternoon, until they pass,

It is His will, that He has revealed, to
remove all [spiritual] obstructions,

He will put them in nooks, and
bury them in stone,

Now in the afternoon, the hour
of the joy of [revealing the] faint
glow of [His] face

צְבוּ לַחֲדָא. בְּהַאי וְעָדָא. בְּגוֹ
עִירִין וְכָל גְּדַפִּין:

חֲדוּ הַשְּׁתָּא. בְּהַאי שְׁעָתָא.
דְּבִיהַ רַעְוָא וְלִית זַעְפִּין:

קְרִיבוּ לִי. חֲזוּ חִילִי. דְּלִית דִּינִין
דְּתַקִּיפִין:

לְבַר נְטֻלִין. וְלֹא עָאֲלִין. הֲנִי
בְּלָבִין דְּחֻצִיפִין:

וְהָא אֲזַמִּין. עֲתִיק יוֹמִין.
לְמַצְחָא עַדִּי יְהוֹן חֲלָפִין:

רְעוּ דִּילְהּ. דְּגִלִי לִיהּ. לְבַטְלָא
בְּכָל קְלִיפִין:

יִשְׂוֵי לֹון. בְּנוֹקְבֵיהוֹן. וְיִטְמְרוֹן
בְּגוֹ כְּפִין:

אַיִרִי הַשְּׁתָּא בְּמִנְחָתָא.
בְּחֻדְוָתָא דְּזַעִיר אֲנָפִין:

Mizmor LeDavid

Mizmor LeDavid is the 23rd psalm in *Tehillim*. It is customary to recite it in the late afternoon, at *Mincha* time.

The psalm's central theme is our trust in God, Who takes care of all our needs. Even when we are in great danger – "בגיא צלמות" – God is with us. The psalmist, David, expresses God's concern for His people through two metaphors: in the first four verses, it is that of a **shepherd** looking after his **sheep**, and in verses 5-6, the metaphor is that of a **host** welcoming a **guest** into his home.

The first part of the psalm generally refers to God in the third person (יְרִיבֵצְנִי, יֵשׁוּבָב, יִנְחֵנִי, יִנְחֲמוּנִי – He shall lead me, He shall settle me, He shall direct me, He shall comfort me – although verse 4 states, כִּי אִתָּה עִמָּדִי – You are with me).

In the second part, the psalmist is depicted as coming closer to God and entering the King's palace. This is expressed by referring to God directly in the second person (תַּעֲרוֹךְ, דִּשְׁנָתָהּ, You shall set, You have poured).

In the final verse, the psalmist pleads with God to continue caring for him and giving him all that is good – אֵךְ טוֹב וְחֶסֶד – יִרְדְּפוּנִי כָּל יְמֵי חַיִּי – so that he may dwell in the house of God all the days of his life – שְׁבַתִּי בְּבַיִת ה' לְאָרֶךְ יָמַי.

(א) מִזְמוֹר לְדָוִד, יי רְעִי לֹא אֶחָסֵר:

(ב) בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי, עַל מֵי מְנַחֹת יִנְהַלֵּנִי:

(ג) נִפְשִׁי יִשׁוּבָב, יִנְחֵנִי בְּמַעְגְלֵי צְדָק לְמַעַן שְׁמוֹ:

(ד) גַּם כִּי אֵלֶיךָ בָּגִיא צַלְמוֹת לֹא אִירָא רַע, כִּי

אֶתָּה עִמָּדִי, שִׁבְטְךָ וּמִשְׁעֲנֵתְךָ הֵמָּה יִנְחֵמֵנִי:

(ה) תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צַרְרִי, דִּשְׁנֹתַי בְּשָׁמֶן

רֵאשִׁי, כּוֹסֵי רוּיָה:

(ו) אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיֵּי, וְשִׁבְתֵּי

בְּבֵית יי לְאֶרֶךְ יָמִים:

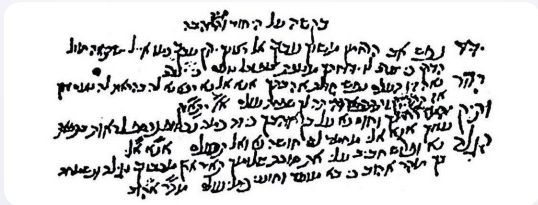
Yedid Nefesh

This song was written by **Rabbi Elazar Azkari**, author of *Sefer Chareidim*, who died in 5360 (1600). He was a contemporary of both the Ari z"l and Rav Yosef Karo, author of the *Shulchan Aruch*, and a great scholar of Halacha and Kabbala. The four stanzas each begin with one of the letters forming God's name, י-ה-ו-ה. This poem expresses beautifully the immense love between Hashem and *Am Yisrael*.

Its content can be summarized as follows: Hashem, our beloved, please bring me close to You so that I may do Your will; my soul is sick with love for You. Please, Hashem, cure my soul so that I may feel the light of Your pleasant countenance. God, Beloved, reveal Yourself soon, so that the land may shine with Your splendor. The time has come; save me as You have always done.

It is worth noting that the composer in his *Sefer Charedim* (see pp. 37, 39, 82) emphasizes the passionate song of the soul as a means of achieving the critical values of *avodat Hashem* and the love of *Eretz Yisrael*.

Several versions of this song appear with minor differences in various *siddurim* and *benchers*. The version printed here follows the generally accepted convention. Below is a copy of the original version that was written by the composer himself and was published in *HaSiddur BeHishtalsheluto* (Rabbi Shlomo Tal). Several differences emerge from comparing the versions, including, "מהר אהוב" (Quickly, my Beloved) in the original, instead of "מהר אהוב" (Love quickly) in the printed versions.



ל דיד נפש אב הרחמן. משך עבדך אל רצונך.
: ירוץ עבדך כמו איל. ישתחוה אל מול הדרך.
יערב לו ידידותיך. מנפת צוף וכל טעם:

ה דור נאה זיו העולם. נפשי חולת אהבתך.
אנא אל נא רפא נא לה. בהראות לה נעם זיוך.
אז תתחיק ותתרפא. והיתה לך שפחת עולם:

ו תיק יחמו נא רחמיך. וחוסה נא על בן אהובך.
כי זה כמה נכסף נכספתי לראות בתפארת עונך.
אנא אלי מחמד לבני. חושה נא ואל תתעלם:

ה גלה נא ופרש חביבי עלי את סכת שלומך.
תאיר ארץ מכבודך. נגילה ונשמחה בך.
מהר אהב כי בא מועד וחנוני כימי עולם:

Odeh LaEl

The composer of this *zemer* was **Rabbi Shemaya**, whose name forms an acrostic of the first five stanzas. This song does not relate specifically to Shabbat. Indeed, some recite it every morning, especially those who rise early. It is especially appropriate for those who are awake all night until morning since they are awake to see כוכבי בוקר – the morning stars. Rav Yehuda Amital ז"ל and others would recite it at the conclusion of a *mishmar*, all night study.

This *zemer* is a song of praise of Hashem, with the chorus emphasizing that He examines all human activity and the stanzas highlighting how this charges us with the responsibility to become consciously aware of the pure soul invested within us. The later stanzas speak of the notion that our *neshama* (soul) emanates from God's throne and returns to that throne each night. When it is covered with sin, it returns like a lowly servant; when it is adorned with *mitzvot*, it achieves great heights. Hashem is merciful and returns our *neshama* to us even when we do not deserve it: "איש לא גוע בעונו" – "A man does not [always] die for his sin." This provides us with an opportunity for *tikkun* – repairing the damage. This process of striving to repair our once pure soul enables every Jew to merit the light of redemption, the morning light after the darkness.

אודה לאל לבב חוקר ברוך יחד פוכבי בקר:

ה נאמן בפקדונו.

יחזירנה לו פרוצונו.

איש לא גוע בעונו.

ויהי ערב ויהי בקר:

והחיו העניה.

יחידה תמה ונקיה.

ואשר נפשו לא חיה.

איך יזכה לאור הבקר:

נעם יי לחזות.

נזכה ובשנה הזאת.

בשמחות תנחת רגזות.

בקר תשמע קולי בקר:

ש ימו לב אל הנשמה.

לשם שבו ואחלמה.

ואורה כאור החמה.

שבעתים כאור בקר:

מ כפסא כבוד חצבה.

לגור בארץ ערבה.

להצילה מלהבה.

ולהאירה לפנות בקר:

ע ורו נא פי בכל לילה.

נשמתכם עולה למעלה.

ליתת דין וחשבון מפעלה.

ליוצר ערב ובקר:

? מצאה מקשטת.

בטלית וטוטפת.

כמו כלה מקשטת.

תמיד בבקר בבקר:

El Mistatter BeShafirir Chevyon

This *zemer* was composed around 450 years ago by **Rabbi Avraham Maimon**, a kabbalist and student of the Ramak (Rabbi Moshe Cordovero) in Tzfat. The *zemer* highlights central kabbalistic concepts, and it is therefore fitting to the atmosphere of *kedusha* and the hidden aspect of Torah that envelop *Seuda Shlishit*, which is described as the pinnacle of holiness in the Shabbat experience. The *zemer* expresses how little man knows about the secrets of creation: "א-ל מסתתר בשפיריר חביון, השכל הנעלם מכל רעיון." God is **hidden** in a concealed beauty (*Bereishit* 49:21; possibly in a beautiful tent – *Iyov* 26:13; *Yirmiyahu* 43:10), and thus no one can ever understand the secrets of creation: "חכמתך הסתומה, מאין תמצא והיא נעלמה?"

The Torah is as broad as a river and flows with unique depth ("רחובות הנהר נחלי אמונה" – [It is] a river of faith that will never cease to flow), but only a person of true wisdom will be able to comprehend its depth and approach the fifty gates of wisdom (as seen in the continuation of that stanza).

The song is based on the ten emanations of God's presence (*sefirot*), with the first ten stanzas corresponding to the ten *sefirot* in descending order: *Keter*, *chochma*, *bina*, *chesed*, *gevura*, *tiferet*, *netzach*, *hod*, *yesod*, and *malchut*.

Despite its kabbalistic content, there are straightforward messages that can be gleaned from the *zemer*. It gives one a sense of the awe of God, of the mystery of creation, of how God is both present in and hidden behind everything, of God's greatness, and of the yearning for redemption, may it soon complete, owing to God's protection over us.

Even during difficult periods in history, *Am Yisrael* has always derived strength from the knowledge and trust that God is always with us, even in times of trouble. Although at times it may be difficult to feel His presence, we know that הא-ל המסתתר בשפיריר חביון – God hides in unseen places. This was manifest, among other times, during the period of the Holocaust. Rabbi Soloveitchik utilized this

phrase to describe the movement from Holocaust to the birth of the State of Israel:

Eight years ago, in the midst of a night of terror filled with the horrors of Maidanek, Treblinka, and Buchenwald, in a night of gas chambers and crematoria, in a night of absolute divine self-concealment (*hester panim muchlat*), in a night ruled by the satan of doubt and apostasy that sought to sweep the maiden from her house into the Christian church, in a night of continuous searching, of questing for the Beloved – in that very night the Beloved appeared. “*El mistatter be’shafrir chevyon*,” “God who conceals Himself in His dazzling hiddenness” suddenly manifested Himself and began to knock at the tent of His despondent and disconsolate love, twisting convulsively on her bed, suffering the pains of hell. *As a result of the knocks on the door of the maiden, wrapped in mourning, the State of Israel was born!* (*Fate and Destiny: From the Holocaust to the State of Israel* [Kol Dodi Dofek], p. 25)

רְחוֹבוֹת הַנְּהָר נִחְלִי אַמוּנָה.
מִיָּם עֲמוּקִים יִדְלֵם אִישׁ תְּבוּנָה.
תּוֹצְאוֹתֶיהָ חֲמֻשִׁים שְׁעָרֵי בִּינָה.
אַמוּנִים נוֹצֵר יְיָ:

הָאֵל הַגָּדוֹל עֵינַי כָּל נִגְדָךְ.
רַב חֶסֶד גָּדוֹל עַל הַשָּׁמַיִם חֶסֶדְךָ.
אֱלֹהֵי אֲבֹרָהֶם זָכֹר לְעַבְדְּךָ.
חֶסְדֵי יְיָ אֲזַכִּיר תְּהִלּוֹת יְיָ:

אֵל מְסֻתֶר בְּשַׁפְּרִיר חֲבִיוֹן.
הַשֶּׁכֶל הַנִּעְלָם מִכָּל רַעִיוֹן.
עֲלֵת הָעֲלוֹת מְכַתֵּר בְּכַתֵּר עֲלִיוֹן.
כְּתֹר יִתְּנוּ לְךָ יְיָ:

בְּרֵאשִׁית תּוֹרַתְךָ הַקְדוּמָה.
רְשׁוּמָה חֲכָמַתְךָ הַסְּתוּמָה.
מֵאִזִּן תִּמְצָא וְהִיא נִעְלָמָה.
רֵאשִׁית חֲכָמָה יִרְאֵת יְיָ:

מרום נאדר בְּכֹחַ וּגְבוּרָה.

מוציא אורה מאין תמונה.

פחד יצחק משפטנו האירה.

אתה גבור לעולם יי:

מי אַל כְּמוֹךָ עוֹשֶׂה גְדוּלוֹת.

אביר יעקב נורא תהלות.

תפארת ישראל שומע תפלות.

כי שומע אַל אֲבִיוֹנִים יי:

לה זכות אבות יגן עלינו.

נצח ישראל מצרותינו גאלנו.

ומבור גלות דלנו והעלנו.

לנצח על מלאכת בית יי:

מימין ומשמאל יניקת הנביאים.

נצח והוד בהם נמצאים.

יכין ובעו בשם נקראים.

וְכֹל בְּנֵיךָ לְמוֹדֵי יי:

ויסוד צדיק בשבעה נעלם.

אות ברית הוא לעולם.

מעין הברכה צדיק יסוד עולם.

צדיק אתה יי:

נא הקם מלכות דוד ושלמה.

בעטרה שעטרה לו אמו.

כנסת ישראל כלה קרואה בנעימה.

עטרת תפארת ביד יי:

חזק מיחד כאחד עשר ספירות.

מפריד אלוף לא יראה מאורות.

ספיר גורתם יחד מאירות.

תקרב רנתי לפניך יי:

הַאֲדָרֶת וְהַאֲמוּנָה

הַבִּינָה וְהַבְּרָכָה

הַגָּאוּן וְהַגְּדֻלָּה

הַדַּעַה וְהַדְּבֹר

הַהוֹד וְהַהֲדָר

הַיַּעַד וְהַיִּתְיָקוּת

הַיִּזְךָ וְהַיִּזְהָר

הַיִּחִל וְהַיִּחְסֹן

הַיִּטְבֵּס וְהַיִּטְהַר

הַיִּחֹד וְהַיִּרְאָה

הַיִּכְתָּר וְהַיִּכְבוֹד

הַיִּלְקַח וְהַיִּלְבּוֹב

הַיִּמְלוּכָה וְהַיִּמְמַשְׁלָה

הַיִּנּוּי וְהַיִּנְצָח

הַיִּשְׁגִּי וְהַיִּשְׁגֵּב

הַיִּעוֹז וְהַיִּעֲנֶה

הַיִּפְדוּת וְהַיִּפְאָר

הַיִּצְבִּי וְהַיִּצְדֵּק

הַיִּקְרִיאָה וְהַיִּקְדָּשָׁה

הַיִּרְוֶה וְהַיִּרְוּמָוִת

הַיִּשְׁבֵּחַ וְהַיִּשְׁבַּח

הַיִּתְהַלֵּל וְהַיִּתְפַּאֲרֵת

לְחַי עוֹלָמִים:

לְחַי עוֹלָמִים:

לְחַי עוֹלָמִים:

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לְחַי עוֹלָמִים:

Al Ahavatecha

Rabbi Yehuda HaLevi, who was born around 4835 (1075) in Toledo and was one of the greatest Spanish poets, wrote this remarkable *zemer* about his special love of Shabbat.

The original form of this *zemer*, surprisingly, does not describe the experience of Shabbat itself, but rather describes the anticipation of the coming of Shabbat each day of the week. These days are servants to Shabbat, which go by quickly, בימים אחדים, due to the great love for Shabbat. The use of this phrase brings to mind Ya'akov's love for Rachel; the seven years of work passed quickly owing to his great love for her.

The composer describes the passing of each day of the week as he waits for Shabbat, positing that the heavenly lights created on Wednesday emit a light that pales in comparison to the light of Shabbat.

The theme of this *zemer* reflects a totally different mindset than we regularly employ. Shabbat is not a break from the toil of the week; rather, the whole week is a build-up to Shabbat.

Yet, this description of the weekdays does not stem from disregard for their importance. The significance of Shabbat is independent of the weekdays, which are also significant in their own right. This becomes evident when we appreciate the fact that God – who inherently needs no physical rest – “rested” on Shabbat; thus, the significance of Shabbat is clearly not the physical need for rest.

Shabbat is not merely a day of physical rest owing to man's weakness and frailty. Rather, Shabbat connects us to a more elevated reality of connecting with God. Work and creative action are important factors that connect us to God during the week, whereas Shabbat provides us with an opportunity to relate to God not through expressing this creative ability, but through rest and reflection.

The composer ends the *zemer* just before the anticipated meeting of Hashem with *Keneset Yisrael*, at sundown. He prefers to describe the longing and anticipation, leaving the meeting itself as intimate beyond words.

At a later stage, two stanzas describing the meeting on Shabbat itself were added in an attempt to lead us to the realization of the joyous light in the union of God and *Keneset Yisrael* on Shabbat.

עַל אַהֲבַתְּךָ אֲשֶׁתָּה גְּבִיעִי.
שְׁלוֹם לְךָ, שְׁלוֹם יוֹם הַשְּׁבִיעִי:

אֶצֵּא בְּיוֹם רִאשׁוֹן, לַעֲשׂוֹת מְלָאכָה. לְעֶרֶךְ לְיוֹם שַׁבָּת, הַמַּעֲרָכָה. כִּי הָאֱלֹהִים שָׁם, שָׁם הַבְּרָכָה. אַתָּה מְנַת חֶלְקִי, מִכֹּל יְגִיעִי: עַל אַהֲבַתְּךָ אֲשֶׁתָּה גְּבִיעִי. שְׁלוֹם לְךָ, שְׁלוֹם יוֹם הַשְּׁבִיעִי:	שִׁשֶּׁת יְמֵי מַעֲשֵׂה, לְךָ כַּעֲבָדִים. אִם אֶעֱבֹד בְּהֵם, אֲשַׁבַּע נְדוּדִים. כָּלִם בְּעֵינֵי הֵם, יָמִים אַחֲדִים. מֵאֲהַבְתִּי בְּךָ, יוֹם שַׁעֲשׂוּעִי: עַל אַהֲבַתְּךָ אֲשֶׁתָּה גְּבִיעִי. שְׁלוֹם לְךָ, שְׁלוֹם יוֹם הַשְּׁבִיעִי:
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מֵאוֹר לְיוֹם קִדְשֵׁי, מֵאוֹר קִדְשֵׁי.
שָׁמֶשׁ וְכוֹכָבִים, קָנְאוּ בְשִׁמְשֵׁי.
מִה לִּי לְיוֹם שְׁנִי, אוֹ לְשִׁלְיִשִׁי.
יִסְתִּיר מֵאוֹרוֹתָיו, יוֹם הַרְבִּיעִי:
עַל אֲהַבְתָּהּ, אֲשֶׁתָּה גְבִיעִי.
שְׁלוֹם לָךְ, שְׁלוֹם יוֹם הַשְּׁבִיעִי:

אֲשִׁמְעַ מִבֶּשֶׁר טוֹב, מִיּוֹם חֲמִישִׁי.
כִּי מִחֶרֶת יִהְיֶה, נֶפֶשׁ לְנַפְשִׁי.
בִּקֵּר לְעַבְדוֹתַי, עָרַב לַחֲפָשִׁי.
עָרַב וְאֲשַׁפַּח, כָּל נוֹדֵי וְנוֹעִי:
עַל אֲהַבְתָּהּ, אֲשֶׁתָּה גְבִיעִי.
שְׁלוֹם לָךְ, שְׁלוֹם יוֹם הַשְּׁבִיעִי:

אֲמַצָּא בְיוֹם שִׁשִּׁי, נֶפְשִׁי שְׂמֵחָה.
כִּי קָרְבָה אֵלַי, עֵת הַמְּנוּחָה.
אִם נֶעַ וְנָד אֵלַיךְ, אֲמַצָּא רוּחָה.
כִּי יוֹם מְנוּחָה זֶה, יוֹם שְׁעִשׂוֹעִי:
עַל אֲהַבְתָּהּ, אֲשֶׁתָּה גְבִיעִי.
שְׁלוֹם לָךְ, שְׁלוֹם יוֹם הַשְּׁבִיעִי:

מִה נֶעֱמָה לִי עֵת, בֵּין הַשְּׂמֵשׁוֹת.
כִּרְאוֹת פְּנֵי שַׁבָּת, פְּנִים חֲדָשׁוֹת.
בָּאוּ בַתְּפוּחִים, קָרְבוּ אֲשִׁישׁוֹת.
קָרְבוּ אֵלַי שְׁלַחֲךָ, מִלְּפִי וְרוֹעִי:
עַל אֲהַבְתָּהּ, אֲשֶׁתָּה גְבִיעִי.
שְׁלוֹם לָךְ, שְׁלוֹם יוֹם הַשְּׁבִיעִי:

אֲשִׁיר לָךְ שַׁבָּת, שִׁיר הַיְדִידוֹת.
יוֹם תַּעֲנוּגִים, יוֹם שְׁלֹשׁ סְעוּדוֹת.
גַּם יֵאָתֶה לָךְ אֶתִּי, יוֹם הַחֲמוּדוֹת.
תַּעֲנוּג לְשִׁלְחָנִי, תַּעֲנוּג יִצְוִעִי:
עַל אֲהַבְתָּהּ, אֲשֶׁתָּה גְבִיעִי.
שְׁלוֹם לָךְ, שְׁלוֹם יוֹם הַשְּׁבִיעִי:

עִמְךָ מְקוֹר תְּוֹרָה, עִמְךָ נְהוֹרָא.
כִּי לַיהוּדִים אֶתִּי, שְׂמֵחָה וְאוֹרָה.
יָמִים לְפָנֶיךָ, אֶל מוֹל מְנוּרָה.
אֶתֶּה כָּלִיל רֵאשִׁי, וְצִמִּיד זְרוֹעִי:
עַל אֲהַבְתָּהּ, אֲשֶׁתָּה גְבִיעִי.
שְׁלוֹם לָךְ, שְׁלוֹם יוֹם הַשְּׁבִיעִי:

Jewish Songs for Various Occasions

אָבִינוּ מִלְּבָנוּ. פֶּתַח שְׁעָרֵי שָׁמַיִם לְתַפְלֵתָנוּ:

אֲרוֹן עוֹלָם אֲשֶׁר מֶלֶךְ בְּטָרִם כָּל יַצִּיר נִבְרָא

לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כֹּל אֲזִי מֶלֶךְ שָׁמוּ נִקְרָא.

וְאַחֲרֵי כְּכֹלוֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נוֹרָא

וְהוּא הָיָה וְהוּא הוֹיָה וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שְׁנַיִם לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה

בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הַעֲזֹ וְהַמְשָׁרָה.

וְהוּא אֵלִי וְחַי גּוֹאֲלִי וְצוֹר חֲבִלִי בְּעֵת צָרָה

וְהוּא נְסִי וּמְנוּס לִי מִנֶּת פּוֹסֵי בְּיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי בְּעֵת אִישׁוֹן וְאֶעִירָה

וְעַם רוּחִי גְּוִתִּי יֵי לִי וְלֹא אֵירָא:

אֲדַרְבָּה, תֵּן בְּלִבֵּנוּ שְׁנֵרָאָה כָּל אֶחָד מֵעֲלֵת חֲבֵרֵינוּ וְלֹא חֶסְרוֹנָם.

וְשִׁנְדַּבֵּר כָּל אֶחָד אֶת חֲבֵרוֹ בְּדֶרֶךְ הַיִּשָּׁר וְהִרְצוּי לְפָנֶיךָ.

וְאַל יַעֲלֶה בְּלִבֵּנוּ שׁוֹם שְׁנֵאָה מֵאֶחָד עַל חֲבֵרוֹ, חֲלִילָה.

וּתְחַזֵּק אוֹתָנוּ בְּאַהֲבָה אֲלֵיךָ, כַּאֲשֶׁר גְּלוּי וְיָדוּעַ לְפָנֶיךָ.

שְׂיֵהָא הַכֹּל נַחַת רוּחַ אֲלֵיךָ:

אֵין עָרוֹךְ לָהּ יי אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה. וְאֵין זוֹלָתָךְ מִלִּפְנֵי לַחַי הָעוֹלָם
הֵבֵא אָפֶס בְּלִתְךָ גּוֹאֲלָנוּ לַיְמוֹת הַמְּשִׁיחַ. וְאֵין דּוֹמָה לָךְ מוֹשִׁיעֵנו
לְתַחֲיִית הַמֵּתִים:

אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם. מְקַדֵּשׁ הַשַּׁבָּת וּמְבַרְכֵּךְ שְׂבִיעֵי וּמְנִיחַ
בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנָג. זְכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֲנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה בְּבִיאַת הַמְּשִׁיחַ וְאֵף עַל פִּי שְׂוִיתִמְהֵמָה
עִם כָּל זֶה אַחֲכָה לוֹ בְּכָל יוֹם שְׂוִיבֹא:

אֶתָּה תְּקוּם תִּרְחַם צִיּוֹן כִּי - עַת לְחַנְּנָה כִּי - בֵּא מוֹעֵד:

הֲבֵן יִקִּיר לִי אֶפְרַיִם אִם יֶלֶד שְׁעִשְׁעִים כִּי מִדֵּי דְבָרֵי בּוֹ זְכֹר אֲזַכְּרֶנּוּ
עוֹד עַל כֵּן הָמוּ מַעֲי לוֹ רַחֵם אֲרַחֲמֶנּוּ נָאִם יי:

הַגָּלָה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי אֶת סֶפֶת שְׁלוֹמְךָ:

הוּא יִגְאֵל אוֹתֵנוּ בְּקִרְבֵּךְ וּיִקְבֹּץ נַדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
חֲבָרִים כָּל יִשְׂרָאֵל וְנֹאמַר אָמֵן:

הַמְּלֶאךָ הַגָּאֵל אֶתִּי מִכָּל רָע יְבָרֵךְ אֶת הַנְּעָרִים וְיִקְרָא בְּהֵם שְׁמִי
וְשֵׁם אֲבֹתַי אֲבָרְהֵם וְיַצְחֵקוּ, וְיִדְגּוּ לְרֵב בְּקִרְבֵּךְ הָאָרֶץ:

הִנֵּה מַה טוֹב וְמַה נְעִים שָׁבֶת אַחִים גַּם יַחַד:

הַקְדוּשׁ בְּרוּךְ הוּא אֲנַחְנוּ אוֹהֲבִים אוֹתָךְ:

**הַתְנַעֲרִי מֵעַפְרֵי קוּמִי, לְבָשִׁי בְּגָדֵי תִפְאֲרֶתְךָ עִמִּי, עַל יַד בֶּן יִשְׂרָאֵל בֵּית
הַלְחָמִי, קְרִבָּה אֶל נַפְשִׁי גְּאֻלָּה; הַתְעוֹרְרִי הַתְעוֹרְרִי, כִּי בָּא אוֹרְךָ קוּמִי
אוֹרִי, עוֹרֵי עוֹרֵי שִׁיר דְּבָרִי, כְּבוֹד יְיָ עֲלֶיךָ נִגְלָה:**

**וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קוּיֵנוּ זֶה וְיוֹשִׁיעֵנוּ, זֶה יְיָ קוּיֵנוּ
לוֹ נִגְלָה וְנִשְׁמַחָה בִּישׁוּעָתוֹ:**

**וְאָנֹכִי בֵּינִי אֶצְפֶּה אוֹחִילָה לְאֱלֹהֵי יִשְׂרָאֵל יִשְׁמַעֲנִי אֱלֹהֵי; אֵל תִּשְׁמַחֵנִי
אֵיבָתִי לִי כִּי נִפְלְאֵתִי קָמַתִּי כִּי אֵשֶׁב בַּחֲשׁוֹךְ יְיָ אוֹר לִי:**

וְאָנֹכִי בַּחֲסֻדְךָ בְּטַחְתִּי יַגֵּל לִבִּי בִישׁוּעָתְךָ אֲשִׁירָה לִי כִּי גָמַל עָלַי:

**וְהָיוּ לְמִשְׁפָּחָה שְׂאִסִּיךָ וְרַחֲקוּ כָּל מְבַלְעִיךָ יִשְׂרָאֵל עֲלֶיךָ אֱלֹהֵיךָ;
כְּמִשׁוֹשׁ חֶתֶן עַל כְּלָה:**

**וְזָכְנוּ לְקַבֵּל שְׁבֻתוֹת מִתּוֹךְ רֹב שְׂמֻחָה וּמִתּוֹךְ עֵשֶׂר וְכְבוֹד וּמִתּוֹךְ
מַעוֹט עֲנוּת:**

וְזַכְּנֵי לְגַדֵּל בְּנִים וּבְנֵי בְנֵים חֲכָמִים וְנְבוֹנִים, אוֹהֲבֵי יְיָ, יִרְאֵי אֱלֹהִים,
אֲנָשֵׁי אֱמֶת, זֶרַע קֹדֶשׁ, בֵּינֵי דְבָקִים, וּמְאִירִים אֶת הָעוֹלָם בַּתּוֹרָה
וּבְמַעֲשָׂיִם טוֹבִים, וּבְכָל מְלָאכֶת עֲבוּדַת הַבּוֹרָא:

וּלְיִרוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ,
וּבְנֵה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּגִזַּן עוֹלָם, וְכִפֹּא דָּוִד עֲבַדְךָ מִהֲרָה לְתוֹכָהּ
תִּכְבֵּן:

וּנְשֹׂגֵב יְיָ לְבַדּוֹ בַּיּוֹם הַהוּא, וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֹּאבֵק אִישׁ עִמּוֹ עַד
עֲלוֹת הַשָּׁחַר:

וְעַתָּה בְּנִים שִׁירוּ לְמֶלֶךְ בַּתְּפֹאֶרֶת מִפֶּאֶר וְאֲשֵׁרֵי עֲבָדָיו הַמְשֻׁמְעִים
בְּקוֹל שִׁבְחוֹ:

חֲקוֹתֶיהָ בְּמֶרֶה. נֶצְטוּוּ בְּאִזְהָרָה. כְּהַרְרִים בְּשַׁעֲרָה. תְּלוּיִם
הַלְכוֹתֶיהָ. שׁוֹמְרֵי מִצְוֹתֶיהָ יִנְחִלוּ. לַיּוֹם שֶׁכָּלוּ שֶׁבַת בְּעַבְדוֹתֶיהָ:

טוֹב לְהַדּוֹת לַיְיָ וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בַּבֶּקֶר חֲסִדְךָ, וְאִמּוֹנְתְךָ בְּלֵילוֹת:

יְהִי הַחֹדֶשׁ הַזֶּה כְּנְבוּאָת אַבִי חוּזָה
וַיִּשְׁמַע בְּבֵית זֶה קוֹל שִׁשׁוֹן וְקוֹל שְׂמִיחָה
חֲזֵק יְמֵלֵא מִשְׁאֲלוֹתֵינוּ אֲפִיץ יַעֲשֶׂה בְּקִשְׁתָּנוּ
וְהוּא יִשְׁלַח בְּמַעֲשֵׂה יָדָיו בְּרָכָה וְהַעֲלֵחָה:

**יֹשֵׁב בְּסֵתֶר עֲלִיוֹן בְּצֵל שְׁדֵי יִתְלוֹנֵן. אָמַר לִי מַחְסֵי וּמְצוּדָתִי
אֱלֹהֵי אֲבֹטָח בּוֹ. כִּי הוּא יִצְיִלְךָ מִפֶּחַ יְקוּשׁ מִדְּבַר הַזּוּת. בְּאֲבָרְתוֹ יִסְךָ
לְךָ וְתַחַת כְּנָפָיו תִּחְסֶה צְנָה וְסִחְרָה אֲמַתּוֹ:**

יְשׁוּמָה אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה:

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ:

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ:

יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיֵּשֶׁם לְךָ שְׁלוֹם:

יִשְׂרָאֵל בְּטַח בֵּינֵי עַוְרִים וּמִגְנָם הוּא:

כְּאֵיל תִּעְרַג עַל אֶפְרַיִם-מִים, כֵּן נִפְשֵׁי תִעְרַג אֵלֶיךָ אֱלֹהִים:

צִמְאָה נִפְשֵׁי לְאֱלֹהִים לֹאֵל חַי, מְתֵי אָבוֹא וְאֶרְאָה פָּנָי אֱלֹהִים:

כֹּה אָמַר יי זְכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֲהַבֵּת כְּלוּלְתֶיךָ, לְכַתֵּךְ אַחֲרֵי

בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:

כֹּה אָמַר יי קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רַחַל מִבְּכָה

עַל בְּנֵיהָ מֵאַנְהָ לְהַנְחֵם עַל בְּנֵיהָ כִּי אֵינְנָהּ. כֹּה אָמַר יי מִנְעִי קוֹלְךָ מִמְּכִי

וְעֵינֶיךָ מִדַּמְעָה כִּי יֵשׁ שָׂכָר לִפְעֻלְתֶּךָ נְאֻם יי וְשָׁבוּ מֵאֶרֶץ אוֹיֵב. וַיֵּשׁ

תִּקְוָה לְאַחֲרִיתֶךָ נְאֻם יי וְשָׁבוּ בָנִים לְגִבּוֹלָם:

כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ אֶתְנַנֶּה, וְלוֹרַעַךְ עַד עוֹלָם:

כִּי אַתָּה הוּא מֶלֶךְ מַלְכֵי הַמְּלָכִים, מַלְכוּתוֹ נֹצַח.

נִזְרָאוֹתָיו שִׂיחוּ, סִפְרוּ עֲזוֹ, פִּאֲרוּהוּ צְבָאוֹ.

קִדְשׁוֹהוּ, רוֹמְמוּהוּ רֵן שִׁיר וְשִׁבַח תִּקְרָף תְּהִילוֹת תִּפְאָרְתּוֹ:

**כִּי הַרְבִּיתָ טוֹבוֹת אֱלֹהֵי, כִּי הִגְדַּלְתָּ חֶסֶדְךָ עָלַי. מָה אָשִׁיב לְךָ וְהַכֵּל
שְׁלֹךְ, לְךָ שָׂמִים אֵף אָרֶץ לְךָ. וְאַנְחֵנוּ עִמָּךְ וְצִאֲנֶךָ, וְחַפְצִים לַעֲשׂוֹת
רְצוֹנְךָ.**

כָּל הָעוֹלָם כָּלוּ גָשֶׁר צָר מְאֹד וְהֶעֱקַר לֹא לִפְחַד כָּלָל:

**לֵב טָהוֹר בָּרָא לִי אֱלֹהִים, וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי. אֵל תִּשְׁלִיכֵנִי
מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל-תִּקַּח מִמֶּנִּי.**

לְבַנְיָמִן אָמַר יְדִיד יְיָ יִשְׁכֵּן לְבִטְחָ עָלָיו:

לוֹלִי תוֹרְתֶךָ שִׁעֲשָׂעֵי אֲזוּ אֲבֹדְתֵי בְעֵנָי:

**לָךְ יְיָ הִגְדַּלְתָּ וְהִגְבִּירָה וְהִתְפָּאֲרַת וְהִנְצַח וְהַיְהוּד כִּי כָל בְּשָׂמִים
וּבְאָרֶץ לְךָ יְיָ הַמְּמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:**

לְמַעַן אַחֲוֵי וְרַעֵי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ:

מָה אָשִׁיב לִי כָּל תַּגְמוּלוֹהִי עָלַי. כּוֹס יִשׁוּעוֹת אֲשָׂא וּבָשִׂם יְיָ אֶקְרָא.
נְדַרִי לִי אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר בְּעֵינַי יְיָ הַמּוֹתֵה לַחֲסִידָיו. אָנֹכָה
יְיָ כִּי אֲנִי עֲבַדְךָ אֲנִי עֲבַדְךָ בֶּן אֲמַתְךָ פִּתְחַתְּ לְמוֹסְרִי. לֶךְ אֲזַבַּח וְזָבַח
תּוֹדָה וּבָשִׂם יְיָ אֶקְרָא. נְדַרִי לִי אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ. בְּחִצְרוֹת
בַּיִת יְיָ בְּתוֹכֵכִי יְרוּשָׁלַם הִלְלוּהָ:

מָה נֶאֱוִו עַל הַהָרִים רָגְלֵי מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם מְבַשֵּׂר טוֹב מִשְׁמִיעַ
יִשׁוּעָה אִמֵּר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ:

מִהֲרָה יְיָ אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי יְהוּדָה וּבְחִיּוֹצוֹת יְרוּשָׁלַם. קוֹל שִׁשׁוֹן
וְקוֹל שְׂמִחָה קוֹל חֲתָן וְקוֹל כְּלָה קוֹל מִצְהָלוֹת חֲתָנִים מְחַפְּתִם וּנְעָרִים
מִמִּשְׁתֵּה נְגִינָתָם:

מִי אֲדִיר עַל הַכֹּל מִי בָרוּךְ עַל הַכֹּל מִי גְדוֹל עַל הַכֹּל מִי דָגוּל
עַל הַכֹּל הוּא יִבְרַךְ אֶת הַחֲתָן וְאֶת הַכְּלָה:

מִקְדָּשׁ מְלֶךְ עִיר מְלוֹכָה, קוֹמֵי צְאֵי מִתּוֹךְ הַהֶפְכָּה, רַב לֶךְ שָׁבַת
בְּעַמֶּק הַבְּכָא, וְהוּא יַחֲמַל עָלֶיךָ חֲמָלָה:

מִשְׁכְּנֵי אַחֲרֶיךָ נְרוּצָה הִבִּיאֵנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׂמַחָה בְּךָ
נִפְיָרָה דְדִיךָ מִיּוֹשֵׁרִים אֲהַבּוּךָ:

עוד ישמע ... בערי יהודה ובחצות ירושלים... קול ששון וקול שמחה קול חתן וקול כלה:

על הר גבה עלי לך מבשרת ציון הרימי בפה קולך מבשרת ירושלים הרימי אל תיראי אמרי לערי יהודה הנה אלהיכם:

עשה שלום במרומוי הוא יעשה שלום עלינו ועל כל ישראל ואמרו אמן:

פיה פתחה בחכמה ותורת חסד על לשונה:

פתחו שערים ויבא גוי צדיק שמר אַמְנִים:

צמאה נפשי לאלהים לאל חי מתי אבוא ואראה פני אלהים:

קדשנו במצותיך ותן חלקנו בתורתך, שבענו משובך ושמחנו בישועתך וטהר לבנו לעבדך באמת:

קול ברמה נשמע נהי בכי תמרורים רחל מבכה על בניה מאנה להנחם על בניה כי איננו. כה אמר ה' מנעי קולך מבכי ועיניך מדמעה כי יש שכר לפעלתך נאם ה' ושבו מארץ אויב. ויש תקוה לאחריתך נאם ה' ושבו בנים לגבולם.

קול צפונה נשאו קול יחדו ירננו כי עין בעין יראו בשוב יי ציון:

רַחֵם בְּחַסְדֶּךָ עַל עַמְּךָ צוּרְנוּ עַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ זְבוּל בַּיִת
תַּפְאֲרֹתֵנוּ בֶּן דָּוִד עַבְדְּךָ יְבֵא וַיְגַאֲלֵנוּ רוּחַ אַפִּינוּ מִשִּׁיחַ יְיָ:

רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ וְעַל מַלְכוּת בַּיִת דָּוִד מִשִּׁיחְךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ:

שְׂאֵי סָבִיב עֵינֶיךָ וּרְאֵי פְלִס נִקְבְּצוּ בְּאוֹ לְךָ:

שִׁבְחֵי יְרוּשָׁלַם אֶת יְיָ הַלְלֵי אֱלֹהֶיךָ צִיּוֹן:

שׁוֹמֵר יִשְׂרָאֵל שְׁמֵר שְׂאֲרֵיִת יִשְׂרָאֵל וְאֵל יֹאבֵד יִשְׂרָאֵל
הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל:

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינַי אֶל הַהָרִים מֵאֵין יְבֵא עֲזָרִי: עֲזָרִי מֵעַם
יְיָ עֲשֵׂה שְׂמִים וְאֶרֶץ: אֵל יִתֵּן לְמוֹט רַגְלְךָ אֵל יְנוּם שְׁמֶרְךָ: הִנֵּה
לֹא יְנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: יְיָ שְׁמֶרְךָ יְיָ צִלְךָ עַל יַד יְמִינְךָ: יוֹמָם
הַשֶּׁמֶשׁ לֹא יַכְּבֶה וְיָרַח בַּלַּיְלָה: יְיָ יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ: יְיָ
יִשְׁמֹר צֵאתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

שׁוֹמְחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלֵיהֶוּ הַנְּבִיא עַבְדְּךָ וּבְמַלְכוּת בַּיִת דָּוִד מִשִּׁיחְךָ.
בְּמַהֲרָה יְבוֹא וַיְגַל לְבָנוּ:

תְּהֵא הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְּפָנֶיךָ:

Eicha Ashir Al Yom VaLayla

The composer of this song was my grandfather and namesake, Rabbi Yosef Zvi Rimon z"l, who was born in Poland in 5649 (1889) and died in Tel Aviv in 5718 (1958). He studied in Rav Reines' yeshiva in Lithuania, and then immigrated to Israel when he was 20. He spent many years in Tzfat, studying both the revealed aspects of Torah (*nigleh*) and the more hidden aspects (*nistar*). The unique quality of his poetry is unmatched in this generation; it is powerful and flowing, and always connected to God and *Am Yisrael*. His poetry was full of *kedusha* and yearning for the land of Israel.

Rabbi Rimon often frequented the home of Rav Kook, who had great appreciation for his poetry. Rav Kook wrote: "It is time to awaken, to give honor and strength to this unique poet of our time, whose spiritual depth and uplifting poetry flow from the well of life of the light of Israel."

This *zemer* expresses awe at the wonders of the world. This perspective should lead us to a recognition of God's role in everything in the world, and that should lead us to sing His praise. The **Rambam** writes in a similar vein (*Yesodei HaTorah* 2:1-2):

It is a mitzva to love and to fear the awesome and honored God as it is written: "You shall love the Lord your God" and "You shall fear the Lord your God." What is the way of coming to love and to fear Him? When one contemplates the great wonders of God's works and creations, and one sees that they are a product of a wisdom that has no bounds or limits, one will immediately love, laud and glorify [Him]; he will have an immense desire to know His Great Name, as David said: "My soul thirsts for God, for the living God..."

אֵיכָה אֲשִׁיר עַל יוֹם וְלַיְלָה –
וְאֱלֹהִים הוּא יִצְרֵם?

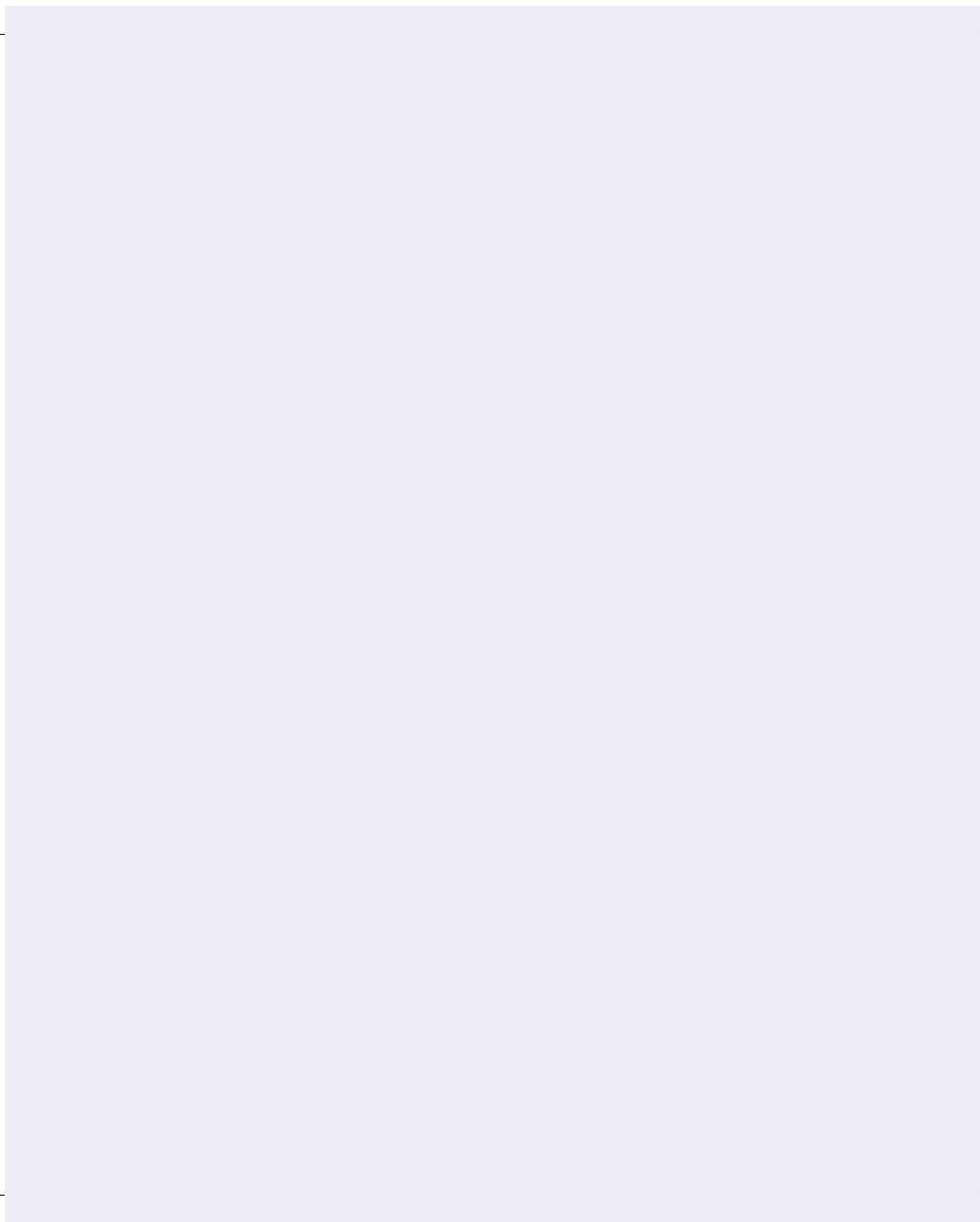
אֵיכָה אֲשִׁיר עַל שָׁמַיִם וָאָרֶץ –
וְאֱלֹהִים הוּא יִסְדֵּם?

אֵיכָה אֲשִׁיר עַל הָרִים וְגִבְעוֹת –
וְאֱלֹהִים הוּא טִבְעֵם?

אֵיכָה אֲשִׁיר עַל יַמִּים וְצִיּוֹת –
וְאֱלֹהִים הוּא חוֹלְלֵם?

אֵיכָה אֲשִׁיר עַל תֵּיבֵל וּמְלוֹאָהּ –
וְאֱלֹהִים הוּא צֹנֶה?

אֲשִׁיר לְיוֹצֵר הַכֵּל וְנֹעֵלָה עַל כָּל –
לֵאלֹהִים אֲשִׁירָה!



Motza'ei Shabbat



Havdala

(Nusach Ashkenazi)

The Laws of *Havdala* – page 89

Havdala is prefaced by *pesukim* that provide spiritual encouragement. The essential part of *Havdala* begins with the *beracha* בורא פרי הגפן.

The primary *havdala*, the main distinction we are required to make, is the recitation of המבדיל בין קדש לחול – “He who distinguishes between the holy and the mundane.” The Gemara in *Pesachim* 103b relates that Rabbi Yehuda HaNasi used to recite this statement alone for his *Havdala*. The continuation of that Gemara mentions many additional *havdalot*, distinctions, but concludes that it is customary to recite only three: בין קדש לחול – “Between holy days and weekdays,” בין אור לחושך – “Between light and darkness,” and בין ישראל לעמים – “Between Israel and the nations.” (The Gemara explains that בין יום השביעי לששת ימי המעשה – “Between the seventh day and the six days of creation” – is included as a related distinction that prefaces the blessing by returning to the opening theme, and it is thus not counted separately.)

The actual *beracha* of *Havdala* is preceded by: 1) the *beracha* on wine: בורא פרי הגפן, 2) the *beracha* on sweet-smelling spices: בורא מיני בשמים, and 3) the *beracha* on fire: בורא מאורי האש. (For the laws on these *berachot*, see p. 94)

Pesukim Preceding Havdala: The *Rishonim* (*Machzor Vitri* 116; *Maharil*, *Hilchot Shabbat*) write that these *pesukim* should be recited for good fortune, and this idea is cited by the **Rema** (296:1).

Note that there are two terms that appear repeatedly in this section. The word *ישועה* (redemption) appears six times, with *ישועות*, the plural of that same root, appearing an additional time, to make a total of seven (see the *Peri Tzadik* on the end of *Parshat Bereishit* on this). Second, God's name appears a total of eight times.

The reason for this emphasis appears to be that at the conclusion of *Shabbat*, the soul is saddened and troubled by the departure of *Shabbat*, and so we recite *pesukim* of comfort and encouragement, holding on to the message that **redemption can come only from Hashem**. Since Hashem is with us (ה' צבאות עמנו), those who trust in Him (ה' צבאות אשרי אדם בוטח בך) will merit redemption.

The one reciting *Havdala* holds the cup in his hand and says:

הִנֵּה אֵל יְשׁוּעָתִי אֲבִטֵחַ וְלֹא אֶפְחָד:
כִּי עֲזִי וְחַמְרַת יְהוָה יִהְיֶה לִּי לְיִשׁוּעָה:
וְשִׂאבְתֶּם מִיַּם בְּשִׁשׁוֹן. מִמַּעַיְנֵי הַיְשׁוּעָה:
לְיְהוָה הַיְשׁוּעָה. עַל עֵמֶךָ בְּרַכְתָּךְ סֵלָה:
יְהוָה צְבָאוֹת עִמָּנוּ. מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:
יְהוָה צְבָאוֹת. אֲשֶׁר־י אָדָם בִּטַּח בְּךָ:
יְהוָה הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנוּ בַיּוֹם קְרָאֵנוּ:
לְיִהוּדִים הַיְתִיב אֹרֵחַ וְשִׂמְחָה וְשִׁשׁוֹן וְיִקָּר: כֵּן תִּהְיֶה לָנוּ:
כּוֹס יְשׁוּעוֹת אֲשֶׁא. וּבִשֵּׁם יְהוָה אֶקְרָא:

סְבִרִי, מְרַנֵּן וּרְבִנֵן וּרְבוֹתִי:
בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

The one reciting *Havdala* holds the spices in his hands and says:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיַּי בְּשִׂמִּים:

Upon completion of the blessing, he smells the spices.

The one reciting *Havdala* looks at the candle and the light reflecting off the nails on his right hand, and says:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ.
בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה:
בְּרוּךְ אַתָּה יְהוָה, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

Havdala

(Nusach Edot HaMizrach)

ראשון לציון הנה הנם ולירושלם מבשר אתן: קומי אורי כי בא אורך וכבוד יהוה עליך ורח: כי הנה החשף יכסה ארץ וערפל לאמים ועליך יזרח יהוה וכבודו עליך יראה: אל תשמחי איבתי לי כי נפילתי קמתי כי אשב בחשף יהוה אור לי:

The one reciting *Havdala* holds the cup in his hand and says:

כוס ישועות אשא. ובשם יהוה אקרא:

אנא יהוה הושיעה נא. אנא יהוה הצליחה נא:

הצליחנו, הצליח דרכינו, הצליח למודינו, ושלח ברכה רוחה והצליחה בכל

מעשה ידנו כדכתיב: ישא ברכה מאת יהוה וצדקה מאלהי ישע:

ליהודים היתה אורה ושמחה. וששן ויקר: וכתוב ויהי יוד לכל דרכיו משפיל.

ויהוה עמו. כן יהיה עמנו תמיד. ונח מצא חן בעיני יהוה:

כן נמצא חן ושכל טוב בעיני אלהים ואדם:

סברי מרגן: (לחיים: The others reply):

ברוך אתה יהוה, אלהינו מלך העולם, בורא פרי הגפן:

The one reciting *Havdala* holds the spices in his hands and says:

ברוך אתה יהוה, אלהינו מלך העולם, בורא עצי (עשבי) מיני בשמים:

Upon completion of the blessing, he smells the spices.

The one reciting *Havdala* looks at the candle and the light reflecting off the nails on his right hand, and says:

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

ברוך אתה יהוה, אלהינו מלך העולם, המבדיל בין קדש לחול ובין אור לחשך

ובין ישראל לעמים ובין יום השביעי לששת ימי המעשה.

ברוך אתה יהוה, המבדיל בין קדש לחול:

HaMavdil Bein Kodesh LeChol

This is an early song, quoted already in the *Machzor Vitri* (205). The composer's name was Yitzchak, with his name forming an acrostic at the start of each stanza. The Gemara in *Shabbat* 118b states that the sins of a person who keeps Shabbat properly are forgiven. This is the source for the statement in the opening line "חטאתינו הוא ימחול" – "He will forgive our sins." We pray before Hashem saying: We are in Your hands, as clay is in a potter's hands; forgive us for our sins, no matter how severe (the phrase "על קל וחומר," is translated as "For major and minor" [sins]).

The *Chatam Sofer* (Responsa O.C 67) posits that this song was originally intended for *Motza'ei Yom Kippur*, which is why it discusses forgiveness. However, he writes that he nevertheless recites it every *Motza'ei Shabbat*. Indeed, the *Machzor Vitri* lists this as a *zemer* for a regular *Motza'ei Shabbat*. This can be understood in light of the Gemara mentioned above that each Shabbat one's sins are forgiven.

המבדיל בין קדש לחול. חטאתינו הוא ימחל. זרענו וכספנו
[According to the Vilna Gaon (Sefer Sha'arei Rachamim):
זרענו ושלמינו]:
ירבה כחול. וכוכבים בלילה:

העתר נורא ואיום. אשוע
תנה פדיוס. בנשף בערב יום.
באישון לילה:

קראתיך יה הושיעני. ארח
חיים תודיעני. מדלות תבצעני.
מיום ועד לילה:

טהר טנוף מעשי. פן יאמרו
מכעים: איה אלוה עשי. נתן
זמירות בלילה:

נחנו בידך כחמר. סלח נא על
קל וחמר. יום ליום יביע אמר.
ולילה ללילה:

יום פנה בצל תמר. אקרא לאל
עלי גומר. יום אשר אמר שומר.
אתא בקר וגם לילה:

צדקתך פהר תבור. על חטאי
עבור תעבור. כיום אתמול כי
יעבר. ואשמורה בלילה:

חלפה עונת מנחתי. מי יתן
מנוחתי. יגעתי באנחתי.
אשחה בכל לילה:

קולי בל ינטל. פתח לי שער
המנטל. שראשי נמלא טל.
קוצותי רסיסי לילה:

Elohim Yis'adeinu

The name of this *zemer's* composer, Avraham, forms an acrostic of the stanzas. Some suggest that it was written by Rabbi Avraham Ibn Ezra. The *zemer* asks God to provide us with sustenance throughout the week.

א לֵהִים יִסְעֲדֵנוּ. בְּרָכָה בְּמֵאֲדָנוּ.
וְזָבַד טוֹב יִזְבְּדֵנוּ. בְּכֹל מְשַׁלַּח יָדֵינוּ:
אֱלֹהִים יִסְעֲדֵנוּ:

ב יוֹם רֵאשׁוֹן לְמִלְאָכָה. יֵצוּ אֶתְנוּ בְּרָכָה.
וְיוֹם הַשְּׁנִי כָכָה. יִמְתִּיק אֶת סוּדֵנוּ:
אֱלֹהִים יִסְעֲדֵנוּ:

ג בַּה צָבָאֵי יִשְׁעֵי. בְּשְׁלִישֵׁי וּבְרַבִּיעֵי.
בְּחַמִּישֵׁי אַךְ לֹא בְעֵי. יִשְׁלַח אֶת פּוֹדֵנוּ:
אֱלֹהִים יִסְעֲדֵנוּ:

ד כֵּן טַבַּח טַבַּח. בְּיוֹם הַשִּׁשִּׁי זָבַח.
קֹדֶשׁ הַלַּיִל וְשַׁבַּח. עַל כָּל מַחֲמֵדֵינוּ:
אֱלֹהִים יִסְעֲדֵנוּ:

מ עֲדָנִים לְנַפְשֵׁנוּ. נִתֵּן בְּיוֹם קֶדֶשׁנוּ.
וְרַעֲנָנָה עֲרֵשְׁנוּ. וְלֵילָה אֹר בְּעֵדֵנוּ:
אֱלֹהִים יִסְעֲדֵנוּ:

Eliyahu HaNavi

Why is Eliyahu HaNavi so prominent in the *zemer* sung after Shabbat?

The prominent *Rishon* R. Avraham ben Natan Yarchi, author of the *Ba'al HaManhig* (in *Hilchot Shabbat* 71) explains that *Motza'ei Shabbat* is a time fit for redemption, in the merit of having observed Shabbat:

This is the reason all of Israel sings about Eliyahu [after Shabbat], since he is the one who will announce the coming of redemption before the arrival of the Messiah, as it is written, "Behold, I am sending you Eliya HaNavi" (*Malachi* 3:23).

We are promised that Eliyahu will not come on Erev Shabbat or Erev Yom Tov so as not to trouble people [at a busy time]; as stated in *Eiruvim* 43b.: "The bearer of good tidings will come instead on *Motza'ei Shabbat*, because in the merit of Shabbat, 'the redeemer shall come to Zion.'"

אליהו הנביא אליהו התשבי אליהו הגלעדי
במהרה יבוא אלינו עם משיח בן דוד.

איש אשר קנא לשם האל.

איש בשר שלום על יד יקותיאל.

איש גש ויכפר על בני ישראל.

אליהו הנביא אליהו התשבי אליהו הגלעדי:

איש הדרות שנים עשר ראו עיניו.

איש הנקרא

בעל שער בסימניו.

איש ואזור עור אזור במתניו.

אליהו הנביא אליהו התשבי אליהו הגלעדי:

איש זעף על עובדי חמנים.

איש חש ונשבע מהיות גשמי מעונים.

איש טל ומטר עצר שלש שנים.

אליהו הנביא אליהו התשבי אליהו הגלעדי:

איש יצא למצא לנפשו נחת.

איש בלבלוהו העורבים

ולא מת לשחת.

איש למענו נתברכו כד וצפתת.

אליהו הנביא אליהו התשבי אליהו הגלעדי:

איש מוסריו הקשיבו כמהים.
איש נענה באש משמי גבוהים.
איש סחו אתריו יי
הוא האלהים.

אלהו הנביא אליהו התשבי אליהו הגלעדי:
איש עתיד להשתלח משמי ערבות.
איש פקיד על כל בשורות טובות.
איש ציר נאמן להשיב לב בנים על
אבות.

אלהו הנביא אליהו התשבי אליהו הגלעדי:
איש קרא קנא קנאתי ליי בתפארה.
איש רכב על סוסי אש בסערה.
איש שלא טעם טעם מיתה וקבורה.
אלהו הנביא אליהו התשבי אליהו הגלעדי:

איש תשבי על שמו נקרא.
תצליחנו על ידו בתורה.
תשמיענו מפיו בשורה טובה במהרה.
תוציאנו מאפלה לאורה.
אלהו הנביא אליהו התשבי אליהו הגלעדי:

איש תשבי תצולנו מפי אריות.
תבשרנו בשורות טובות.
תשמחנו בנים על אבות
במוצאי שבתות.
אלהו הנביא אליהו התשבי אליהו הגלעדי:

אשרי מי שראה פניו בחלום
אשרי מי שנתן לו שלום
והחזיר לו שלום
יי יברך את עמו בשלום.
אלהו הנביא אליהו התשבי אליהו הגלעדי:

ככתוב: הנה אנכי שלח לכם את
אליה הנביא לפני בוא יום יי הגדול
והנורא: והשיב לב אבות על בנים
ולב בנים על אבותם.

אלהו הנביא אליהו התשבי אליהו הגלעדי
במהרה יבוא אלינו עם משיח בן דוד.

Yismach Libbi

This song was written by **Rabbi Avraham Yitzchak HaKohen Kook** (5625-5695 (1865-1935)), who studied in Volozhin and after making *aliya* served as Chief Rabbi of Jerusalem and then of the Land of Israel. He was a tremendous *Talmid Chacham*, knowledgeable in Gemara, Halacha, Jewish thought, and Kabbala. Many of his writings address the approaching redemption, as can be sensed in the anticipation for redemption that pervades this *zemer*.

Eliyahu HaNavi is often pictured as a pleasant, grandfatherly gentleman, who gracefully and gently assists us with what we need. However, he is portrayed throughout the book of *Melachim* as a zealot (see also *Divrei HaYamim* II 21:12-16). This is best epitomized by his statement: “I have been zealous for God, Lord of hosts, for the children of Israel have left Your covenant” (*Melachim* I 19:10, 14). However, in *Malachi* (3:23-24) we find Eliyahu portrayed in a totally different light: “Behold, I am sending you Eliya HaNavi, before the coming of the great and awesome day of God. And he shall restore the hearts of father to sons, and the hearts of sons to fathers...”

The **Zohar** (*Lech-Lecha* I 93; see also *Pirkei DeRabbi Eliezer*

29) sees this transition as a corrective for Eliyahu's ways. Eliyahu, in all his zealousness, did not die; instead, he was charged to transform his zealousness into love and advocacy for the Jewish People. This Eliyahu is the one who comes to protect the baby at a *Berit Mila*; he is the one who reminds God of the merit of our forefathers: "When God would be ready to destroy the world, Eliyahu would remind Him of the merit of the forefathers... and God would become filled with mercy upon His world" (*Bereishit Rabba* 71:9). He is also the one who comes to mention our merit on *Motza'ei Shabbat*: "The custom to say verses about Eliyahu and to sing songs written about Eliyahu on *Motza'ei Shabbatot* developed because... on *Motza'ei Shabbat*, Eliyahu sits under the tree of life and writes down the merit of those who observe Shabbat" (Responsa Maharash 38b).

Rav Kook adds an additional element to this concept. Eliyahu is the announcer of the redemption, "לעת יקיצ אריה," "when the lion and lioness awaken." This notion that redemption is compared to a lion comes from Yaakov Avinu (*Bereishit* 49:9): "גֵּוֹר אַרְיָה וְהִנֵּדָה מִטָּרֶף בְּנֵי עֲלִיָּתָהּ כְּרַע רֶבֶץ כְּאַרְיָה" "Yehuda – rise up like a **lion**, from the prey, my son, ascend; crouch like a **lion** and like a **lioness**, who shall arouse him?" The redemption described here is

one filled with impressive power. *Am Yisrael*, which has been weak, like a fallen *sukka*, will regain strength, be filled with courage, and become a fortress, as described in the closing stanza: "וּחֲלָשִׁים נִדְבָאִים יִמְלְאוּ גְבוּרָה, וְסִכָּה נּוֹפֶלֶת: "לְחֹמֶה בְּעִזָּה, וְעֹלֹבֶת נֶפֶשׁ בְּשִׂמְחָה אֲזוּרָה, וְלִישְׂרָאֵל יֵאָמֵר: עֵוָה עֵוָה."

It suddenly becomes clear that Eliyahu's zealotry emerged from an inner love for *Am Yisrael*. Eliyahu's new manifestation is not simply a compensation for his earlier attitude. Rather, it reveals the fact that even his zealous nature stemmed from a unique holiness, born out of love for *Am Yisrael*. God did not accept his zealous ways outright, so Eliyahu sublimated them with the new aim of bringing *Am Yisrael* a powerful redemption. On the one hand, Eliyahu is indeed a pleasant, grandfatherly gentleman, and on the other he is a powerful figure who leads the nation, invigorating it with might. (See *Haggadat Or Deror*, Rav H. Porat, 95-100; *Pirkei Eliyahu*, Rav E. Samet, 553-565).

The *zemer* expresses the true joy at the prospect of redemption, the inner joy of "לְבִי וְקִרְבִּי" of all of the internal organs, "דְּמִי וְחֵלְבִי," of comfort and joy to kidneys and bones ("וְנַחֲוִימִים יִמְלְאוּ כְלִיּוֹתַי, וְשִׁשׁוֹן יִדְשֵׁן עֲצָמוֹתַי").

The *zemer* describes the coming redemption as the dawn, as it says in the Yerushalmi (*Yoma* 3:2): "They saw the

dawn as it began to brighten the sky... The same holds true for the redemption of Israel, at first very slowly, but as it continues – it becomes brighter.” In the *zemer*, too, the darkness of night turns into the dawn of day: “יהפך לשחר ערבי” (see also Rav Kook’s *Orot HaTehiya* 15).

The *zemer* continues with a description of leaving exile, “ומגלות לי יקרא דרור,” in order to return to the Temple, “להר המור.” It describes the ingathering of the exiles, “ויאספו... ובני הנפוצים” to Israel, “ארץ תאני וענבי.”

The Nation of Israel, which had been downtrodden, will awaken to a new world and receive new life, like the dew of the heavens. The amazing light of redemption will be brighter than the afternoon sunlight, “ולנפשות נואשים חלד,” (as per *Iyov* 11:17, “ומצהרים יקום חלד” – a time brighter than the afternoon).

The redemption that will come will be everlasting: “עתה ויהודה לעולם תשב,” based on the verse, “ויהודה לעולם תשב,” “Yehuda shall remain forever, and Yerushalayim from generation to generation” (*Yoel* 4:20; *Divrei HaYamim* II 24:6).

Everyone will take part in the redemption, children and elderly, “לשמח לבב נערי ושב,” as the prophet stated: “כֹּה אָמַר ה'”

צָבָאוֹת עַד יֵשְׁבוּ זְקֵנִים וְקִנּוֹת בְּרַחֲבוֹת יְרוּשָׁלַם
 “So says the Lord of hosts: old men and old women shall again dwell in the streets of Yerushalayim” (Zecharia 8:4).

Eliyahu will not come to deal with impurity and purity...
 And the Sages say: Not to chase away and not to bring close, but to make peace in the world, as it is written, “Behold, I am sending you Eliya HaNavi, before the coming of the great and awesome day of God. And he shall restore the hearts of father to sons, and the hearts of sons to fathers...” (Mishna Eduyot)

Riddles:

44. Which limbs or body parts can be found in the song? What emotions are attributed to them?
45. The song describes numerous reversals. What are they?

וְנַחֲוּמִים יִמְלְאוּ כְּלִיּוֹתַי	יְשׁוּמָה לְבִי וְקָרְבִי
וְשִׁשׁוֹן יְדָשֵׁן עֲצְמוֹתַי	וְיִגַּל דָּמִי וְחֻלְבִי
וּמִצִּיּוֹן תִּבְאֵנָה תִּנְחַוְמוֹתַי	וְיָרוּם וְנִשְׂאָ מִצְבִּי
כִּי יִהְפֵךְ לְשַׁחַר עֲרָבִי	לְעֵת יִקִּיץ אֲרִיָּה וְלָבִיא.
וְאֱלֹהֵי אָבִי לִי יָבִיא,	וְאֱלֹהֵי אָבִי לִי יָבִיא.
אֶת - אֱלֹהֵי הַנְּבִיא	אֶת - אֱלֹהֵי הַנְּבִיא
אֶת - אֱלֹהֵי הַנְּבִיא:	אֶת - אֱלֹהֵי הַנְּבִיא:

וּמְגֹלוֹת לִי יִקְרָא דְרוֹר,
וּמִמֶּחֶשֶׁךְ יֵצֵא לְאוֹר,
וּמֵאֶרֶץ מֵאֲפֵלֶיהָ לְהַר הַמּוֹר,
וּלְמִרוֹם הָרִים מִמַּעַמְקֵי בּוֹר,
וּמִבְּשׂוֹר טוֹב יָנִים כָּל-עֲצָבִי.
וְאֱלֹהֵי אָבִי לִי יִבִּיא,
אֶת - אֱלֹהֵיו הַנְּבִיא
אֶת - אֱלֹהֵיו הַנְּבִיא:

וּבְנֵי הַנְּפוּצִים מַעֲבָרִים,
יֵאֲסְפוּ יַחַד לַעֲדָרִים,
וְיִרְנוּ בְּרֹאשׁ הַהָרִים,
לְלַקֵּט כָּל-הַנְּפוּצִים,
אֶל-אֶרֶץ תְּאֵנִי וְעַנְבִּי.
וְאֱלֹהֵי אָבִי לִי יִבִּיא,
אֶת - אֱלֹהֵיו הַנְּבִיא
אֶת - אֱלֹהֵיו הַנְּבִיא:

וּלְלִבְבוֹת אֲמוּלוֹת רוּחַ חַיִּים,
וּלְפָרְחִים קְמוּלִים טַל שָׁמַיִם,
וּלְנִפְשׁוֹת נוֹאֲשִׁים חֶלֶד מִצְהָרִים,
עֲתָה יָקוּם מִיְהוּדָה וִירוּשָׁלַיִם,
לְשִׁמַּח לִבָּב נַעֲרֵי וְשָׁבִי.
וְאֱלֹהֵי אָבִי לִי יִבִּיא,
אֶת - אֱלֹהֵיו הַנְּבִיא
אֶת - אֱלֹהֵיו הַנְּבִיא:

וּחְלָשִׁים נִדְכָּאִים יִמְלְאוּ גְבוּרָה,
וְסִפָּה נּוֹפֶלֶת לְחֻזְמָה בְּעֻזָּה,
וְעֲלוּבַת נֶפֶשׁ בְּשִׂמְחָה אֲזוּרָה,
וּלְיִשְׂרָאֵל יֵאֱמֹר: עֻזָּה עֻזָּה,
וְיָשׁוּב וּפְרַח וְחֵי לְבָבִי.
וְאֱלֹהֵי אָבִי לִי יִבִּיא,
אֶת - אֱלֹהֵיו הַנְּבִיא
אֶת - אֱלֹהֵיו הַנְּבִיא:

Ribbon HaOlamim

The core of this prayer is ancient, parts of it appearing in the Talmud Yerushalmi (*Berachot* 5:2). The Gemara there includes the statements: – “החל עלינו את ששת הימים, ששת ימי המעשה הבאים לקראתנו לשלום” – “May the coming six weekdays come upon us in peace” – “Please grant us happiness and joy in them,” and others. Various versions of the prayer can be found in some of the earliest *siddurim*, such as *Seder Rav Amram Gaon*, *Abudraham* and *Sefer HaManhig*.

רבוץ העולמים, אב הרחמים והסליחות,

בְּסִימָן טוֹב וּבְמִזֵּל טוֹב הַחֵל עֲלֵינוּ אֶת שֵׁשֶׁת [אִם חַל יוֹי"ט בְּאַמְצַע הַשָּׁבוּעַ, לֹא יֵאמֶר "שֵׁשֶׁת"] יְמֵי הַמַּעֲשֵׂה הַבָּאִים לְקִרְאָתֵנוּ לְשָׁלוֹם. חֲשׂוּכִים מִכָּל חַטָּא וּפְשָׁע. וּמְנַקִּים מִכָּל עֲוֹן וְאִשְׁמָה וְרָשָׁע. וּמְדַבְּקִים בְּתַלְמוּד תּוֹרָה וּמַעֲשִׂים טוֹבִים. וְחֲנֻנָּה דַּעָה בִּינָה וְהַשְׁכָּל מֵאַתָּה. וְתִשְׁמִיעֵנוּ בְּהֵם שְׁשׁוֹן וְשִׁמְחָה. וְלֹא תַעֲלֶה קִנְאָתֵנוּ עַל לֵב אָדָם. וְלֹא קִנְאָת אָדָם תַּעֲלֶה עַל לִבֵּנוּ. מִלִּבְנוּ אֱלֹהֵינוּ הָאֵב הַרְחֵמֵנוּ. שִׁים בְּרָכָה וְרוּחָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵינוּ. וְכָל הַיּוֹעֵץ עֲלֵינוּ וְעַל עַמְּךָ בֵּית יִשְׂרָאֵל עֲצָה טוֹבָה וּמְחֻשְׁבָּה טוֹבָה אֲמִצּוֹ וּבִרְכוּ, גְּדִלוֹ וְקִיּוּמוֹ. קִיּוּם עֲצָתוֹ. כְּדַבֵּר שְׁנֵאָמַר יִתֵּן לָךְ כָּל־בְּבִיךָ. וְכָל עֲצָתֶךָ יִמְלֵא: וְנֹאמֵר וְתִגְדֹר אֹמֵר וְיִקָּם לָךְ. וְעַל דְּרִכֶיךָ נִגְהָ אֹר: וְכָל הַיּוֹעֵץ עֲלֵינוּ וְעַל עַמְּךָ בֵּית יִשְׂרָאֵל עֲצָה שְׂאִינָה טוֹבָה וּמְחֻשְׁבָּה שְׂאִינָה טוֹבָה. תּוֹפֵר עֲצָתוֹ. כְּדַבֵּר שְׁנֵאָמַר יי הַפִּיר עֲצָת גוֹיִם. הִנֵּי מְחֻשְׁבוֹת עַמִּים: וְנֹאמֵר עֲצוֹ עֲצָה וְתָפֵר. דְּבָרוּ דְבָר וְלֹא יִקָּם כִּי עֲמַנּוּ אֵל:

וּפְתַח לָנוּ יי אֱלֹהֵינוּ אֵב הַרְחֵמִים, אֲדוֹן הַסְּלִיחוֹת בְּזֶה הַשָּׁבוּעַ וּבְכָל שָׁבוּעַ.

שְׁעָרֵי אֲזָרָה. שְׁעָרֵי אֲרֶךְ יָמִים וְשָׁנִים. שְׁעָרֵי אַרְיֵכַת אֲפִים. שְׁעָרֵי בְרָכָה. שְׁעָרֵי
בִּינָה. שְׁעָרֵי גִילָה. שְׁעָרֵי גְדֻלָּה. שְׁעָרֵי גְאֻלָּה. שְׁעָרֵי גְבוּרָה. שְׁעָרֵי דִיצָה.
שְׁעָרֵי דַעָה. שְׁעָרֵי הוֹד. שְׁעָרֵי הֶדֶר. שְׁעָרֵי הַצְלָחָה. שְׁעָרֵי הַרוּחָה. שְׁעָרֵי
וַעֲד טוֹב. שְׁעָרֵי זְרִיוּת. שְׁעָרֵי זְמֵרָה. שְׁעָרֵי זְכוּת. שְׁעָרֵי זִיו. שְׁעָרֵי זֵהר תּוֹרָה.
שְׁעָרֵי זֵהר חֲכָמָה. שְׁעָרֵי זֵהר בִּינָה. שְׁעָרֵי זֵהר דַּעַת. שְׁעָרֵי חֲדוּה. שְׁעָרֵי
חֲמֻלָּה. שְׁעָרֵי חֵן וְחֶסֶד. שְׁעָרֵי חַיִּים טוֹבִים. שְׁעָרֵי חֲכָמָה. שְׁעָרֵי טוֹבָה. שְׁעָרֵי
טוֹהַר. שְׁעָרֵי יְשׁוּעָה. שְׁעָרֵי יִשְׂרָאֵל. שְׁעָרֵי כְפָרָה. שְׁעָרֵי כְלָקָלָה. שְׁעָרֵי כְבוֹד.
שְׁעָרֵי לְמוֹד. שְׁעָרֵי מוֹזוֹן. שְׁעָרֵי מְנוּחוֹת. שְׁעָרֵי מַחִילוֹת. שְׁעָרֵי מַדְעָה. שְׁעָרֵי
נְחָמָה. שְׁעָרֵי נְקִיּוּת. שְׁעָרֵי סְלִיחָה. שְׁעָרֵי סִיעָתָא דְשִׁמְיָא. שְׁעָרֵי עֲזָרָה.
שְׁעָרֵי פְדוּת. שְׁעָרֵי פְרִנְסָה טוֹבָה. שְׁעָרֵי צְדָקָה. שְׁעָרֵי צְהֻלָּה. שְׁעָרֵי קְדוּשָׁה.
שְׁעָרֵי קוֹמְמִיּוּת. שְׁעָרֵי רַחֲמִים. שְׁעָרֵי רְצוֹן. שְׁעָרֵי רְפוּאָה שְׁלָמָה. שְׁעָרֵי שְׁלוֹם.
שְׁעָרֵי שְׂמֵחָה. שְׁעָרֵי שְׂמוּעוֹת טוֹבוֹת. שְׁעָרֵי שְׁלוּה. שְׁעָרֵי תּוֹרָה. שְׁעָרֵי תְפִלָּה.
שְׁעָרֵי תְשׁוּבָה. שְׁעָרֵי תְשׁוּעָה. כְּדַכְתִּיב וְתִשׁוּעַת צְדִיקִים מִי מַעֲזוֹם בַּעַת צָרָה:
וַיַּעֲזֹר יי וַיִּפְלְטֵם וַיִּפְלְטֵם מִרְשָׁעִים וַיִּוֹשִׁיעֵם. כִּי חָסוּ בוּ:

וְנִאֲמַר חֲשׂוּף יי אֵת זְרוּעַ קֶדְשׁוֹ לְעֵינַי כָּל הַגּוֹיִם. וְרָאוּ כָּל אֲפָסֵי אֶרֶץ אֵת
יְשׁוּעַת אֱלֹהֵינוּ:

וְנִאֲמַר קוֹל צְפִינְךָ נִשְׁאָו קוֹל יַחְדָּו יִרְנְנוּ. כִּי עֵינַי בְּעֵינַי יִרְאוּ בְּשׁוּב יי צִיּוֹן:
וְקִים לָנוּ יי אֱלֹהֵינוּ מִקְרָא שְׂכָתוֹב מַה נֶּאֱוֹו עַל הַהָרִים רְגְלֵי מִבְּשָׂר מִשְׁמִיעַ
שְׁלוֹם מִבְּשָׂר טוֹב מִשְׁמִיעַ יְשׁוּעָה. אִמַּר לְצִיּוֹן מֶלֶךְ אֱלֹהֵינוּ:
רְאוּשׁוֹן לְצִיּוֹן הִנֵּה הֵנָּם. וְלִירוּשָׁלַם מִבְּשָׂר אֵתָן: אֲמֵן סְלָה.

Prayer for *Motza'ei Shabbat*

The following prayer was found handwritten by Rabbi Levi Yitzchak of Berditchev, with the following heading:

A *segulla* (great remedy) for success

To be recited by men, women and children three times before *Havdala* each *Motza'ei Shabbat*, and I am certain that they will succeed, with the help of God.

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב

שְׂמוֹר עַל עַמְּךָ יִשְׂרָאֵל אֱהוּיִךְ מִכָּל רַע לְמַעַן שֵׁם תְּהִלָּתְךָ. הִנֵּה שִׁבְתָּ קֹדֶשׁ הָאֱהוּבָה יוֹצֵאת. שְׂיָבוֹא עֲלֵינוּ הַשְּׂבוּעַ לְאִמּוּנָה שְׁלֵמָה, לְאִמּוּנַת חֻכְמִים, לְאַהֲבַת חֲבֵרִים וְלְדַבְּרוֹת הַבּוֹרָא בְּרוּךְ הוּא. שְׂנֵאֲמִין בְּשִׁלּוּשׁ עֶשֶׂר עֲקָרִים שְׁלֶךְ, וּבִגְאוּלָּה קְרוּבָה בְּמַהֲרָה בְּיָמֵינוּ, וּבַתְּחִיַּת הַמֵּתִים, וּבִנְבוּאָת מֹשֶׁה רַבֵּנוּ עָלֵינוּ הַשְּׁלוֹם:

רְבוּנוּ שֶׁל עוֹלָם, אֶתְּהַ הַנּוֹתֵן לִיעָף כֹּחַ, תֵּן כֹּחַ גַּם לִילְדֵיךְ רַחוּמֵיךְ הַיְהוּדִים לְהַלֵּל שִׁמְךָ וּלְעַבְדְּךָ, אוֹתְךָ לְבַדְּךָ. וְהַשְּׂבוּעַ יָבוֹא עֲלֵינוּ לְבְרִיאוֹת וּלְמַזְל וּלְהַצְלָחָה וּלְבִרְכָה וּלְחֶסֶד וּלְבְנֵי חַיִּי וּמְזוּנֵי, לָנוּ וּלְכָל יִשְׂרָאֵל וְנֹאמֵר אָמֵן:

גֵּאֵט פֻּן אַבְרָהָם אִין פֻּן יִצְחָק אִין פֻּן יַעֲקֹב

בְּעֵהִיט דִּיִּין לֵיב פֶּאָלֶק יִשְׂרָאֵל פֻּן אֲלֵעִם בֵּיזְעוּן אִזְ דַּעַר לִיבְעַר שִׁבְתָּ קוֹדֶשׁ גֵּיִיט. אִזְ דִּי וְאִךְ זָאל אוֹנוֹ קוֹמְעֵן צו אִמּוּנָה שְׁלֵימָה צו אִמּוּנַת חֻכְמִים צו אַהֲבַת חֲבֵרִים. צו דְּבִיקַת הַבּוֹרָא ב"ה. מֵאֲמִין צו וִיין בְּשִׁלּוּשׁ עֶשְׂרֵה עֲקָרִים שְׁלֶךְ וּבִגְאוּלָּה קְרוּבָה בְּמַהֲרָה בְּיָמֵינוּ. וּבַתְּחִיַּת הַמֵּתִים. וּבִנְבוּאָת מֹשֶׁה רַבֵּינוּ עָלֵינוּ הַשְּׁלוֹם:

רְבוּנוּ שֶׁל עוֹלָם דוּ בִּזְט דְּאִךְ הַנּוֹתֵן לִיעָף כֹּחַ. גִּיב דֵּינֵעַ לִיבְעַ יוֹדִישְׁעַ קִינְדֶּרְעֵלֶיךְ אוֹיךְ כֹּחַ דִּיךְ צו לִויבְעֵן. אִין דִּיךְ צו דֵּינֵעֵן אִין אִזְ דִּי וְאִךְ זָאל אוֹנוֹ קוֹמְעֵן צו גְּעוּזוּגְד אִין צו מַזְל אִין צו בְּרָכָה וְהַצְלָחָה. אִין צו חֶסֶד אִין צו בְּנֵי חַיִּי אֲרִיכֵי וּמְזוּנֵי רְוִיחֵי וְסִיעָתָא דְשִׂמְיָא לָנוּ וּלְכָל יִשְׂרָאֵל וְנֹאמֵר אָמֵן:

Answers to the Riddles:

1. *Vayechulu* is recited during the *Amida*, again following the *Amida*, and in *Kiddush*. This is hinted at in this prayer: "ואעיד אשר בראת בשישה ימים" – "And I shall testify that you created all in six days and I shall repeat a third time, to testify over my cup." The goal is to attest to the creation of the universe. (Yemenites do not say ויכולו in the *Amida*, in accordance with *Siddur HaRambam*.)
2. בנין אריאל. The *Mishna* in *Midot* 4:7 explains that the *Beit HaMikdash* is compared to a lion, which is wide in the front and narrow in the back. (The simple meaning of אריאל is Jerusalem and not the *Mikdash*, as in the verse: "הוי אַריאל אַריאל קרית הנה דוד" – "Woe to Ariel, Ariel, the city where David encamped" (*Yeshayahu* 29:1).
Another answer: The *Mikdash* is also called דביר, as it says: "שמע קול תחנוני בשועי אליך בנשאי ידי אל דביר קדשך" – "Hear the voice of my pleas when I cry to you, when I lift my eyes to your holy Devir" (*Tehillim* 28:2).
3. "המאחרים לצאת מן השבת וממהרים לבוא" – "Those who delay leaving Shabbat and rush to begin it."
4. The *zemer* reverses the order: "במשנה לחם וקידוש רבה" – "With double bread and *Kiddush*," in order to work with the rhyme.
5. יהודים, שומריו וזכריו, עם סגולתו, המתענגים.
6. נשמת כל חי, קדושה, נעריצך, קידוש.
7. "זכור" was said in *Parashat Yitro*, and "שמור" in *VaEtchanan*. "זכור" should have come first, as *Chazal* say, "זכור ושמור בדיבור אחד נאמר". The order was probably changed to fit the rhythm of the song. In "לכה דוד" the order was changed in order to accommodate the acrostic "שלמה".
Dr. Avi Shmidman suggests that the reversal may be connected to the preceding line, "יום שבתון," which relates to the refrain from labor (שמור).
8. *Kabbalat Shabbat*: "לבשו בגדי חמודות"; Shabbat clothes: "לבוש בגדי חמודות"; Shabbat candles: "להדליק נר בברכה"; preparing food prior to Shabbat: "מערב"; מזמנים; no discussion of secular matters: "חפצך אסורים"; permission to think about secular matter: "הרהורים מותרים"; speaking about Torah: "להגות"; "באמרי שפר"; walking pleasantly: "הלוכך תהא בנחת"; resting on Shabbat: "יום שבת מנוחה." For more, see Rambam, *Hilchot Shabbat* 30.

9. "Rich and poor they will honor it (Shabbat), and they will merit redemption."
10. The parallels are described in the 2nd paragraph on p. 74, beginning with "The opening stanza..."
11. The word "משלו" ending with the letter "ו" means "from His." "אכלנו" means: "The Rock from whose food we have eaten." One could make the mistake of confusing "לו" for "לא" - "no," which would mean that we *haven't* eaten!
12. צור.
13. He presumably spoke with a Sephardic pronunciation. The words "ברוכו אמוני" are meant to rhyme with God's name, "א-ד-נ-י." This only works if the *kamatz gadol* is pronounced as a *patach*, as in Sephardic pronunciation. However, Dr. Avi Shmidman points out that this is not a conclusive proof, for it is possible that the composer would have meant for the word צְמוּנֵי to have a *kamatz*, as is common in concluding phrases (*tzurat hefsek*).
14. "Bring to life those who slumber." - "והחיה נרדמים"
15. "כל פה יחזה הודו" - "Every mouth will tell of the glory of God"; "אתפתח פי בנשמת כל חי" - "At the time that my mouth opens with the prayer of 'Nishmat Kol Chai.'" - "עיתפתח פי בנשמת כל חי"
16. "The appointed place for all living things." - "בית מועד לכל חי"
17. A) "לנפש מצירה, לנפש מנוחה" - "The desire of hearts to a broken nation and to pained souls an extra soul; from a troubled soul, it shall remove suffering - Shabbat of rest."
- B) "בומצאו עגומים השקטוביטחה - שבת מנוחה" - "In it did the downtrodden find tranquility and security - Shabbat of rest."
- C) "הביטה עננו פדנו במהרה - חננו חננו. שמח נפשנו באור ושמחה - שבת מנוחה" - "See us, answer us, redeem us speedily, show us grace; bring joy to our souls with light and joy - Shabbat of rest."
- D) "טובך מושיענו תנה לנו עצבת בשבת יושבת בזמרו ושבחך" - "With your kindness save us; allow the saddened to sit on Shabbat with song and praise."
18. "יום נסת, יום אשר ברחת, במערת צורים שעמדת, שם קנית הודך והדרך." - "The day that you fled, the day that you ran away, in a cave of rocks where you stood, there you acquired your glory and your splendor:"
19. The serenity of Shabbat with the Jewish People "נועם שבת המתאמת"

לך; ומתאחדת בטגולתך; the sanctity of Shabbat with the Torah; the serenity of Shabbat with the Almighty's holy name.

20. "שבת קודש-נפשי חולת אהבתך." - "Holy Shabbat, my soul is lovesick for you."

21. "נפשי חולת אהבתך." - My soul is lovesick for God.

22. *Am Yisrael* is called "גוע אמונים" - "A faithful tribe." The person singing the song is referred to as "בן אמתך" - "Son of your maidservant."

23. "א-להי כל נשמד" - from *Asher Yatzar* and "אשר הפליאו עשה כל בחכמה" - from *Elokai Neshama*.

24. The word "כל" is mentioned four times to emphasize the fact that everything was created by God: "בכל קדמה וימה, כל פה ולשון, ועשה כל" - "בבכמה."

25. The simple *gematria* of ך is 10. However, if we take the letter as it is written as a word, יוד, the *gematria* is 20. This is alluded to in the song in the fourth verse from the end: "יודין נקטא, סתימין (10) ופרישין (20) - "To break open the bread, an olive or egg-like amount, that takes two of the letter *yud*, hidden and explicit."

26. "גילה לן טעמי דבתריסר נהמי." - "May He reveal the secret of the twelve loaves."

27. "ידי אסחי אנא, לגבי חד מנא, לסטרא חורנא, דלית בה משהא." - "I will wash my hands with one vessel to 'the other side' that has no substance. There is no substance to the evil forces, and only the divine sparks provide life."

28. "ואשרי כל חוכה (מצפה) לתשלומי כפל." - "Happy is the one who awaits the double reward" (3rd stanza).

29. The phrase "כל שומר שבת כדת מחללו" refers to one who is careful to refrain "from desecrating" Shabbat. Such a person will receive holiness as a reward, "הן הכשר חיבת קדש גורלו."

30. "על שתי לחם יבצעו תמימים" has a double meaning: "They will break bread over two whole (תמימים) loaves" and "The complete ones (תמימים) shall break bread on two loaves." "הצור תמים פעלו" - God is "תמים" - untainted and His creation is perfect. In ברוך אל עליון, *Am Yisrael* are called "תמימים." In צמאה נפשי, the children of Yaakov, who was called "אישתם," are referred to as descendants of the "תם."

31. הר המור. While this term usually refers to *Har HaMoriya* (the Temple Mount), in this *zemer* it refers to *Har Sinai*. This shift was surely not made in error; what message is conveyed by using this term to refer to *Har Sinai*? It seems that this name change is based on a midrashic understanding of the word *Moriya*, namely that it is derived from the word *mor*, which refers to a perfume (*Shir HaShirim Zuta 3:6; Midrash*

Sechel Tov Bereishit 22:2 – as noted by Dr. Avi Shmidman). By adapting the name (isolating the aspect of *mor*), the composer hints at the notion that *Har Sinai* is a beautifully scented mountain, emitting the lovely scent of Torah throughout the world.

32. Three times the word “*koach*” is a reference to *Am Yisrael*; “אמיץ” refers to God.

33. The simple interpretation is that it means: one who desecrates Shabbat is cut off from *Am Yisrael*. Some changed the original verse so that negative things are not spoken about on Shabbat. An alternate interpretation is that one who begins doing work on Friday will have to stop in the middle when Shabbat comes (see *Kenesset Gedola*, R. Y. Sobelsky, 27:123).

34. *Yom HaKippurim* – “עלֵכֶן לְהִתְעַנּוֹת... אֲסוּר לְבַד מִיּוֹם כִּיפּוּר עֲוֹנוֹי” – “Therefore it is forbidden to fast on it... except for the day of the atonement for my sin.”

35. It was doubled: “מוֹפֶת בַּתַּת לֶחֶם מִשְׁנֵה בְּשִׁישִׁי” – “A wonder – in the giving of ‘double bread’ on the sixth (day).”

36. *Chazal* (our Sages).

37. Either that a person who mourns on Shabbat will lose out, or that mourning is restrained on Shabbat.

38. “לִמְעַן תִּינַקוּ וּשְׁבַעְתֶּם מִשֹּׁד תִּנְחַמְיָהּ לִמְעַן תִּמְוָצוּ וְהִתְעַנַּגְתֶּם מִזֵּו כְּבוֹדָה” – ישעיהו ס"א, יא. He cites the beginning and end of the verse, omitting the middle part that speaks of mourning.

“כִּי לֹא בָאתֶם עַד עֵתָה אֶל הַמְנוּחָה וְאֵל הַנְּחִלָּה” – דברים י"ב, ט

The verse speaks of the “resting place” for the construction of the *Beit HaMikdash* and the song refers to the rest of Shabbat.

“וְאִשָּׁה אֶל אַחֹתָהּ לֹא תִקַּח לְצִרּוֹר לְגִלּוֹת עֲרוּוֹתָהּ עֲלֶיהָ בַּחַיִּיהָ” – ויקרא י"ח, יח

The verse speaks of the prohibition of “linking two sisters” by one man marrying both of them. The *zemer* speaks of combining blessings together to publicize the joy of Shabbat.

“מֵהֲרֹו אֶת הַמֶּן לַעֲשׂוֹת אֶת דְּבַר אֶסְתֵּר” – אסתר ה', ה

The verse is Achashverosh’s order to quickly bring Haman to Esther’s feast. The song speaks of bringing the “*maneh*,” the food-portion, quickly “to fulfill Esther’s word.”

39. Perhaps to show that with a Shabbat outlook – a positive outlook – even something bad can become good. The Spanish *payyetanim* (Jewish liturgical poets) liked to incorporate *pesukim* into their poems, while offering a new meaning in the process. Dr. Avi Shmidman asserts that

this is simply a literary tool devoid of this implication of “reversal”; nonetheless, I believe the composer uses this tool to turn something negative into positive.

40. the *Mikdash* and the *Ulam* – the great hall in the Temple (Yoel 2:17).

41. Country – Babylonia. City – Basra (a city in Edom).

42. *Sorek* (grape), *hadass* (myrtle), *shita* (acacia), *berosh* (cypress), *tidhar* (elm).

43. Verses included in the *zemer*:

אָמַר ה' לְיַעֲקֹב - "כִּי כֹה אָמַר ה' רְנֵנוּ לְיַעֲקֹב שְׂמַחְתֶּה וְצַהֲלֵנוּ בְּרֵאשׁ הַגּוֹיִם הַשְּׂמִיעוּ הַלְלוּ וְאָמְרוּ הַיֹּשֵׁעַ ה' אֶת עַמְּךָ אֶת שְׂאֵרֵי יִשְׂרָאֵל" (ירמיהו פרק ל"א, ו)

בָּחַר ה' בְּיַעֲקֹב - "כִּי עַם קְדוֹשׁ אַתָּה לַה' אֶ-לֹהֶיךָ בְּךָ בָּחַר ה' אֶ-לֹהֶיךָ לְהִיּוֹת לוֹ לְעַם סִגְלָה מְכַל הָעַמִּים אֲשֶׁר עַל פְּנֵי הָאָדָמָה" (דברים פרק ו', ו)

גָּאֵל ה' אֶת יַעֲקֹב - "רְנֵנוּ שְׂמִינִים כִּי עָשָׂה ה' הַרְיֵעוּ תַחְתֵּימוֹת אֶרֶץ פְּצַחוּ הַרִים רְנֵה יַעַר וְכָל עֵץ בּוֹ" (ישעיהו פרק מ"ד, כג)

"צֵאוּ מִבְּבֶל בְּרַחוּ מִכַּשְׂדִּים בְּקוֹל רְנֵה הַיְגִידוּ הַשְּׂמִיעוּ אֶת הַיְצִיאָה עַד קִצֵּה הָאָרֶץ אָמְרוּ גָּאֵל ה' עַבְדּוֹ יַעֲקֹב" (ישעיהו פרק מ"ח, כ)

דָּרַךְ כּוֹכַב מִיַּעֲקֹב - "אֲרָאנוּ וְלֹא עָתָה אֲשׁוּרְנוּ וְלֹא קְרוֹב דָּרַךְ כּוֹכַב מִיַּעֲקֹב וְקָם שִׁבְט מִיִּשְׂרָאֵל וּמָחַץ פְּאֵתֵי מוֹאָב וְקָרַקַר כָּל בְּנֵי שֵׁת" (במדבר פרק כ"ה, יז)

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב - "הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצִּיץ וּפְרַח יִשְׂרָאֵל וּמִלֵּאוּ פְּנֵי תַבַּל תִּנּוּבָה" (ישעיהו פרק כ"ז, ו)

וַיִּרְדּוּ מִיַּעֲקֹב - "וַיִּרְדּוּ מִיַּעֲקֹב וְהָאֵבִיד שָׁרִיד מַעִיר" (במדבר פרק כ"ה, ט)

זָכַר זֵאת לְיַעֲקֹב - "זָכַר אֱלֹהֵי יַעֲקֹב וַיִּשְׂרָאֵל כִּי עַבְדֵי אֶתָּה וַצַּרְתִּיךָ עָבַד לִי אֶתָּה יִשְׂרָאֵל לֹא תִנְשָׁנִי" (ישעיהו פרק מ"ה, כא)

חֲדוּת וְשׁוּעוֹת יַעֲקֹב - אין פסוק

טָבוּ אֱהִלֶיךָ יַעֲקֹב - "מַה טָבוּ אֱהִלֶיךָ יַעֲקֹב מִשְׁפְּנֵיךָ יִשְׂרָאֵל" (במדבר פרק כ"ה, ה)

יִוְרוּ מִשְׁפְּטֵיךָ לְיַעֲקֹב - "יִוְרוּ מִשְׁפְּטֵיךָ לְיַעֲקֹב וְתוֹרַתְךָ לְיִשְׂרָאֵל יִשְׂמִיחוּ קְטוֹרֵה בְּאֶפְסֵי וְכָלִיל עַל מִזְבְּחֶךָ" (דברים פרק ל"ג, י)

כִּי לֹא נִחַשׁ בְּיַעֲקֹב - "כִּי לֹא נִחַשׁ בְּיַעֲקֹב וְלֹא קָסַם בְּיִשְׂרָאֵל כְּעַת יֹאמַר לְיַעֲקֹב וּלְיִשְׂרָאֵל מַה פָּעַל אֶ-ל" (במדבר פרק כ"ג, כג)

לֹא הִבִּיט אָנוּ בְּיַעֲקֹב - "לֹא הִבִּיט אָנוּ בְּיַעֲקֹב וְלֹא רָאָה עָמַל בְּיִשְׂרָאֵל ה' אֶ-לֹהֵינוּ עֲמוּ וְתוֹרַעַת מִלֶּךְ בּוֹ" (במדבר פרק כ"ג, כא)

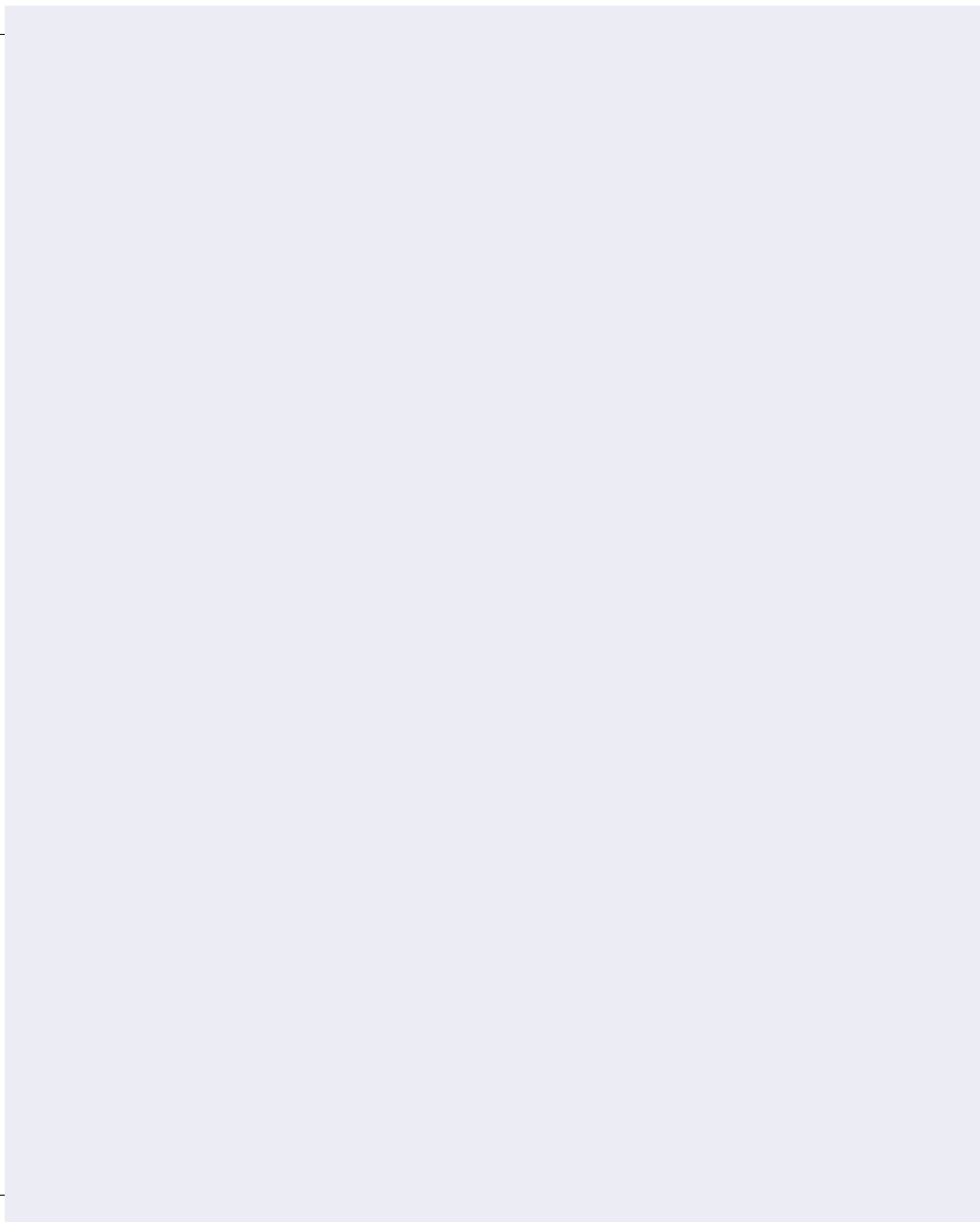
מִי מִנֵּה עַפְרָה יַעֲקֹב - "מִי מִנֵּה עַפְרָה יַעֲקֹב וּמִסָּפַר אֶת רַבְעֵי יִשְׂרָאֵל תִּמַּת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתַהֲי אֶתְרֵיתִי כְּמָהוּ" (במדבר פרק כ"ג, י)

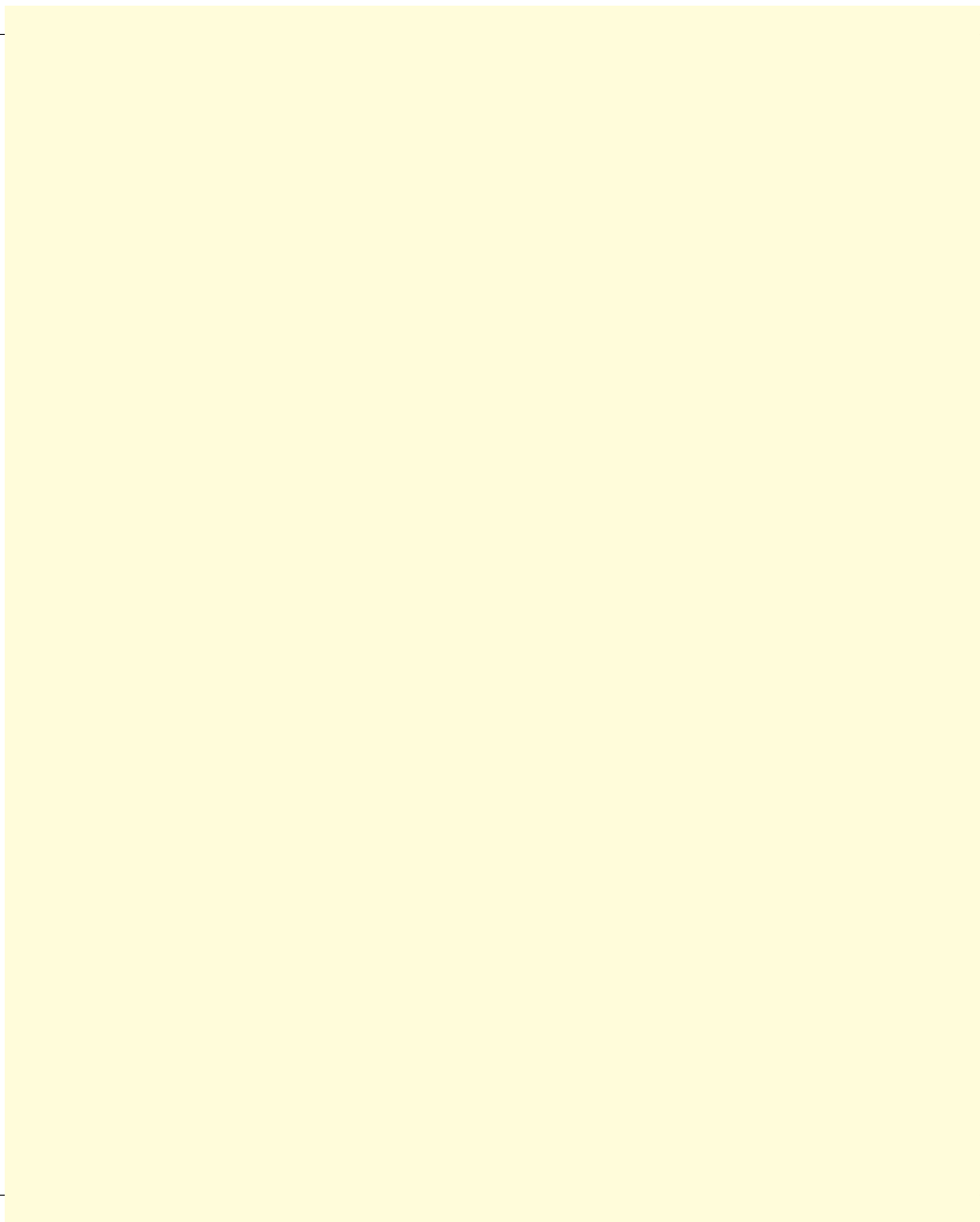
נִשְׁבַּע ה' לַיַּעֲקֹב - "רָאָה נָתַתִּי לַפְּנִימִים אֶת הָאָרֶץ בְּאוֹרְשׁוֹ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לַיַּצְחָק וְלַיַּעֲקֹב לָתֵת לָהֶם וְלִזְרַעֲם אַחֲרֵיהֶם" (דברים פרק א', ח)
סֶלַח נָא לַעֲזוֹן יַעֲקֹב - "סֶלַח נָא לַעֲזוֹן הָעַם הַזֶּה כְּגִדְלֵי חֶסֶדְךָ וְכַאֲשֶׁר נִשְׁאַתָּה לָעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהָ" (במדבר פרק י"ד, יט)
עֲתָה הֲשִׁב שָׁבוֹת יַעֲקֹב - "לִכְּנֹן כֹּה אָמַר אֱ-דְנִי ה' עֲתָה אֲשִׁיב אֶת שָׁבוֹת יַעֲקֹב וְרַחֲמֵתִי כָּל בֵּית יִשְׂרָאֵל וְקִנְיָתִי לְשֵׁם קְדֹשִׁי" (יחזקאל פרק ל"ט, כה)
פְּדָה ה' אֶת יַעֲקֹב - "כִּי פְדָה ה' אֶת יַעֲקֹב וַגְּאֹלוֹ מִיַּד חֲזַק מִמֶּנּוּ" (ירמיהו פרק ל"א, י)
צוּה יְשׁוּעוֹת יַעֲקֹב - "אֲתָה הוּא מַלְכֵי אֱ-לֹהִים צוּה יְשׁוּעוֹת יַעֲקֹב" (תהלים פרק מ"ד, ה)
קֹל קוֹל יַעֲקֹב - "וַיִּגַּשׁ יַעֲקֹב אֶל יִצְחָק אָבִיו וַיְמַשְׁהוּ וַיֹּאמֶר **קוֹל יַעֲקֹב** וְהִזְדִּים יָדַי עֲשׂוֹ" (בראשית פרק כ"ו, כב)
רְנִי וּשְׂמַחֵי לַיַּעֲקֹב - "רְנִי וּשְׂמַחֵי בַת צִיּוֹן כִּי הִנְנִי בָא וְשָׂכַנְתִּי בְתוֹכְךָ נָאִם ה'" (זכריה פרק ב', יד)
שֵׁב ה' אֶת שָׁבוֹת יַעֲקֹב - "וְהִ' שֵׁב אֶת שָׁבוֹת אֵיבֹב בְּהַתְּפַלְלוֹ בְּעַד רִעְוֵהוּ וַיִּסְפָּה ה' אֶת כָּל אֲשֶׁר לְאֵיבֹב לְמִשְׁנֵה" (איוב פרק מ"ב, י)
**לִכְּנֹן כֹּה אָמַר אֱ-דְנִי ה' עֲתָה אֲשִׁיב אֶת שָׁבוֹת יַעֲקֹב וְרַחֲמֵתִי כָּל בֵּית יִשְׂרָאֵל וְקִנְיָתִי לְשֵׁם קְדֹשִׁי" (יחזקאל פרק ל"ט, כה)
תִּתֵּן אֶמֶת לַיַּעֲקֹב - "תִּתֵּן אֶמֶת לַיַּעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיַּמֵּי קְדָם" (מיכה פרק א', ב)**

Dr. Avi Shmidman noted that the line רני ושמחי ליעקב is based on the combination of two verses – one in *Zechariah*: רני ושמחי בת ציון, and another from *Yirmiyahu*: רנו ליעקב שמחה. What results is actually a grammatically incorrect sentence, using the feminine plural רני ושמחי to address the masculine יעקב! A manuscript from the Cairo Geniza quotes another version of this line: רני ושמחי בת יעקב. According to this version, the composer created the name יעקב, a play on ציון, which incorporates יעקב but remains grammatically correct.

44. Kidneys, heart, blood, fat, bones – all of these shall rejoice and be filled with happiness and comfort when the redemption arrives.

45. Evening becomes morning; exile becomes redemption; darkness becomes light; we shall leave a dark country and arrive at a mountain of myrrh (*Har HaMoriya*); the dispersed nation shall gather; downtrodden hearts will be revived; withered flowers will be revitalized with dew from the heavens; desperate souls will receive light grander than daylight; the weak will become mighty; the fallen *sukka* will become a fortress; the wretched soul will receive joy.





Since our custom is always to recite *Birkat HaMazon* over a cup of wine when there is a bride and groom, it would be permitted to taste the wine before *Havdala* (this was the custom of the **Netziv** and the **Chazon Ish** – see *Mo'adim U'Zemanim* Vol. III 246; *Sova Semavhot* 4:179).

Others do not to recite *Borei Peri HaGafen*, and wait to drink until after *Havdala* (**Maharil Diskin**, **Rabbi Chaim Brisker**, and **Rabbi Shlomo Zalman Auerbach** in *Kerem Shlomo*). The bride may drink the wine even though women do not usually drink from the wine of *Havdala* (**Ketzot HaShulhan**, Vol. III 93).

Practically, it appears that it is preferable for the groom to recite the *zimmun*, and since he always drinks from the cup of wine of *Sheva Berachot*, he can drink from the wine of the *zimmun*. Otherwise, the person reciting the *zimmun* should wait until after *Havdala* to make the *beracha* and drink.

In practice, *Sheva Berachot* should not be recited after the seventh day. However, if the seventh day is Shabbat and the meal continues after nightfall (and the wedding took place on Sunday before sunset) – the custom is to recite *Sheva Berachot*, as long Shabbat was not formally ended with Havdala.

Sheva Berachot during Seuda Shelishit

The *Poskim* disagree as to what should be done regarding *Sheva Berachot* at *Seuda Shelishit*. Once the meal is over it is time to recite *Havdala*, and it is prohibited to drink prior to the recitation of *Havdala*.

There are those who drink the wine anyway, as the *Halacha* states (**Shulchan Aruch** 299,:4; **Mishna Berura** 14) that one who always recites *Birkat Hamazon* over a cup of wine is permitted to taste the wine even before *Havdala*.

Even if a meal is required, it is debatable if it is possible to recite the *Sheva Berachot* **during the meal**, and it is not necessary to wait until *Birkat HaMazon*. Based on the this, **Rabbi Frank** writes (Hadrat Kodesh 20) that if a meal continues after the seventh day, *Sheva Berachot* could be recited during the meal, in which case we are adopting the position that *Sheva Berachot* are not part of *Birkat HaMazon* (which is the opinion of the **Netziv**, *She'iltot* 16:3).

However, this solution will not work with the **Rambam's** opinion (*Berachot* 2:1; 2:8-10) according to the **Griz**, nor for those who believe that *Sheva Berachot* are an integral part of **Birkat HaMazon**. Such is the opinion of the **Abudraham** (Sha'ar 9, p. 364). Indeed, Rabbi Shlomo Zalman Auerbach writes not to recite *Sheva Berachot* in the middle of the meal (*Minchat Shlomo* 3, note 7).

after the conclusion of the seventh day (from sunset – although there is room to debate about the 13.5 minutes after sunset, it is better to avoid reciting *berachot* when there is a doubt about reciting them). This is the ruling of **Ginat Veradim** (O.C. *Kelal* 1, 28), **Rabbi Vosner** (Shevet Halevi, Vol. I, 39), **Rabbi Yosef Shalom Elyashiv**, and **Rabbi Kanievsky** (Yismach Lev, 318).

If the seventh day of *Sheva Berachot* falls on **Shabbat** (the couple was married on Sunday before sunset), there might be a reason to justify reciting *Sheva Berachot* after sunset – because of **Tosefet Shabat** (just as the Shabbat is lengthened, the celebration of the bride and groom is lengthened). This is the ruling in Responsa **Shevet Halevi** (Vol. I, 39). Rabbi Elyashiv is of the opinion that the *Sheva Berachot* should not be recited even in this case.¹²

¹² There is room for an additional solution: the *Poskim* disagree with regard to the need of a **meal** for *Sheva Berachot*. According to the **Rosh** and the **Ran** there is no need for a meal. According to the Ritva there is a need. The Ritva's view is based on a statement of the Gemara "*Chatanim min HaMinyan*" (is the groom counted as part of the ten men needed for a *minyan*?), where the Gemara explicitly states "this source refers to *Birkat HaMazon*" (according to the Ritva this refers also to *Sheva Berachot*, and that is the simple understanding of the **Rambam's** opinion). In practice, it appears from the **Shulchan Aruch** (E.H. 4 at the end) that we take both opinions into account because two cups are needed (although the Shulchan Aruch writes that the prevalent practice is to use one cup, the Rema (*ibid.* 9) writes that the custom is to recite the *Sheva Berachot* on two cups).

groom and bride to have a small taste of the wine (as Rabbi Avraham ben HaRambam writes in the beginning of **Ma'aseh Rokeach**).

***Sheva Berachot* at the End of the Seventh Day**

The *Poskim* disagree whether *Sheva Berachot* should be recited at the end of a meal that began on the seventh day and continued into the eighth day. This disagreement is related to the discussion of whether the *Sheva Berachot* are an integral part of *Birkat HaMazon* or a separate entity. If the latter, they should not be recited, since the seventh day is over; if the former, they should be recited, since the obligation to recite them comes into effect with the meal.

If the question is dependent upon *Birkat HaMazon*, a similar disagreement arises with regard to *Ya'aleh VeYavo*: is the obligation to recite this addition determined by the beginning or the end of the meal (there is a contradiction within **Shulchan Aruch** *ibid.*). Prevalent practice is to recite *Ya'aleh VeYavo* if the meal began on Rosh Chodesh, and a similar logic should be applied in the case of *Sheva Berachot*. However, it is possible that *Sheva Berachot* are viewed as part of *Birkat HaMazon*, but not an integral part, and therefore the law pertaining to *Sheva Berachot* need not be the same as the law pertaining to *Ya'aleh VeYavo*.

Prevalent custom is not to recite the *Sheva Berachot*

When is the Blessing of *Borei Peri HaGafen* recited?

Under the *Chuppa* “*Borei Peri HaGafen*” is recited first. During *Birkat HaMazon* “*Borei Peri HaGafen*” is recited last. Why?

The **Beit Shmuel** (62:2) writes that if *Borei Peri HaGafen* were to be recited immediately after *Birkat HaMazon*, it would appear as if it were being recited only for the purpose of *Birkat HaMazon*. Therefore, it is recited at the end to show that it is part of the *Sheva Berachot*.

An additional logical explanation can be suggested. If *Sheva Berachot* are an integral part of *Birkat HaMazon* (a point that is not agreed upon by *Rishonim* and *Acharonim*), the blessing must be recited at the end, since it is always recited at the conclusion of *Birkat HaMazon*.

The Order of Drinking

The person who recites the *zimmun* does so while holding the first cup. After *Birkat HaMazon*, the second cup is held while reciting the first six *berachot* of the *Sheva Berachot* (the cup is passed to each person who recites a *beracha*).

Then, the person who recites the *zimmun* holds the first cup and recites *Borei Peri HaGafen* and drinks a *revi'it* (as in a regular *zimmun* – see below in the *halachot* of drinking the wine); the contents of the cups are mixed together (it is convenient to use a third cup), and one cup is given to the groom and one to the bride. It is sufficient for the

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Pouring Wine for *Sheva Berachot* at the End of *Birkat HaMazon*

The **Shulchan Aruch** and **Rema** (62:9) disagree whether we need one cup or two cups of wine for *Sheva Berachot* at the end of *Birkat HaMazon*. The **Shulchan Aruch** quotes both positions, but concludes that the custom is to recite both *Birkat HaMazon* and *Sheva Berachot* over one cup. The **Rema** requires two separate cups for *Birkat HaMazon* and *Sheva Berachot* (and **Kaf HaChaim** writes that the Sephardic custom in Israel is to use two cups).

Beit Shmuel (11) writes that the cup could be prepared after *Birkat HaMazon*. However, the **Taz** writes that the wine should be poured before *Birkat HaMazon*; since *Devai Haser*, which is recited during *Birkat HaMazon*, is actually part of *Sheva Berachot*. The **Taz's** position has been accepted, and the custom is to pour the two cups before *Birkat HaMazon* (see Responsa **Shevet HaLevi** VIII, O.C. 285). Some have the practice to prepare the second cup after *Birkat HaMazon* (see **Magen Avraham**, 147:11; **Chochmat Adam** 129:7 explains that this is done in order to avoid the problem of “*chavilot – chavilot*” (doing too many *mitzvot* at once) [in contrast the **Chayei Adam** 68:3 and **Nishmat Adam** *ibid.* write that there is no problem of “*chavilot – chavilot*”]).

prevalent custom in Sephardic communities. The **Rema**, on the other hand, ruled that *Havdala* should be recited while standing, and this custom was generally adopted by the Ashkenazic community.

Left or Right?

While making *Havdala*, the cup should be held in the right hand. When making the *beracha* on *besamim*, the cup should be transferred to the left hand, while the *besamim* are held in the right. During the *beracha* on the fire, one should look at his right hand in the light of the fire, and then once again return the cup to the right hand and complete the *Havdala*.

The **Aruch HaShulchan** (296:17) notes that it was not customary (in his region) to hold the cup while making *berachot* on the *besamim* and the fire. (296:17)

When Shabbat Comes to an End

The **Aruch HaShulchan** writes that every Jewish soul is saddened when Shabbat comes to an end and feels the spiritual change of Shabbat ending. However, if we allow the spiritual heights we reached on Shabbat to influence our entire week, we can rejoice and be encouraged by the spiritual empowerment provided by Shabbat for the new week.

Can an Electric Light be used for *Havdala*?

A fluorescent light may not be used for the *beracha* on fire. It would seem, however, that an incandescent light bulb should be halachically acceptable, since burning metal is halachically considered fire. Nonetheless, there are views that do not permit use of a light bulb because the metal is enclosed by glass, and the **Shulchan Aruch** writes that a candle enclosed in glass is unacceptable for *Havdala* (298:15). The **Mishna Berura** writes that when other options are available, metal enclosed by glass should not be used (Bi'ur Halacha 298, s.v. *o betoch*). However, **Rav Chaim Brisker** (quoted in Responsa Nachalat Shimon 15) and others would recite the *beracha* on a light bulb. When no other option is available, these opinions can be relied upon for one to recite *Borei Me'orei HaEsh* on a light bulb.

Should *Havdala* Be Recited While Sitting or Standing?

Opinions differ among the *Rishonim* regarding this question. The halachic advantage of sitting is that it establishes a cohesion that better enables the person reciting *Havdala* to fulfill the obligation for others. However, standing reflects the respect we have for Shabbat as it leaves, just as one would stand when a king is about to leave the room.

In practice, the **Shulchan Aruch** rules that *Havdala* should be recited while sitting (296:6), and this is the

and enjoy the light (by bringing his fingernails close to the candle), or whether one should first observe the light and then make a *beracha*. A *Birkat HaNehenin* would require making the *beracha* first, whereas a *Birkat HaShevach* would require observing the light first.

It is customary to recite the *beracha* and then to observe one's fingernails in the light of the candle, in accordance with the first approach. (My rebbe, HaRav Aharon Lichtenstein *shlit"a*, does both of these.)

If one was unable to recite the *beracha* over the candle on *Motza'ei Shabbat*, he should not recite it later in the week.

Using a Torch for Recitation of *Borei Me'orei HaEsh*

When possible, a torch (with multiple wicks) should be used for *Havdala* since it provides a strong light. Additionally, the wording of the *beracha* is *Borei Me'orei HaEsh* – literally meaning a blessing on **lights** (plural) and not one light. Since a torch has more than one wick, it is a more accurate reflection of this *beracha*. However, when no torch is available, one may recite the *beracha* on a candle with one wick.

A wax candle containing several wicks that are visibly separated is halachically considered to be a torch.

If necessary, one may connect two matches for the recitation of *Borei Me'orei HaEsh*.

Blessing on the Candle

The Gemara (*Berachot* 51b) recounts that after the first Shabbat, Adam struck two stones against one another, creating the world's first fire. Reciting a blessing on the fire is testimony to the creation of the first fire on *Motza'ei Shabbat*.

One should stand at a proximity that allows use of the light from the candle. The **Rema** (298:3) writes that it is customary to look at the fingernails of one's right hand, which indicates that one should be close enough to the source of light.

A person who cannot approach the candle should have in mind not to fulfill his obligation while hearing the *beracha*, and he should then make his own *beracha* after *Havdala*, when he is able to approach the candle.

The Nature of the *Beracha* on a Candle

There is a debate regarding whether the *beracha* on the candle – *Borei Me'orei HaEsh* – is a *Birkat HaShevach* (a blessing of praise) – which need not be recited every time one receives benefit – or a *Birkat HaNehenin* (a blessing over sensual benefit) – in which case the weekly recitation must exempt one from saying it during the rest of the week.

The practical ramification of this debate is whether a person should first recite the *beracha* and then observe

and cologne, since they are artificially manufactured. In practice, it is best not to recite a *beracha* over perfume unless there are real plants or plant extract in it.

A *beracha* should not be made on deodorant, since its function is to remove smells, not to create them.

It is strictly forbidden for a man to smell a woman's perfume if he knows whose it is, unless it belongs to his wife and she is not a *nidda*.

The **Shulchan Aruch** writes that using myrtle branches (*hadasim*) for *besamim* beautifies the *mitzva*, since they were already used for one *mitzva*, and can now be used for an additional one. The **Rema** adds that one may not recite a *beracha* on a dry *hadas* that no longer emits a scent, but the dry *hadas* can be placed along with other sweet-smelling spices to achieve the same effect. These sources may be the basis of the custom to place cloves in an *etrog* for *besamim*.

The Blessing on *Besamim*

Sephardic custom is to recite the precise *beracha* for the particular type of *besamim* used (בורא עצי בשמים; בורא) (עשבי בשמים). **Ashkenazic** custom is to recite בורא מיני בשמים, a general *beracha* on all types of *besamim*, to avoid mistakes in *berachot*. As such, it is preferable to use cloves, on which the proper *beracha* is בורא מיני בשמים.

this question is whether a person who cannot smell may recite the *beracha*, since one may exempt others in *Birkot HaNehenin* **only if** he is able to derive benefit from the item.

In practice, one who cannot smell should not recite the *beracha* to exempt others.

When There is No Candle or *Besamim* Available

The Gemara (*Berachot* 53b) states that lack of a candle and/or *besamim* do not invalidate *Havdala*. However, when possible, it is preferable to recite *Havdala* with a candle and *besamim*. One who heard the *beracha* on *besamim* from afar, but could not smell them, should smell them after *Havdala*. If one engaged in other activities in the interim, he should first recite the *beracha*.

Which *Besamim* Should Be Used for this *Beracha*?

Halachic authorities debated whether oil scented with herbs can be used for *besamim*, since the oil itself has no scent. It is preferable not to use such oil, since it is unclear whether a *beracha* should be recited over it. However, the *Taz* (297) points out that if some herbs remain intact in the dish, one may recite a *beracha* directly on the herbs.

Rav Shlomo Zalman Auerbach (quoted in *Shemirat Shabbat KeHilchata* 61, note 32) expressed doubt as to whether a *beracha* should be made on synthetic perfumes

beverage or grape juice. *Bedieved*, non-alcoholic *chamar medina* may be used.

Which drinks are included in the category of *chamar medina*? **Rav Moshe Feinstein** (*Iggerot Moshe*, O.C II:75) writes that drinks that are presented to important **guests**, and not only consumed to quench one's thirst, fall under this category. Therefore, it would seem that coffee, tea, fruit juice, and cola may be used for *Havdala*.

***Besamim* (Scented Spices)**

After Shabbat, the *Neshama Yeteira* (additional soul provided by the presence of Shabbat) departs, leaving the soul to mourn the loss of the added spirituality it had provided. Smelling *besamim* is mandated to comfort and uplift the soul. There are no *besamim* in *Havdala* after Yom Tov, since we do not receive a *Neshama Yeteira* on Yom Tov. Alternatively, *besamim* are not necessary because the *Neshama Yeteira* of Yom Tov does not depart, but is rather internalized. (I heard this explanation from Rav Yonatan Breuer z"l, who heard it from my rebbe, HaRav Aharon Lichtenstein *shlit"a* who cited it from his rebbe, HaRav Yitzchak Hutner z"l).

There is a debate regarding whether the *beracha* on *besamim* is a *Birkat HaMitzva* (a blessing made when performing a *mitzva*) or *Birkat HaNehenin* (a blessing recited on deriving sensual benefit). The practical ramification of

As mentioned above, there is a view that *Havdala* is not derived from “*zachor*,” but rather from the *pasuk* “להבדיל בין הטמא ובין הטהור.” According to this approach, women may be exempt from making *Havdala*.

The **Shulchan Aruch** (296:8) cites this dispute, but seems to rule that women are obligated in *Havdala*. The **Rema** writes that it is preferable for women not to recite *Havdala* themselves, but rather to hear it recited by a man. The *Acharonim* found this ruling difficult, since the Rema himself rules that women may make a *beracha* even on time-bound *mitzvot* from which they are exempt!

In practice, the **Mishna Berura** (note 37) rules that it is preferable for a woman to hear *Havdala* recited by a man. However, if the man has already made *Havdala* for himself, it is preferable for the woman to recite it herself.

***Havdala* on Other Beverages**

The **Shulchan Aruch** (296:2) rules that *Havdala* may be recited over “*chamar medina*.” The **Mishna Berura** (Bi’ur Halacha, s.v. *im hu*) adds that if one prefers the other beverage to wine, it is proper to recite *Havdala* on that beverage.

Halachic authorities debate whether one must recite *Havdala* over an alcoholic beverage (whisky, cognac, beer, etc.). In practice, it is preferable to use either an alcoholic

- Under ordinary circumstances, if “אתה חוננתנו” was omitted in *Ma’ariv*, one should not go back to recite the *beracha*. However, if there is no wine available for *Havdala*, he **should** go back and repeat the *beracha*.

Reciting *Havdala* Early

Havdala should be recited only after Shabbat has ended. However, in situations in which there will be no opportunity to recite *Havdala* later, it may be recited (along with the *Ma’ariv* prayer) anytime after *pelag haMincha* without the candle or the *besamim*.

After reciting *Havdala* under these circumstances, it is still Shabbat and one may not engage in any activity that is prohibited on Shabbat. As soon as Shabbat is over, however, one may engage in such activity without repeating *Havdala*. One should recite the blessing on the candle and *besamim* after Shabbat if it is possible.

***Havdala* for Women**

Women are generally exempt from observing time-bound *mitzvot*. However, they are obligated in *mitzvot* that are derived from “*zachor*” – the positive commandments of Shabbat – because this category is linked to “*shamor*” – the obligation to observe the negative commandments of Shabbat. Some authorities rule that *Havdala* falls in this category, and therefore maintain that women are obligated in *Havdala*.

What Activities Should Not Be Done Before *Havdala*?

Before *Havdala*, one should not eat or partake in any activity that is prohibited on Shabbat.

- Until a statement of *Havdala* is recited, it is still considered to be Shabbat. If one recites the phrase, "המבדיל בין קדש לחול" or "אתה חוננתנו" in *Ma'ariv*, he may then perform activities forbidden on Shabbat.
- One may not eat before *Havdala*, lest he forget to recite it. Additionally, Chazal prohibited tasting food before *Havdala* (*Pesachim* 105b), possibly so that the first taste in one's mouth after Shabbat should be that of *Havdala*. The prohibition to eat before *Havdala* remains in effect even if "ברוך המבדיל בין קדש לחול" was recited.
- A meal that began on Shabbat may be continued after dark. However, if one was only eating a snack (such as fruit or juice), he should stop eating at sundown.
- One may drink water before *Havdala* (according to the Kabbala, this is prohibited as well).
- When there is no wine available, eating should be postponed until *Havdala* as late as Sunday afternoon. If this presents great difficulty, or if it seems that wine will not be available by Sunday afternoon either, one may rely on "אתה חוננתנו" in *Ma'ariv* and eat immediately.

Text of *Havdala*

Havdala includes two parts. The first part is a set of introductory *pesukim*, while the second is the *Havdala* itself, which is preceded by a *beracha* on the wine.

The essential “distinction” of *Havdala* is the phrase, “המבדיל בין קודש לחול” – the distinction between the holy and the mundane. However, we also mention additional distinctions, such as the distinction between Israel and the nations and the distinction between light and darkness. The two words most often repeated in the introductory section of *Havdala* are “ישועה” (salvation) and the name of God. Since at the end of Shabbat the Jewish soul is in a stage of distress, we remind ourselves that God alone is the source of salvation and that those who trust in Him will indeed merit His salvation.

Additional Customs for Good Fortune

The **Rema** (296:1) mentions several additional customs relating to *Havdala*: spilling wine from the cup (many people fill the cup until it overflows a little, unless the wine has *shemita* sanctity); putting out the candle with the *Havdala* wine; and placing some leftover wine from *Havdala* on the eyes. One reason suggested for this last custom is in order that our view of the world be affected by Shabbat, making our vision more positive and enlightened.

THE LAWS OF *HAVDALA*

The following is a brief summary of the laws of *Havdala*. For an in-depth discussion of this topic, see my “*Halacha MiMekorah*,” Shabbat, Part I.

Is *Havdala* a Torah obligation?

There are three different opinions regarding this question:

- A. *Havdala* is a Torah law, derived from the *pasuk* (*Shemot* 20:7), “זכור את יום השבת לקדשו” (**Rambam**, *Sefer HaMitzvot* 155).
- B. *Havdala* is a Torah law, derived from the *pasuk* (*Vayikra* 10:10), “להבדיל בין הקודש ובין החול” (a view cited in the **Maggid Mishneh**, *Hilchot Shabbat* 29:1).
- C. *Havdala* is a rabbinic obligation (also cited in the **Maggid Mishneh**).

Reciting *Havdala* over Wine

Whenever possible, *Havdala* should certainly be recited over wine. However, the Gemara explains that saying *Havdala* over wine is a rabbinic obligation, and during times when there was widespread poverty, the Rabbis did not insist that *Havdala* be recited over wine (**Berachot** 33a). It seems the need to recite *Kiddush* over wine is more essential, since *Kiddush* acts as an introduction to the Shabbat meal.

Kiddush, whereas **Tosafot** (*Bava Batra* 97a) allow it. The **Shulchan Aruch** (272:8) cites both opinions, and the **Rema** writes that if the cooked wine is considered superior, it may be used *lechatchila*.

The *Acharonim* debate whether pasteurized wine is considered boiled (most wines today are pasteurized). **Rav Moshe Feinstein** (*Responsa Iggerot Moshe*, Y.D. IV: 31) writes that pasteurization is the equivalent of boiling, whereas **Rav Shlomo Zalman Auerbach** (*Responsa Minchat Shlomo* 25) is of the view that pasteurization is not comparable to boiling.

Diluting wine with water – The **Shulchan Aruch** (104:5) rules that *Kiddush* wine may be diluted with water, provided the mixture contains at least one quarter wine. The **Rema** allows the *Kiddush* wine to be diluted with water as long as it still contains one seventh of wine after dilution. The **Peri Megadim** (*Eshel Avraham*, 204:16) writes that since wines today are weaker than they once were, the majority of the mixture must be wine.

Grape juice may be used instead of wine for *Kiddush*, although it is preferable to use wine unless this is unpleasant for the person reciting *Kiddush*.

Reciting *Kiddush* for Other People

The person reciting *Kiddush* should have in mind that he is fulfilling the obligation of the assembled participants with his recitation, and they should have in mind to fulfill their obligation through his recitation of *Kiddush*.

A person who has already made *Kiddush* can recite *Kiddush* for others. Additionally, one may recite *Kiddush* on behalf of others, even if he prefers to fulfill his own obligation at a later time (although he should accept Shabbat before reciting *Kiddush*).

***Kiddush* Wine**

Wine with sugar – The **Rambam** (28:14) rules that wine with sugar may not be used for *Kiddush*, but the **Ra'avad** is lenient. The **Shulchan Aruch** (272:8) cites both views, while the **Rema** rules leniently.

White wine – The **Ramban** (*Bava Batra* 97b) writes that white wine may not be used for *Kiddush*. However, most halachic authorities, including the **Shulchan Aruch** (272:4), allow the use of white wine. The **Mishna Berura** writes that it is a *mitzva* to try to use red wine for *Kiddush*. In contrast, white wine may be used for *Havdala* even *lechatchila* (as a preferable option), since one may even use *sheichar medina* for *Havdala*.

Boiled or pasteurized wine – The **Rambam** (*Hilchot Shabbat* 29:14) writes that boiled wine should not be used for

The **Mordechai** (*Pesachim* 37b, Rif pagination) rules that it is preferable to wash before *Kiddush*, and the **Rema** (271:12) rules accordingly. This is based on the notion that *Kiddush* is not an interruption between washing and eating bread, since *Kiddush* is a necessary component of the Shabbat meal.

The **Mishna Berura** (271:62) writes that some *Acharonim* prefer the position of the *Shulchan Aruch* since this practice is correct according to all views. This is the common practice, though some communities follow the ruling of the *Rema*.

Interruption between *Kiddush* and Drinking

One who recites *Kiddush* should drink the wine immediately, without interruption. An interruption unrelated to *Kiddush* would necessitate a repetition of the *beracha* of *Borei Peri HaGafen*.

Other participants in *Kiddush* should not talk until the person who recited it drinks the wine. It is preferable for them not to talk until they too have tasted the wine, but if they so desire, they may talk and then recite the *beracha* of *Borei Peri HaGafen* before drinking.

A participant who enters the room in the middle of the evening *Kiddush* fulfills his obligation, as long as he heard the words "ברוך...ורצה בנו...מקדש השבת," even if he did not hear "בורא פרי הגפן." For the morning *Kiddush*, it is sufficient if he heard "בורא פרי הגפן."

Reciting *Kiddush* on Other Drinks

The *Rishonim* debate the question of whether *Kiddush* can be recited over drinks other than wine, known as *sheichar medina*. The **Shulchan Aruch** (272:9) rules that one may be lenient for the daytime *Kiddush*. The **Mishna Berura** (*ibid.* 29) writes that wine should be used when possible, but when there is no wine available, or if it is very expensive, one may recite *Kiddush* over *sheichar medina*.

What is the definition of *sheichar medina*? This is a drink that people enjoy at festive occasions, but not one consumed merely to quench one's thirst. Some authorities maintain that this is specifically an alcoholic drink.

When possible, one should drink an entire mouthful of *sheichar medina* as one would with wine; however, some justify the practice of drinking a smaller amount of strong alcoholic beverages, since that is the normal way of drinking those beverages (**Taz** 210:1, **Maharsham** 1:175).

***Netillat Yadayim* – Before or After *Kiddush*?**

The Gemara states that one may wash his hands for eating bread before reciting *Kiddush* (in the following order: washing; reciting *Kiddush*; drinking; reciting *Hamotzi*; and then eating bread). However, most *Rishonim* do not consider this to be the preferred practice. The **Shulchan Aruch** rules that one should not wash before *Kiddush* (271:12).

Berura (273:12) take the stringent approach, ruling that one should have a Shabbat meal immediately following *Kiddush*, unless dealing with an urgent issue or the preparation of the meal itself. If a delay has occurred, there is no need to repeat *Kiddush*, unless 72 minutes (the period of time *Halacha* considers sufficient for digestion) have passed (Responsa **Tzitz Eliezer** XI:26).

The Definition of a *Seuda*

According to the **Geonim** (quoted in the **Tur** 273), wine or *Mezonot* foods constitute a sufficient meal for the purpose of *Kiddush*. However, according to **Tosafot** (*Pesachim* 101a, s.v. *te'imu midi*), bread is required for the fulfillment of the halachic obligation to have a *seuda*.

In practice, the **Shulchan Aruch** (271:5) rules leniently and does not require bread, whereas the **Vilna Gaon** requires eating bread each time *Kiddush* is recited.

The **Mishna Berura** (*Sha'ar HaTziyun* 29) writes that one should be stringent for Friday night *Kiddush*, but may rely upon lenient opinions for the daytime *Kiddush*. The **Shiltei HaGibborim** (*Pesachim* 101a) writes that fruit and sweets (referred to as *minei targima*) may be sufficient, but his opinion is rejected by the **Shulchan Aruch** (273:5) and **Magen Avraham** (273:13). The **Mishna Berura** writes that under extenuating circumstances, one may rely upon this opinion for the daytime *Kiddush*.

his Shabbat meal. By doing so, we accord importance to *Kiddush*, since it is made at the place where we intend to eat; we also accord significance to the meal, since we begin it by reciting *Kiddush*.

The *Rishonim* debate whether it is permissible to make *Kiddush* in one place and then dine in another place. The **Shulchan Aruch** (273:1) rules that one may move from place to place as long as it is within the same room, but the **Magen Avraham** (273:1) writes that it is preferable not to move at all if possible. Nevertheless, there are certain cases in which movement is indeed allowed. One may move to a place that is visible from the place where *Kiddush* was recited; he may move if he knew he would do so before he recited *Kiddush*; and he may move if he leaves with intent to return to the place where *Kiddush* was recited. When more than one of these criteria is fulfilled, one may even move into another room in the same building.

After the meal has begun (one has eaten at least a *kezayit* of bread) and *Kiddush* has been recited in the place where the meal was eaten, one may change location, as far as the laws of *Kiddush* are concerned, but one should still bear in mind the *halachot* of *berachot* that pertain to changing location in the course of a meal.

There is a debate among halachic authorities as to whether one may make *Kiddush* and then let time pass before eating a meal. The **Rema** (273:3) and the **Mishna**

Distributing the Wine

Although participants are not required to drink from the wine, the **Shulchan Aruch** (271:17) and the **Rema** (*Darkei Moshe* 182) write that it is preferable that they **not** drink from wine that was poured off from the cup after the person who recited *Kiddush* drank from it, making it tainted (*pagum*). As such, there are different suggestions as to how to distribute the wine:

- A. Everyone may drink from the same cup, which is considered a single consumption;
- B. The person reciting *Kiddush* should pour wine into another cup before he drinks, leaving a *revi'it* (86 cc) in his own cup, of which he must drink a mouthful (44 cc). He should then distribute the other cup among the other participants;
- C. The person reciting *Kiddush* should drink the required amount, then add some wine into the *Kiddush* cup before distributing it to the other participants.

If the person reciting *Kiddush* drinks from the wine and then distributes it without implementing any of the above suggestions, clearly the obligation of *Kiddush* has nonetheless been fulfilled, since participants are not required to drink any of the wine.

Kiddush BeMakom Seuda

Kiddush should be recited at the place one intends to eat

prevailing view among the *Rishonim*, rules that another person present may drink the wine instead, although it is preferable for the person reciting *Kiddush* to drink it himself. For *Havdala*, according to most authorities (**Shulchan Aruch HaRav** 271:25), it is acceptable for someone else to drink the wine. (However, it should be noted that **Shemirat Shabbat KeHilchata**, ch. 48, note 83, leaves this issue unresolved.)

Can Several of the People Present Drink the Wine in Order to Complete the Required *Shiur*?

The **Ritva** (*Eiruv* 79b) writes in the name of **Tosafot** that the amount of wine drunk by those present for *Kiddush* can be combined to attain the required amount. However, the **Rosh** (271:13) does not accept this view. The **Shulchan Aruch** (271:13) cites both views, and the **Mishna Berura** (271:73) concludes that although one should not rely on others to drink the required amount, after the fact, the group fulfilled its obligation if enough wine was consumed in total.

Are Other Participants Obligated to Drink from the *Kiddush* Wine?

Other people present at *Kiddush* are not obligated to drink from the *Kiddush* wine. Doing so does display a love for *mitzvot*, but for this purpose even a taste of wine suffices.

Holding the Cup

The cup of wine should be lifted using two hands, then transferred to the right hand and lifted a *tefach* (around 8 cm. or just over 3 inches) off the table. The person reciting *Kiddush* should glance at the candles and then look at the wine while reciting *Kiddush*.

***Kiddush* on Wine That Was Previously Tasted**

If someone drank from the cup before *Kiddush*, it is considered tainted (*pagum*); making *Kiddush* on tainted wine is considered disrespectful, (**Rambam**, *Hilchot Shabbat* 29:16). In order to avoid this problem, the best solution is to first add wine to the cup, then pour it all back into the bottle, and then pour back into the cup.

Amount of Wine to Be Consumed

As mentioned earlier, the *Kiddush* cup should contain a *revi'it* of wine (86 cc or 2.9 fl.oz. according to the accepted view, or 150 cc or 5.1 fl.oz. according to the **Chazon Ish**), and the person reciting *Kiddush* should drink one mouthful (around 44 cc or 1.5 fl.oz. for an average-sized man).

For *Havdala* or a *zimmun*, one should drink an entire *revi'it*, so that he may recite a *Beracha Acharona*.

Who Must Drink from the *Kiddush* Wine?

According to the **Geonim** (*Sefer HaManhig*, *Hilchot Shabbat* 20, citing the *Behag*) the person reciting *Kiddush* must drink from the wine. The **Shulchan Aruch** (271:13), based on the

Is a Full Cup of Wine Necessary?

The Gemara (*Berachot* 51a) followed by the **Shulchan Aruch** (271:10) writes that the cup of wine used for *Kiddush* should be full. The **Rema** (183:2) writes that it should be filled to the rim, but the **Taz** (183:4) notes that some people do not do this in order to avoid spilling the wine, which would be a disgrace to the *mitzva*.

During *Havdala*, it is customary to fill the cup until it overflows, as a *siman beracha*, a sign of good fortune, unless one is reciting *Havdala* over wine with *shemita* sanctity, in which case none of the wine should be allowed to go to waste.

Using a Disposable Cup for *Kiddush*

The **Shulchan Aruch** (183:3) writes that a complete cup must be used for *Kiddush*. **Rav Moshe Feinstein** (Iggerot Moshe O.C 39:3) posits that a disposable cup should not be used for *Kiddush* based on this principle, as it is not considered a complete cup. The **Tzitz Eliezer** (XII:23) states that a disposable cup is complete, since it can be used several times; it is usually discarded after one use simply because it is inexpensive. In his view, a disposable cup may be used for *Kiddush*.

In practice, it is preferable to use a regular cup for *Kiddush* when possible, but when no other cup is available, using a disposable cup is permitted.

Kiddush before eating in the morning.

If a woman cannot make *Kiddush* for herself, she may be lenient and eat a light snack; when there is great need, she may even eat a meal (Responsa **Minchat Yitzchak** 4:28). This is especially true if her husband has not yet prayed, as it may be that the requirement of *Kiddush* has not yet taken effect upon her (**Iggerot Moshe**, O.C. IV, 101).

Should *Kiddush* Be Recited While Standing or Sitting?

The **Kolbo** (41) writes that *Kiddush* should be recited while seated, in order to fulfill the obligation of קידוש במקום סעודה - reciting *Kiddush* in the place where one intends to eat his meal. The **Ari z"l**, however, maintains that one should stand while reciting *Kiddush* (*Sha'ar HaKavanot* 70:4).

An intermediate position is advanced by the **Or Zarua** (II, *Hilchos Erev Shabbat* 20) who rules that *Vayechulu* should be recited while standing, since it is a testimony to the creation of the world and testimony is given while standing, but the remainder of *Kiddush* should be recited while seated. The **Shulchan Aruch** (271:10) rules accordingly. The **Rema** rules that the first *pasuk* of *Vayechulu* should be recited while standing, while the rest should be recited while seated.

It is common practice to recite Friday night *Kiddush* standing, while daytime *Kiddush*, which is not considered to be a testimony, is recited while seated. Some stand during the day as well in keeping with their family custom.

May One Drink Before *Kiddush* on Friday Night?

Eating is strictly forbidden before *Kiddush* on Friday night. However, opinions differ regarding drinking water. While the **Rambam** (*Hilchos Shabbat* 29:5) rules that drinking is permitted, the **Rashba** (Responsa 3:264) rules that it is prohibited. The ruling of the **Shulchan Aruch** (271:1) is that drinking before *Kiddush* is prohibited. However, one may wash out one's mouth or drink water in order to take medication if necessary.

May One Eat or Drink Before Daytime *Kiddush*?

According to the **Rambam** (*Hilchos Shabbat* 29:10), one may not eat or drink before daytime *Kiddush*. However, the **Ra'avad** posits that since *Kiddush* was recited on Friday night, one may eat or drink before the daytime *Kiddush*. The **Shulchan Aruch** (289:1), following the Rambam, rules that one should not eat or drink before *Kiddush*.

The **Magen Avraham** (289:4) adds that if wine is not available when one wishes to recite *Kiddush*, but is expected to become available later on, there is a distinction between the laws governing daytime and nighttime *Kiddush*. At night, one is obligated to wait until midnight before eating without *Kiddush*, but during the day, if there is no wine available immediately, there is no obligation to wait for it.

May Women Eat Before the Daytime *Kiddush*?

When possible, it is preferable for a woman to recite

Kiddush was not recited at night, daytime *Kiddush* fulfills the Torah obligation (**Ra'avad** on Rambam, *Hilchot Shabbat* 29:10).

Why is There a Requirement of Daytime *Kiddush*?

The **Ran** on *Pesachim* 106a offers two reasons for reciting *Kiddush* during the day:

- A. It is important to have a festive meal with fine food on Shabbat, more so during the day than at night. Therefore, a reminder of the holiness of Shabbat is appropriate during the day as well.
- B. Friday night *Kiddush* acts as the sanctification of Shabbat, whereas daytime *Kiddush* is an expression of **praise** and **song** of the sanctity of Shabbat.

Why is Daytime *Kiddush* Referred to as “*Kiddusha Rabba*” (The Great *Kiddush*)?

- A. According to **Rashi** (*Pesachim* 106a), since the daytime *Kiddush* contains only the *beracha* of בּוֹרֵא פְּרִי הַגֶּפֶן, which is the *beracha* for all occasions of *Kiddush*, it is called *Kiddusha Rabba* owing to the importance of this *beracha*.
- B. According to the **Ran**, *Kiddusha Rabba* is a euphemistic way of referring to the minor *Kiddush*.
- C. A third approach is that since the daytime *Kiddush* is recited in the midst of Shabbat, when the holiness of Shabbat is at its greatest intensity, as opposed to the start of Shabbat, it takes on special meaning and significance.

Rabbi Akiva Eiger is of the opinion that one fulfills the Torah obligation of *Kiddush* by saying “Gut Shabbos” (or “Shabbat Shalom”). This makes sense according to the reasoning suggested by the **Sefer HaChinuch**, since the greeting contains a mention of the uniqueness of Shabbat, but it could not be effective based on the **Ramban’s** reasoning, since there is no mention of the holiness of Shabbat.

Earliest Time to Recite *Kiddush*

The earliest time one may recite *Kiddush* is *pelag haMincha* – 75 halachic minutes before *shekia* (halachic sunset). There are two reasons provided for allowing an early *Kiddush*:

- A. One may add this amount of time to Shabbat as *tosefet Shabbat*, an extension of the day of Shabbat itself (**Rabbeinu Yerucham**, *Nativ* 12, end of part 1).
- B. *Kiddush* is meant to distinguish between *Kodesh* and *Chol* (the holy and the mundane), and this distinction can already be made shortly before Shabbat begins (**Rambam**, *Hilchot Shabbat* 29:11).

Is Daytime *Kiddush* a Torah or Rabbinic Law?

It is the halachic consensus that *Kiddush* during the daytime is a rabbinic requirement. While the Gemara seems to derive the obligation of daytime *Kiddush* from a Torah verse, it is generally assumed that this source is only an indirect support (*asmachta*). Nonetheless, there is a view that if

mind the obligation of *Kiddush* during davening, so that the recitation during *Kiddush* over wine later will be the sole fulfillment of the Torah obligation.

Who should recite *Kiddush*?

Strictly speaking, a woman may recite *Kiddush* for herself as well as others, including men. In practice, however, just as it is preferable a woman light the Shabbat candles, it is similarly preferable that a man recite *Kiddush*, especially when guests are present (because of the issue of women singing in front of men). There is a general preference that men and women each maintain and strengthen their traditional roles within the context of their family.

The Significance of *Kiddush*

There are two main approaches in the *Rishonim* regarding the significance of *Kiddush*:

1. The **Ramban** (*Shemot* 20:7) says that the sanctification of Shabbat through *Kiddush* is similar to the sanctification of the new moon on Rosh Chodesh. Although Shabbat is a holy day in itself, by declaring its *kedusha*, we enable ourselves to absorb and appreciate its holiness (**Chiddushei HaRim**, *Yitro* 22; **Peri Tzaddik**, *Kedushat Shabbat* 2).
2. According to the **Sefer HaChinuch** (*mitzva* 31), the significance of *Kiddush* lies in proclaiming Shabbat as being distinct and elevated over the other days of the week.

Reciting *Kiddush* in the *Amida*

Can one fulfill their Torah obligation to make *Kiddush* through the recitation of the *Vayechulu* paragraph in the *Amida* on Friday night? The **Magen Avraham** (271:1) rules that one indeed fulfills the *mitzva* through this recitation. Later authorities struggle with this ruling, however, since the recitation of *Vayechulu* in the *Amida* does not include any mention of *Yetziat Mitzrayim*. Additionally, one does not necessarily intend to fulfill his obligation to recite *Kiddush* in the *Amida*.

The **Mishna Berura** (Bi'ur Halacha 271:1) offers three suggestions to justify the opinion of the **Magen Avraham**:

- A. Perhaps the obligation to mention *Yetziat Mitzrayim* is rabbinic.
- B. *Yetziat Mitzrayim* is mentioned earlier in the Friday night prayers (in the conclusion of the *Shema*), though unrelated to *Kiddush*.
- C. *The paragraph of VeShameru* is recited immediately after mentioning *Yetziat Mitzrayim* during *Keri'at Shema*, and it is possible that this recitation is considered *Kiddush*.

In practice, the **Mishna Berura** rules that one has not fulfilled the obligation of *Kiddush* through its recitation during davening. It is therefore preferable **not** to have in

- B. Drinking wine increases joy, and joy improves the fulfillment of the *mitzva* (**Sefer HaChinuch**, *mitzva* 31)
- C. By using wine we express our ability to sanctify the material world; since wine symbolizes materialism and the loss of control, reciting *Kiddush* over it reveals our ability to sanctify even the physical aspects of the world.

The Wording of *Kiddush*

Kiddush consists of two parts: the first is an introduction beginning with “*Vayechulu*,” and the second is the actual *Kiddush*, beginning with the recitation of the *beracha*. The root of the verb *lekadesh*, to sanctify, appears seven times in *Kiddush*, emphasizing its purpose, the sanctification of Shabbat. Additionally, the creation of the world and *Yetziat Mitzrayim*, the exodus from Egypt, are mentioned as central reasons for the observance of Shabbat.

The introductory paragraph of *Vayechulu* highlights that through our sanctification and observance of Shabbat, we testify that God created the world in six days and rested on the seventh.

Observing Shabbat as a day of rest is also a manifestation of our freedom from slavery in Egypt. We then channel this freedom to declare our subservience to Hashem. This is one reason for the mention of *Yetziat Mitzrayim* in *Kiddush*.

THE LAWS OF KIDDUSH

The following is a brief summary of the laws of *Kiddush*. For an in-depth discussion of the topic, see my “*Halacha MiMekorah*,” Shabbat, Part I.

***Kiddush* Over Wine – Torah or Rabbinic Law?**

Kiddush – verbally sanctifying Shabbat on Friday night – is a *mitzva* from the Torah, based on the pasuk, “זכור את יום השבת לקדשו,” “Remember the Shabbat day by sanctifying it.”

Based on the Gemara in *Nazir* 3b-4a, some *Rishonim* learn that reciting *Kiddush* over wine is a Torah obligation. However, the **Rambam** (*Hilchot Shabbat* 29:6) and other *Rishonim* maintain that reciting *Kiddush* on wine is a rabbinic requirement. **Tosafot** (*Pesachim* 106a, s.v. *zochreihu*) quote an intermediate opinion that reciting *Kiddush* over wine is indeed required by Torah law, but that drinking it is rabbinically ordained.

The generally accepted position is that reciting *Kiddush* over wine is a rabbinic law.

Why Must *Kiddush* Be Recited Over Wine?

There are three main reasons given for the requirement to recite *Kiddush* over wine:

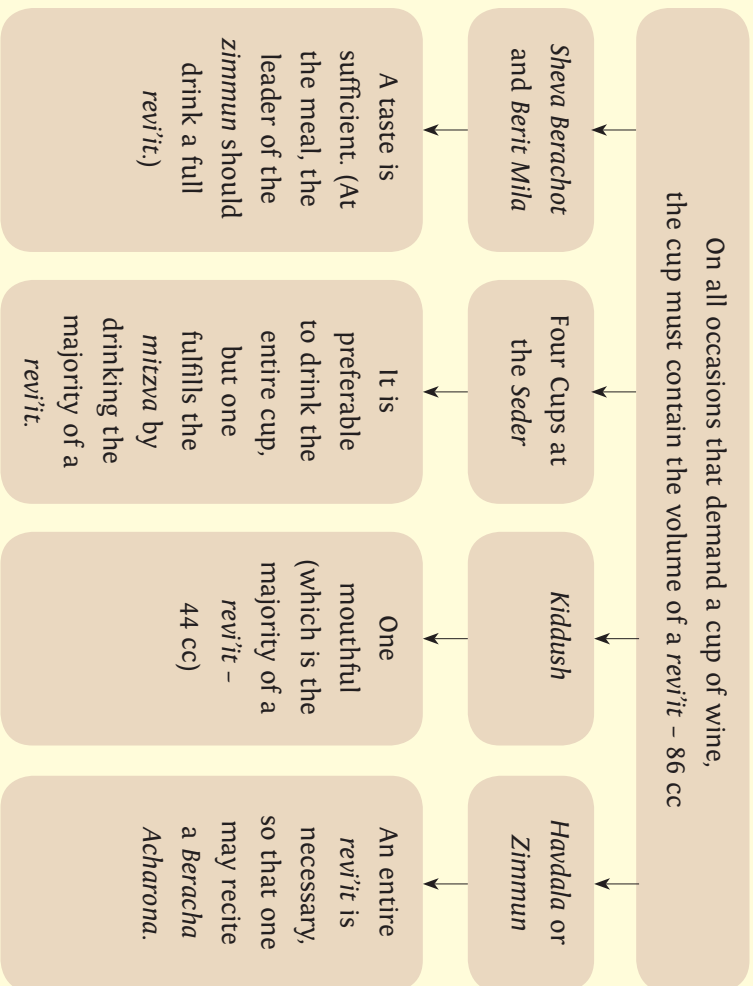
A. Using wine accords appropriate significance to *Kiddush*.

The **Sefer HaChinuch** (430) writes: “I have learned from my rabbis, may God protect them, that one who is careful with the recitation of *Birkat HaMazon* will have food on his table all his days.”

It is said in the name of the **Kotzker Rebbe**: “One proper recitation of *Birkat HaMazon* can turn someone into a God-fearing person. Avraham Avinu brought many people under God’s wings with the power of *Birkat HaMazon*, which he used to make his guests recite” (*Emet MiKotzk Titzmach*).

The **Zohar** (*Shemot, Vayakhel* 460) states: “Anyone who blesses God out of satisfaction should be sure to have proper intent in his heart and to present his wishes in a state of joy; there should be no trace of sadness... for just as he blesses with joy and grace, so will he be blessed with joy and grace...”

AMOUNT OF WINE TO BE CONSUMED



of wine is sufficient. (The **Aruch HaShulchan** E.H. 34:9; 62:8 and Responsa **Yabia Omer** V, E.H. 10:7 rule accordingly).¹¹

Wine at a *Sheva Berachot* meal – After *Birkat HaMazon* at a *Sheva Berachot* meal, the leader of the *zimmin* should drink a full *revi'it*, not due to the laws of *Sheva Berachot*, but rather due to the laws of *zimmin*. It is customary for the bride and groom to taste the wine, but a small taste is sufficient (see **Yam Shel Shlomo**, *Ketubbot* 1:21).

11 See **Sedei Chemed**, *Ma'arechet Hilchot Berachot* 3:5. It is possible that despite the fact that a taste of wine is sufficient for the blessing of *Eirusin* (at the beginning of the *Chuppa*), it is nevertheless preferable for the bride and groom to drink a *revi'it* at the *Sheva Berachot* (at the end of the *Chuppa*). In practice, they may be lenient and just taste the wine, for several reasons:

- A. The accepted custom follows the **Taz**.
- B. It is difficult to drink a lot of wine before the wedding meal, especially since the couple is generally fasting.
- C. Drinking a *revi'it* raises the question of when and whether the bride and groom should recite a *Beracha Acharona* (it is unrealistic to suppose that they will do so at the end of the *Chuppa*). (It is interesting to note that the **Afikei Yam** writes that Rav Chaim Brisker used to deliberately spill some wine on his hand and lick it off so he could taste the wine over which he recited the *beracha*. Note that even this stringency presumes that tasting the wine is sufficient.)

The four cups of wine at the Pesach Seder – The *Rishonim* debate whether here, too, the required amount is a mouthful, or whether there is a special *halacha* that one is required to drink the entire cup (or at least the majority of it). As such, one should try not to use a cup that is much bigger than a *revi'it* so that he will be able to drink the majority of the cup, thereby making it easier to fulfill his obligation according to all halachic opinions. However, if one drank the majority of a *revi'it* that was not the majority of the cup, he has fulfilled his obligation and does not need to drink again (**Shulchan Aruch** 472:9; **Mishna Berura** *ibid.* 33).

Sheva Berachot under the Chuppa and Berit Mila – It would seem that these cases necessitate drinking at least most of a *revi'it* (or a full *revi'it* to avoid uncertainty regarding the *Beracha Acharona*). However, the **Taz** (Y.D. 265:10) writes that only when wine is mandated by the Gemara is it necessary to drink a mouthful. Since wine at *Sheva Berachot* and at a *Berit Mila* are not mandated by the Gemara, a taste

The reason we do not recite a *Beracha Acharona* is due to the halachic principle that we are lenient regarding an uncertainty in the laws of *berachot*. As such, it is preferable to drink less than a *revi'it*, in which case it is certain that one does not recite a *Beracha Acharona*. (This is the recommendation of the **Mishna Berura** in **Bi'ur Halacha** 174:6, s.v. *vechen poteret*.)

One who drinks a mouthful of wine for *Havdala* or for *zimmun* has fulfilled his obligation to drink the necessary quantity of wine for the *mitzva*. However, by drinking this amount, he puts himself in a position of halachic uncertainty about whether he should recite the *Beracha Acharona*; according to **Tosafot**, he is obligated to do so, whereas according to the **Rambam**, he is not. It is therefore preferable to drink a full *revi'it* of wine so that he will be required to recite a *Beracha Acharona* according to all authorities.

Kiddush – This problem does not apply in the case of *Kiddush*, since a *Beracha Acharona* is never recited afterward, as it is followed by a meal. *Birkat HaMazon*, the blessing recited at the end of the meal, includes the *Kiddush* wine (174:6). It is therefore sufficient to drink a mouthful of wine at *Kiddush*, which is the majority of a *revi'it* (44 cc).

There are some who mistakenly assume that there is a requirement to drink the majority of the cup for *Kiddush*. If there is such a requirement, it is only at the Pesach *Seder* (even that is disputed); for *Kiddush*, it is certainly sufficient to drink the majority of a *revi'it*, regardless of the size of the cup (**Sha'ar HaTziyun** 271:66).¹⁰

10 With regard to *Kiddush*, it is actually preferable not to drink a full *revi'it*. While the accepted opinion is that a *Beracha Acharona* should not be recited after *Kiddush*, some authorities maintain that a *Beracha Acharona* is required.

larger.) This quantity amounts to a little less than a quarter of a regular sized cup.

All of the above relates to the amount that needs to be consumed. However, regardless of the occasion, when a cup of wine is required, the cup itself should contain at least a *revi'it* of wine, 86 cc.

There are some additional distinctions regarding the quantity of wine required in various halachic situations:

Havdala* and *Zimmun – Although the amount of wine one is required to drink is the majority of a *revi'it*, it is preferable to drink a full *revi'it* for *Havdala* or a *zimmun*. This preference is not due to the requirement to drink wine for the *mitzva*, but rather due to the *halachot* of *Beracha Acharona*.

There is a dispute among the *Rishonim* regarding the amount of liquid one must drink in order to necessitate a *Beracha Acharona*. The **Rambam** (*Hilchot Berachot* 3:12) writes that the amount that necessitates a *Beracha Acharona* is a *revi'it*. **Tosafot** (*Berachot* 39a, s.v. *bezar*), however, maintain that the amount is *melo lugmav*, a mouthful, while others hold that the quantity is a *kezayit* (28 cc, about 1 fl.oz.).

Given this dispute, the **Rosh** (*Berachot* 7:24), followed by the **Shulchan Aruch** (190:3), rules that one should not drink an amount that is more than a *kezayit* but less than a *revi'it*.

At a *Sheva Berachot* meal – The leader of the *zimmun* should drink the full amount, as in a regular *zimmun*. The bride and groom may suffice with tasting the wine.

HALACHIC SOURCES

The Gemara in *Pesachim* (107a) states: “One who makes *Kiddush* and drinks a mouthful of wine (*melo lugmav*) fulfills his obligation, but if he did not drink a mouthful, he does not fulfill his obligation.” We learn from here that the obligatory quantity for *Kiddush* is a mouthful.

Tosafot (ibid., s.v. *im*) explain that *melo lugmav* is the volume of liquid that fills one cheek to its capacity. They add that this volume varies depending on the size of the person, which means that a person with a larger cheek would need to drink more to fulfill his obligation. However, even a very large person need not drink more than a full *revi'it*. (This position is also maintained by **Chiddushei Rabbeinu David** on *Pesachim* 107a, and the **Mishna Berura** 271:68 rules accordingly.)

The mouthful of an average sized person is estimated to hold the volume of the majority of a *revi'it*. Since a *revi'it* is 86 cc, the majority of a *revi'it* amounts to 44 cc. (See *Kol Sinai, Dinei Kiddush* 10; **Bi'ur Halacha** 271:13, s.v. *vehu rubo*, although it is possible that the quantity should be slightly

REQUIRED QUANTITIES OF WINE

A wine cup should contain a *revi'it*, 86 cc/2.9 fl.oz (150 cc/5.1 fl.oz according to the Chazon Ish).

The amount of wine that must be drunk varies depending on the occasion:

At *Havdala* and *Zimmun* – A full *revi'it* (86 cc) should be consumed and the

Beracha MeEin Shalosh should be recited subsequently. If drinking this amount poses a difficulty, one may drink the majority of the *revi'it* – 44 cc (1.5 fl.oz.). The *Beracha MeEin Shalosh* is not recited after drinking this amount of wine.

For *Kiddush* – It is sufficient to drink a mouthful (for an average person, the majority of a *revi'it* – 44 cc – or around a quarter of a regular cup). This amount is sufficient even if a large cup was used, as it is not necessary to drink the majority of the cup.

For the four cups of wine at the *Pesach Seder* – It is preferable to drink all the wine in the cup, or at least the majority of it. After the fact (*bedieved*), one fulfills his obligation by drinking a mouthful.

At the recitation of *Sheva Berachot* under the *Chuppa* or at a *Berit Mila* – Tasting the wine is sufficient.

In light of this, the **Kolbo** (25) writes in the name of the **Ra'avad** that women should omit the mention of *Berit* and Torah from *Birkat HaMazon* (skipping the phrases: "...ועל בריתך... ועל תורתך..."). The **Rema** rules accordingly (187:3).

Although Ashkenazi practice usually follows the **Rema's** ruling, the practice regarding this issue diverges from his ruling. Ashkenazi women recite all of *Birkat HaMazon* without skipping anything. Several explanations are provided for this.

Regarding *Berit*: 1) Women may refer to the *Berit* of the nation's men (**Mishna Berura**, *ibid.*). 2) The women are considered already "circumcised" in this sense (**Magen Avraham**, note 3).

Regarding Torah: 1) Women may refer to the obligation of the nation's men to study Torah (**Mishna Berura**). 2) Women are referring to their own obligation to study Torah, which pertains to their halachic obligations (**Magen Avraham**).

Regarding Yom Tov, **Rabbi Akiva Eiger** rules that a woman does not repeat *Birkat HaMazon* if she omitted *Ya'aleh VeYavo*, since the obligation of Yom Tov meals is based on *simchat* Yom Tov (the obligation to rejoice on Yom Tov), and his view is that women fulfill *simchat* Yom Tov in other ways, and are thus exempt from the Yom Tov meals. (On the first night of Pesach, *Seder* night, however, women are obligated to eat *matza*, and they would therefore need to repeat *Birkat HaMazon* if they omitted *Ya'aleh VeYavo*). In practice, Rabbi Akiva Eiger's view has been accepted, and women should repeat *Birkat HaMazon* if they omitted *Retzei*, but not if they omitted *Ya'aleh VeYavo*, except at the Pesach *Seder*. If they realized the omission before reciting *HaTov VeHaMeitiv*, they should recite the special inserts delineated earlier. (See **Bi'ur Halacha** 188, s.v. *beShabbat*, regarding *Seuda Shelishit*, whose ruling certainly applies to women; see also **Yalkut Yosef**, *Shabbat* 188:8.)

C. The mention of *Berit* and Torah by women

As mentioned, **Tosafot** suggest that the debate regarding the nature of the halachic obligation of women in *Birkat HaMazon* stems from the fact that women are not included in the obligations of *Berit* and Torah.

Birkat HaMazon, although she could have another person with a definite obligation recite *Birkat HaMazon* for her.)

- B. What is the *halacha* regarding a woman who accidentally omitted *Retzei*? In the opinion of the **Kaf HaChayim** (188:24), she should not repeat *Birkat HaMazon* due to the debatable nature of her obligation.

However, this reasoning is difficult to accept, since she is surely obligated at least by rabbinic law, and we learned that one does not fulfill the recitation without this insertion because of the requirement to eat a meal.

As such, the question arises whether women are obligated to partake in Shabbat meals. This issue is discussed explicitly by **Rabbeinu Tam** (quoted in the **Mordechai, Megilla** 780). He concludes that women are also obligated to partake in the meals based on the fact that they were also recipients of the miracle of the *man*, the basis for the requirement to eat the Shabbat meals. This halachic principle is known as “*Af hein hayu be’oto hanes.*”

Accordingly, **Rabbi Akiva Eiger** states that women who omitted *Retzei* should repeat *Birkat HaMazon*. This view is accepted in Responsa **Yechaveh Da’at** (II:20, and in **Yabia Omer** VI:28) and in Responsa **Shevet HaLevi** (IV:18).

In light of this Gemara, *Acharonim* debated several issues that arise from the nature of women's halachic obligation in *Birkat HaMazon*:

- A. What is the *halacha* regarding a woman who is uncertain as to whether she recited *Birkat HaMazon*? Given that most authorities assume that the issue was not resolved in the Gemara, it would seem that there is a doubt as to whether her status is Torah-mandated. Accordingly, the **Sha'ar Ephraim** (11, quoted in the **Mishna Berura** 186:3) and the **Chayei Adam** (*Kelal* 7:2) maintain that she should repeat *Birkat HaMazon*. This view is shared by the **Tzelach** (*Berachot* 20b) and Responsa **Shoel UMeishiv** (*Mahadura Tinyana* 111:125).

On the other hand, the **Birkei Yosef** (186:4) and **Rabbi Akiva Eiger** (notes on the Shulchan Aruch 186:1) maintain that a woman should not repeat *Birkat HaMazon* when she is uncertain as to whether it was recited. This view is shared by the **Ketav Sofer** (this is his preferred view in O.C. 40) and the **Binyan Shlomo** (1:13).

The **Mishna Berura** concludes that there is nothing wrong with a woman repeating *Birkat HaMazon*, since many halachic authorities posit that women do indeed have a Torah obligation to recite it. This opinion is shared by the **Aruch HaShulchan** (184:9). (However, the **Ben Ish Chai**, *Chukat, Shana Rishona*, 9, and the **Kitzur Shulchan Aruch** 44 rule that she should not repeat

The Gemara states that the practical consequence that results from whether a woman is obligated by Torah or rabbinic law is whether she can exempt men by reciting *Birkat HaMazon* on their behalf.

Rava seeks to resolve the issue by quoting a *Beraita* that states: “It was said that a son recites the *beracha* for his father.. and a wife for her husband...” According to this statement, women are obligated in *Birkat HaMazon* by Torah law. However, the Gemara subsequently rejects the proof from this source, since it is possible that it is discussing a case of a man who only ate a small amount and is therefore only obligated to recite *Birkat HaMazon* by rabbinic law.

Most halachic authorities (including the **Rambam**, *Hilchot Berachot* 5:16; **Ra’a**; **Ba’al HaMa’or** 12a on the Rif; **Rosh**, *Berachot* 3:13) assume that since Rava’s evidence was rejected, the Gemara did not resolve the problem, and as a result, uncertainty as to the nature of a woman’s obligation remains.

On the other hand, the **Ra’avad** (on the Rif), the **Ramban** (*Milchamot ibid.*), and others claim that Rava’s proof was accepted and the objection raised does not undermine it. Thus, on this view, the conclusion of the Gemara is that women are obligated to recite *Birkat HaMazon* by Torah law.

In practice, the **Shulchan Aruch** rules (186:1) that a woman may not recite *Birkat HaMazon* for a man.

HALACHIC SOURCES

The Mishna in *Berachot* (20b) states that women are obligated to recite *Birkat HaMazon*. The Gemara then says that Ravina asked Rava whether the nature of their obligation is *MiDeOrayta* (Torah-mandated) or *MiDeRabbanan* (rabbinically mandated).

Rashi explains the basis of Ravina's question. The verse states: "You shall eat, and become satiated, and bless the Lord your God for the good land **that He gave you.**" Since women do not receive a portion of the land, and *Birkat HaMazon* is linked to blessing God for the land that was given, women should not be obligated in *Birkat HaMazon* *MiDeOrayta*.

Tosafot (*ibid.*, s.v. *nashim*) question Rashi's reasoning, noting that by this logic, a Kohen or Levi should also be exempt from reciting *Birkat HaMazon*, since neither received a portion of the land! **Tosafot** therefore cite an alternate reason to exempt women from *Birkat HaMazon*. The Gemara in *Berachot* 29a states that one must mention *Berit* (the covenant of circumcision) and Torah in *Birkat HaMazon*, in order to fulfill the obligation. Therefore, since women are not included in the obligation of *Berit* (being circumcised) and Torah (studying Torah), they are exempt from the obligation to recite *Birkat HaMazon* *MiDeOrayta*.

WOMEN'S OBLIGATION IN *BIRKAT HAMAZON*

Women are obligated to recite *Birkat HaMazon*, but the nature of their obligation – whether it is Torah or rabbinically mandated – is subject to debate.

Therefore, if a woman is uncertain as to whether she recited *Birkat HaMazon*, she is not obligated to recite it again. If she decided to repeat *Birkat HaMazon*, this is also acceptable from a halachic perspective, but in such a case it is preferable for her to hear the recitation of *Birkat HaMazon* from someone else who is halachically obligated.

A woman who accidentally omitted *Retzei* should repeat *Birkat HaMazon*. Similarly, she should repeat *Birkat HaMazon* if she omitted *Ya'aleh VeYavo* at the Pesach Seder. However, if she omitted *Ya'aleh VeYavo* any other time, she should not repeat *Birkat HaMazon*.

Women are obligated to recite all of *Birkat HaMazon* and are not permitted to skip any parts of it.

other foods. See also **Shulchan Aruch HaRav** 188:17; **Shemirat Shabbat KeHilchata**, ch. 57, note 46 in the name of Rabbi Shlomo Zalman Auerbach; **Mishna Berura** 188:33, who states that the debate relates to what to do after nightfall (*Tzeit HaKochavim*), not sundown (*shekia*).

A person who ate bread after nightfall should say *Ya'aleh VeYavo*, and perhaps also *Retzei*, according to the **Mishna Berura**. However, many authorities have written that only *Retzei* should be recited, since omission of *Ya'aleh VeYavo* on Rosh Chodesh never invalidates *Birkat HaMazon*. It seems that this is the preferable approach, as stated in Responsa **Yechaveh Da'at** (III, in note 55).

It should be noted that many authorities were not concerned with the self-contradiction, ruling that one may continue to eat bread into the night and that in such a case, both *Retzei* and *Ya'aleh VeYavo* should be recited. This is the view of the **Taz** (**Eshel Avraham** second edition, 188; Responsa **Be'er Moshe** I, 5; **Olat Re'iya** I, p. 364).

Another case where this question arises is when a meal celebrating the seventh day of *Sheva Berachot* continues into the eighth night, in which case the *Sheva Berachot* are not recited (**Ginat Veradim**, O.C. *Kelal* 1, 28; **Pitchei Teshuva**, E.H. 62:12). For more on this topic, see the section on the Laws of *Sheva Berachot*, p.101.

do not accept this ruling because it appears to be self-contradictory (see **Eliya Rabba** note 20).

This brings us to the question of preference. If there is halachic justification for either, which is it preferable to mention – *Retzei* or *Ya’aleh VeYavo*? On the one hand, *Ya’aleh VeYavo* might be preferable. There is a debate as to whether *Retzei* should be recited at all after *Seuda Shelishit* when Shabbat is already over, with some authorities maintaining that *Retzei* should never be mentioned, whereas regarding Rosh Chodesh, all authorities agree that *Ya’aleh VeYavo* should be recited. On the other hand, perhaps it is preferable to say *Retzei*, since as we saw in the Gemara in *Berachot* (49b), if *Ya’aleh VeYavo* was omitted there would be no need to repeat *Birkat HaMazon*, whereas some authorities maintain that if *Retzei* was omitted at *Seuda Shelishit*, *Birkat HaMazon* would need to be repeated (although this view is not accepted in practice).

The **Magen Avraham** (188:18) maintains that if bread was eaten at night, *Ya’aleh VeYavo* alone should be recited. The **Sha’agat Aryeh** (*Piskei Halachot* in *Midei Chodesh BeChodsho* II, 93) rules that only *Retzei* should be recited.

Given this unresolved debate among the authorities, it is preferable to finish eating bread before nightfall, and to recite *Retzei* only. (See **Mishna Berura** 188:33, who explains that the stringency only applies to eating bread, but not to

halacha is like the first opinion, namely that the beginning of the meal is the determining factor.)

The **Magen Avraham** (271:14) explains that the **Shulchan Aruch** was in doubt as to whether the determining factor is the start of the meal or its conclusion. For this reason, he ruled that one in doubt should mention the relevant passage, since there is no harm done if it is mentioned unnecessarily.

Accordingly, one who began his meal on Rosh Chodesh but only recited *Birkat HaMazon* at night, when it was no longer Rosh Chodesh, should mention *Ya'aleh VeYavo*. (This is the ruling of the **Shulchan Aruch** in 188:10, and the **Mishna Berura**, note 34.)

Similarly, one who began his meal on the day before Rosh Chodesh but ended it on Rosh Chodesh should recite *Ya'aleh VeYavo*. Although the view of the **Aruch HaShulchan** (188:23) is that we should always follow the beginning of the meal, other halachic authorities indicate that if bread was eaten at night, *Ya'aleh VeYavo* should be mentioned, as per the opinion of the **Magen Avraham** (see **Mishna Berura** 188:33; **Kitzur Shulchan Aruch** 44:17).

Seuda Shelishit on Shabbat that continues into Rosh Chodesh – There is a major halachic controversy regarding this situation. The **Taz** (188:7) states that both *Retzei* and *Ya'aleh VeYavo* should be recited, but most authorities

HALACHIC SOURCES

The *Rishonim* debate whether the status of a meal is determined by the time of its beginning or its end.

The **Shulchan Aruch** (188:10) rules that the determining time is the beginning of the meal: “One who was still dining when Shabbat came to an end should mention Shabbat in *Birkat HaMazon*, since the determining factor is the start of the meal. This is also the case for Rosh Chodesh, Purim, and Chanukah.”

However, it seems that the **Shulchan Aruch** contradicts himself in *Hilchot Kiddush* (271:6), where he rules that if a person began eating before Shabbat and was still eating as Shabbat began, he must mention Shabbat in *Birkat HaMazon*. It seems from here that the determining time is the end of the meal. (Indeed, the **Rema** disputes this ruling of the **Shulchan Aruch** for this reason, and maintains that the determining time is the start of the meal.)

In *Hilchot Purim* (695:3), regarding a Purim meal that continues into the night, the **Shulchan Aruch** quotes both opinions, but indicates that he is inclined towards the opinion that one should recite *Al HaNissim*, since the beginning of the meal is the determining time. (This is the first view cited by the **Shulchan Aruch**; he cites the second opinion as a minority view. The **Rema** notes that the

MENTIONING *YA'ALEH VEYAVO* AT A ROSH CHODESH MEAL THAT CONTINUES INTO THE NIGHT, AND *BIRKAT HAMAZON* ON ROSH CHODESH THAT BEGINS AFTER SHABBAT

A person who began a meal on the day before Rosh Chodesh, and continued eating bread past nightfall into Rosh Chodesh should recite *Ya'aleh VeYavo*. A person who began a meal on Rosh Chodesh, but recited *Birkat HaMazon* after nightfall, when it was no longer Rosh Chodesh, should also recite *Ya'aleh VeYavo*.

There is a debate among halachic authorities regarding a meal that begins on Shabbat and continues into the night after Shabbat, when Rosh Chodesh begins. Should *Ya'aleh VeYavo* be mentioned in addition to *Retzei*, should *Retzei* alone be recited, or should only *Ya'aleh VeYavo* be recited? It is best to stop eating bread before nightfall, thereby avoiding the issue altogether. Nonetheless, if the situation does arise, one should only recite *Retzei*. Some deliberately eat bread after nightfall, so that they can recite *Ya'aleh VeYavo* as well as *Retzei*.

When a *Sheva Berachot* meal on the seventh day continues into the eighth night, *Sheva Berachot* are not recited.

ברוך... העולם, אשר נתן ימים טובים לישראל לששון" ולשמחה את יום חג פלוני הזה, ברוך אתה ה' מקדש ישראל ויהזמנים" (Gemara and **Shulchan Aruch**, *ibid.*)

The wording for Rosh Chodesh is: "ברוך אתה ה'... העולם." However, God's name is not mentioned at the conclusion of this *beracha*, since *Birkat HaMazon* recited without recitation of *Ya'aleh VeYavo* on Rosh Chodesh is valid (**Mishna Berura** note 25. The **Bi'ur Halacha** notes that most *Poskim* rule that one recites the opening to the *beracha* as cited above).

Sephardic practice is not to mention God's name either at the beginning or at the end of this *beracha* on Rosh Chodesh (based on the indecisive ruling of the **Shulchan Aruch** 188:7, mentioned by the **Kaf HaChayim** note 31 and at the end of Responsa **Yabia Omer** 6:28).

Acharonim disagreed with the **Chayei Adam**, including the **Birkei Yosef** (note 7), **Shulchan Aruch HaRav** 188:9, the **Ben Ish Chai** (*Shana Rishona, Chukat*, 20), and others. However, the **Mishna Berura** cites the **Chayei Adam**, as mentioned above, and it seems that he accepts this view. Responsa **Yabia Omer** 6:28, Responsa **Yechaveh Da'at**, 2:20, and Responsa **Or LeTzion** II 13:8 also rule accordingly.

The Gemara does not reach a definite conclusion, but in practice, the **Shulchan Aruch** (209:1) rules that the *beracha* can be completed with the words “*shehakol nih’yeh bidvaro*,” based on the principle that when there is uncertainty in a halachic case concerning *berachot*, we tend to be lenient. (This ruling is introduced with the words, “There are those who say...,” but *Acharonim* have determined that this is, in fact, the ruling of the **Shulchan Aruch**; see **Mishna Berura** note 2).

This ruling raises the question of whether the mention of a special event in *Birkat HaMazon* is Torah-mandated (like *Birkat HaMazon* itself) or rabbinically ordained. The **Rosh** (*Berachot* 7:23) maintains that mentioning a festive day is rabbinically ordained. Therefore, a person who remembered the omission after saying “...ברוך אתה ה' העולם,” should complete the *beracha*: “שנתן שבתות...” etc. The **Chayei Adam** rules accordingly (*Kelal* 47:18).⁹

This discussion regarding Shabbat is relevant for Yom Tov as well, except for the specific wording, which is as

⁹ The ruling of the **Chayei Adam** is quoted by the **Mishna Berura** (188:23). However, the **Bi'ur Halacha** (s.v. *ad shehitchil*) raises objections to this ruling of the **Chayei Adam** and notes other views that reject it. The **Tehilla LeDavid** (note 4) writes that one may be lenient regarding *kavana* only at the start of the *beracha*, but not in our case, since it was the end of the *beracha* that was recited improperly. In his opinion, the end of the *beracha* is essential, as it is Torah-mandated (as opposed to the **Rosh** and others who maintain that the mention is rabbinically mandated). Many

If one already recited *HaTov VeHaMeitiv* – The Gemara in *Berachot* (49b) rules that adding the passage “*SheNatan Shabbatot*” is only effective if *HaTov VeHaMeitiv* was not yet recited. Thus, if a person already began saying *HaTov VeHaMeitiv*, he must repeat *Birkat HaMazon* from the beginning. What, then, is defined as the “beginning” of *HaTov VeHaMeitiv*? Does a person who said “ברוך אתה ה' א-להינו מלך העולם” need to start over, or can he still correct himself and continue with “שנתן שבתות למנוחה?”

The solution to this question depends on the fundamental question of whether it is necessary to have *kavana* – proper intention – while reciting a *beracha*. For example, if a person intended to eat an apple and started reciting the *beracha*, but then realized before reciting “*borei peri ha'etz*” that he had no apple, but that there was water nearby, should he finish the *beracha* with the words “*shehakol nih'yeh bidvaro*” and then drink the water? The Gemara in *Berachot* (12a) debates this question. The debate is based on the principle that the essence of a *beracha* is the mentioning of God’s name. In our scenario, at the time the person was mentioning God’s name, his intention was to eat an apple, not to drink water. Does this mistaken intent invalidate the *beracha*?

Moshe (O.C. 4:93), who rules that saying “*lamdeini chukecha*” is an improper interruption of *Shemoneh Esrei*. Nonetheless, it is possible that even according to his view, it is permissible to make this insertion in *Birkat HaMazon*.

HALACHIC SOURCES

The Gemara in *Berachot* (29a) states that a person who mistakenly omitted *Retzei* on Shabbat, and remembered after reciting *Bonei BeRachamav Yerushalayim* (but before starting *HaTov VeHaMeitiv*), should say:

”בְּרוּךְ אַתָּה ה', אֲ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁנִּתְּנָן שְׁבִתוֹת לְמִנוּחָה לְעַמּוֹ
יִשְׂרָאֵל בְּאַהֲבָה לְאוֹת וְלִבְרִית, בְּרוּךְ אַתָּה ה', מְקַדֵּשׁ הַשְּׁבִת.”

If one only began the *beracha* of *Bonei VeRachamav Yerushalayim* with “*Baruch ata*” but went no further, it is as though he never began the *beracha*, and he should return to *Retzei* (**Mishna Berura** 188:22).

However, there is a debate among halachic authorities regarding a person who said “*Baruch ata Hashem*.” The **Mishna Berura** (188:22, and **Sha’ar HaTziyun** note 18) rules that in such a case, one should end the *beracha* he began with the words “*lamdeini chukecha*.” (This is a general rule for anyone who accidentally says “*Baruch ata Hashem*” unnecessarily; so as not to say God’s name in vain, one completes a verse from *Tehillim* by adding the words “*lamdeini chukecha*.”) After doing so, he should return to *Retzei*.⁸

8 The **Mishna Berura** rules similarly when the mention of rain – “*Tal UMatar*” – was accidentally omitted from *Amida*. There too, when remembering after saying “*Baruch ata Hashem*,” one may add “*lamdeini chukecha*” and then correct himself and ask for rain (**Bi’ur Halacha** 114:6, s.v. belo). This idea is mentioned explicitly by the **Ritva** (*Ta’anit* 3b). However, see **Iggerot**

The wording for the *beracha* on Shabbat is:

”ברוך... העולם, שנתן שבתות למנוחה לעמו ישראל
באהבה לאות ולברית, ברוך אתה ה', מקדש השבת”

The wording for the *beracha* on Yom Tov is:

”ברוך... העולם, אשר נתן ימים טובים לישראל לששון
ולשמחה את יום חג (הסכות/שמיני חג העצרת/המצות/
השבעות) הזה, ברוך אתה ה', מקדש ישראל והזמנים.”

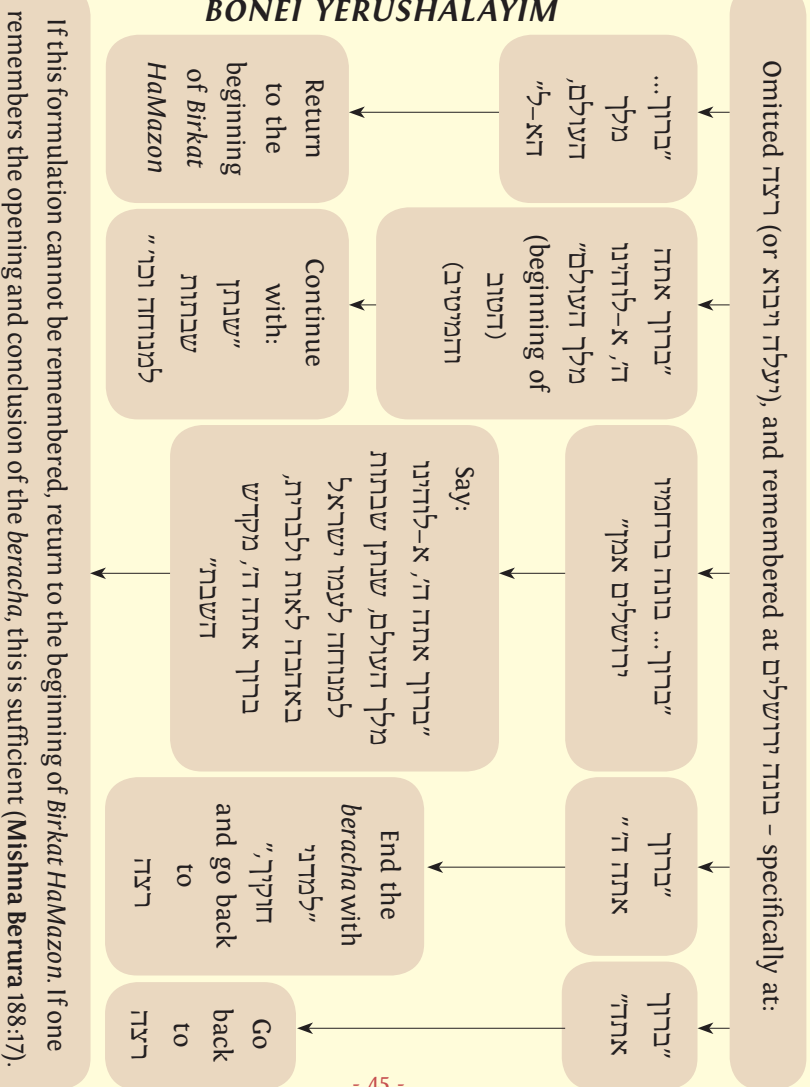
The wording for the *beracha* on Rosh HaShana is:

”ברוך... העולם, אשר נתן ימים טובים לעמו ישראל את יום
הזכרון הזה.”

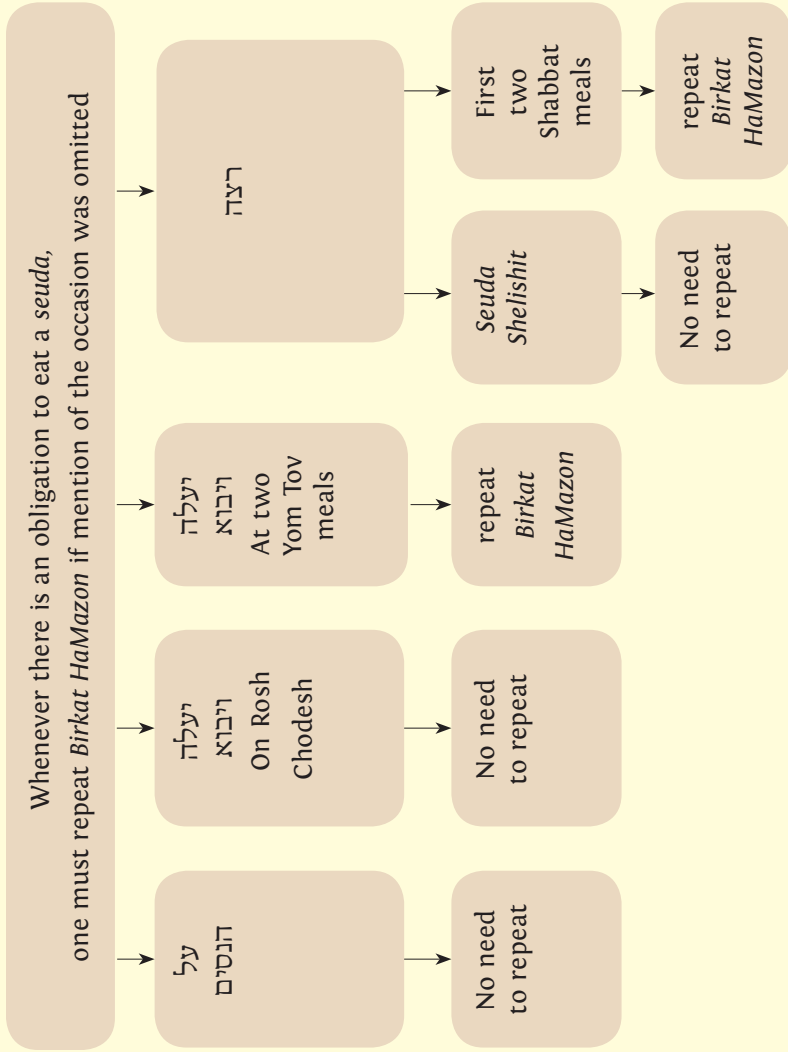
The wording for the *beracha* on Rosh Chodesh is:

”ברוך... העולם, שנתן ראשי חדשים לעמו ישראל לזכרון.”
The conclusion of this *beracha* is recited without God's
name, and the Sephardic custom is to omit God's name
from the beginning of the *beracha* as well.

OMITTED RETZEI OR YA'ALEH VEYAVO AND REMEMBERED AT BONEI YERUSHALAYIM



OMISSIONS IN *BIRKAT HAMAZON*



at *Seuda Shelishit*. However, elsewhere (O.C. 188:8), he rules that if one omits *Retzei* from *Birkat HaMazon* at *Seuda Shelishit*, there is no need to repeat *Birkat HaMazon*.

The **Bach** and the **Magen Avraham** explain that this latter ruling is based on the following factors:

- A. There is a general rule that we are lenient when there is an uncertainty with regard to the laws of *berachot*.
- B. The **Shulchan Aruch** takes into account the view that does not require one to eat bread at *Seuda Shelishit*. Therefore, he maintains that *Birkat HaMazon* should not be repeated if one omitted *Retzei* at *Seuda Shelishit*.

We will not go into detail regarding the application of this rule to other holidays, but it is clear that the first two meals on Yom Tov require a bread-based *seuda*, and if *Ya'aleh VeYavo* is omitted, *Birkat HaMazon* must be repeated (**Shulchan Aruch** 188:6; **Mishna Berura** 26). On Rosh Chodesh and Chol HaMoed, there is no obligation to have a *seuda*; therefore, one should not repeat *Birkat HaMazon* if *Ya'aleh VeYavo* was omitted (**Berachot** 49b; **Shulchan Aruch** 188:7). The same applies if one omitted *Al HaNissim* on the relevant days.⁷

⁷ Since there is an obligation of *seuda* on Purim, there is a debate among halachic authorities as to whether *Birkat HaMazon* needs to be repeated if *Al HaNissim* was omitted. The **Maharal** maintains that *Birkat HaMazon* should be repeated, since the Purim *seuda* is mandatory. Most other authorities (the **Taz**, the **Magen Avraham**, and the **Mishna Berura** 695:15) disagree, since the obligation is rabbinic in origin, and we rule leniently regarding uncertainty concerning a rabbinic obligation.

HALACHIC SOURCES

Birkat HaMazon must be repeated if one omitted the special insertion for a day that requires a festive meal.

In order to determine when repetition of *Birkat HaMazon* is required, we first need to determine when there is an obligation to have a *seuda* (which includes eating bread).

It is obligatory to eat bread at the first two meals on Shabbat. But how about *Seuda Shelishit*? The Gemara in *Shabbat* (117b) derives the obligation to eat a bread-based meal on Shabbat from the following statement regarding the *man*: “And Moshe said, eat it **today**, for **today** is the day of Shabbat for the Lord; **today** you will not find it in the field.” The fact that the *pasuk* used the word “today” three times teaches us that we need to eat three meals on Shabbat.

In light of this Gemara, **Tosafot** (*Yoma* 29b, s.v. *mani*; *Sukka* 27a, s.v. *beminei*) maintain that bread is required at *Seuda Shelishit* as well. In contrast, **Rabbeinu Tam** (in *Sefer HaYashar*) rules that there is no obligation to eat bread, and that one can fulfill the obligation of *Seuda Shelishit* by eating fruit, meat, or *Mezonot* foods.

As such, according to **Tosafot**, one must repeat *Birkat HaMazon* if *Retzei* was omitted at *Seuda Shelishit*, whereas according to **Rabbeinu Tam**, there is no need to repeat *Birkat HaMazon*.

The **Shulchan Aruch** (O.C. 291:5) rules that bread is required

MISTAKES IN *BIRKAT HAMAZON* (OMISSION OF *RETZEI*, *YA'ALEH VEYAVO*, *AL HANISSIM*)

Days on which a *seuda* (festive meal eaten with bread) is mandatory require mention of the occasion in *Birkat HaMazon*. If such mention is accidentally omitted, *Birkat HaMazon* must be repeated.

If *Retzei* is forgotten at the first two meals on *Shabbat*, *Birkat HaMazon* should be repeated. The same applies to omission of *Ya'aleh VeYavo* during the first two meals of a day of *Yom Tov*.

When *Retzei* is omitted in *Seuda Shelishit*, *Birkat HaMazon* should not be repeated.

When *Ya'aleh VeYavo* is omitted on Rosh Chodesh, or *Al HaNissim* on Chanukah and Purim, *Birkat HaMazon* should not be repeated.

One who forgets to mention *Al HaNissim* may add it in the *HaRachaman* section as follows: הַרְחֵמֵנוּ
הוּא יַעֲשֶׂה לָנוּ נִסִּים וְנִפְלְאוֹת בְּמוֹ שְׁעֵשָׂה לְאַבוֹתֵינוּ
”בימי...”, followed by: בְּיָמֵינוּ הַיּוֹם בְּזִמְנוֹ הַזֶּה
the rest of the appropriate paragraph in *Al HaNissim*.

yechasereinu,” since the remainder is not an essential part of *Birkat HaMazon*. It is, however, preferable not to interrupt if there is no need, since the text is an expansion of the fourth *beracha*, as stated in the **Tur** (O.C. 189) in the name of **Rabbeinu Yechiel**: “It is customary to lengthen *HaTov VeHaMeitiv* and say *HaRachaman* for several requests...” (Incidentally, the **Abudraham** in *Hilchot Berachot* (1) states that in the *HaRachaman* section, one may add any personal request; the different versions of this portion of *Birkat HaMazon* reflect this notion).

One may not engage in unrelated activities, such as clearing dishes, during *Birkat HaMazon*. This is stated by the **Talmud Yerushalmi** (2:5) and by the **Shulchan Aruch** (O.C. 183:12). The **Mishna Berura** (191:5) stresses this prohibition:

Since it appears that he is reciting the *beracha* randomly and haphazardly, one may not even engage in an activity that does not demand great attention... [neither may he engage] in a Torah-related activity... since this would indicate that, for him, *Birkat HaMazon* is random and casual. This law relates not only to *Birkat HaMazon*, but to prayer and to any *beracha*. This is referred to in the words of rebuke in the Torah, “And if you shall walk with me *bekeri*” [which can be translated as “incidentally”]. The *mitzvot* should not be treated as incidental or secondary.

that one is permitted to answer *Kaddish* and *Kedusha* during *Keri'at Shema*, since there is no one more deserving of respect than the Almighty; the **Shulchan Aruch** (O.C. 66:3) rules accordingly. However, during *Shemoneh Esrei* (*Amida*), it is forbidden to respond even to a Jewish king's greeting.

What is the *halacha* regarding *Birkat HaMazon*?

The **Orchot Chayim** (*Hilchot Birkat HaMazon* 53) states that the *halacha* regarding greeting others during *Birkat HaMazon* is similar to that in *Shemoneh Esrei*. This opinion is quoted by the **Shulchan Aruch** (O.C. 183:8) as “There are those who say...” According to this view, one is forbidden to interrupt *Birkat HaMazon* even to respond to *Kaddish* or *Kedusha*. This shows the special status given to *Birkat HaMazon* due to its praise of God as He who sustains the world.

The **Chazon Ish** (28:3) rules that although one may not interrupt *Birkat HaMazon* in order to greet someone, it is nevertheless permissible to interrupt for the purpose of responding to *Kaddish* and *Kedusha*.

In a case of absolute necessity, one may interrupt after the *beracha* of *Bonei VeRachamav Yerushalayim*, although it is preferable not to, in order not to disrespect the fourth *beracha* (**Terumat HaDeshen** 39).

Technically, one may interrupt *Birkat HaMazon* after “al

INTERRUPTIONS IN *BIRKAT HAMAZON*

Birkat HaMazon should not be interrupted in order to greet another person. However, *Birkat HaMazon* may be interrupted for the purpose of responding to *Kaddish* or *Kedusha* (particularly to recite “*Amen, Yehei Shemei Rabba,*” “*Kadosh,*” and “*Baruch*”).

If absolutely necessary, one may interrupt *Birkat HaMazon* after “*Bonei VeRachamav Yerushalayim.*” It is preferable, when there is no great necessity, to interrupt only after “*Al Yechasereinu.*”

One may not hint to or deal with unrelated activities during *Birkat HaMazon*.

HALACHIC SOURCES

The Gemara in *Berachot* (13a) states that while reciting the chapters of *Keri'at Shema* and the surrounding *berachot*, one is permitted to greet someone who is feared and respond to the greeting of a respected person. Between sections, one is permitted to greet a respected person and to respond to anyone who greets him.

Tosafot (*ibid.* 13b, s.v. *sho'el*) derive from this statement

In practice, according to the Sephardic ruling, the fourth *beracha* should not be repeated (as codified by the **Ben Ish Chai**, *Shana Rishona*, *Chukat* 9; the **Kaf HaChaim** 184:15; and the **Yalkut Yosef** 282).

The authoritative ruling for Ashkenazim is that the fourth *beracha* should be repeated (as codified by the **Magen Avraham**; **Shulchan Aruch HaRav** 184:2; and the **Mishna Berura**, note 13).

There may be additional reasons to accept the ruling of the **Mishna Berura**:

A. While there is a debate as to whether or not *Birkot HaTorah* are Torah-mandated, all agree that *Birkat HaMazon* is, and therefore additional stringency is required.

B. It is possible that the reason is more fundamental. Whereas both of the *Birkot HaTorah* express similar ideas with varying emphasis (with “*Asher Bachar Banu*” being considered the essential *beracha*), the content of the fourth *beracha* in *Birkat HaMazon* is completely different from the other *berachot*. It follows that in order to express this additional content, one must recite the fourth *beracha*.

reciting an additional *beracha*), we rule leniently. Indeed, this is how the **Ramban** rules (Chiddushei HaRamban, *Shabbat* 23a).

Other authorities suggest two reasons to repeat this *beracha* nonetheless:

1. The **Eshkol** (I, p. 41) writes that the fourth *beracha* should be repeated, lest people come to take it lightly.
2. A more fundamental approach is presented by the **Radbaz** (quoted in Yeshuot Yaakov 438:1). He explains that once *Chazal* added an additional *beracha* to the Torah-mandated *berachot*, it becomes integrated into the unit of *Birkat HaMazon*. As such, when faced with a doubt regarding a unit with both *DeOrayta* and *DeRabbanan* elements, we take the stringent approach for the entire unit.⁶

6 This position is applied by the **Peri Chadash** to *Birkot HaTorah* as well. Most *Rishonim* assume that *Birkot HaTorah* are Torah-mandated. However, one fulfills the Torah obligation by saying “*Asher Bachar Banu*” alone. What, then, should someone who is uncertain as to whether he recited *Birkot HaTorah* say? The **Sha’agat Aryeh** (25) and the **Derech HaChaim** (*Dinei Birkot HaShachar* 6) rule that in this case, only “*Asher Bachar Banu*” should be repeated, since this is the essential *beracha*. However, the **Peri Chadash** claims, based on the above **Radbaz**, that both *berachot* should be repeated.

The **Mishna Berura** disputes the ruling of the **Peri Chadash** regarding *Birkot HaTorah*, and states that only “*Asher Bachar Banu*” should be repeated. However, regarding *Birkat HaMazon*, he rules (184:13) that the fourth *beracha* should be repeated. It seems from his rulings that he disagrees with the reasoning of the **Peri Chadash**, instead ruling that the fourth *beracha* must be repeated based on the **Eshkol**’s position.

UNCERTAINTY WHETHER *BIRKAT HAMAZON* WAS RECITED

When an uncertainty arises as to whether *Birkat HaMazon* was recited, the Ashkenazi ruling is to repeat the entire *Birkat HaMazon* (including *HaTov VeHaMeitiv*). According to the Sephardi ruling, the fourth *beracha* (*HaTov VeHaMeitiv*) should be omitted in this case. (Regarding a woman's uncertainty whether she recited *Birkat HaMazon*, see p. 56).

HALACHIC SOURCES

The Talmud Yerushalmi (*Berachot* 1:1) states that since *Birkat HaMazon* is a Torah obligation, one should repeat it if an uncertainty regarding its recitation arises. The **Shulchan Aruch** rules accordingly (O.C. 184:4).

When repeating *Birkat HaMazon* due to uncertainty, should one also repeat *HaTov VeHaMeitiv*, which is rabbinic in origin? It would seem that one should be exempt from reciting this *beracha* based on the principle that when doubt arises about performing a rabbinic obligation (especially

there to be a distinction, the *mezamen* should recite “*Amen*” aloud. This implies that when reciting *Birkat HaMazon* without a *zimmun*, one should not say “*Amen*” out loud.

In **Darkei Moshe**, the Rema provides an additional reason for reciting “*Amen*” aloud, which is quoted by other *Acharonim* (**Magen Avraham** note 1; **Mishna Berura** note 2). He posits that in the time of the Gemara, when workers would not recite *HaTov VeHaMeitiv*, there was reason for concern that they would not have proper respect for that *beracha*, and for that reason **Rav Ashi** said that “*Amen*” should be said quietly. But since nowadays, everyone recites this *beracha*, there is no such concern.

Based on this explanation, one may say “*Amen*” aloud when reciting *Birkat HaMazon* even without a *zimmun*, and this is the common practice.

RECITING “AMEN” AFTER “*BONEI VERACHAMAV YERUSHALAYIM*”

“*Amen*” should be recited after the words: “*Bonei VeRachamav Yerushalayim.*” This “*Amen*” may be recited aloud.

HALACHIC SOURCES

The Gemara in *Berachot* (45b) states that we answer “*Amen*” after *Bonei Yerushalayim* to distinguish between

the first three *berachot*, which are Torah-mandated (*MiDeOrayta*) and the final *beracha*, which is rabbinic in origin, as mentioned in the previous section.

The Gemara records that **Abayei** would recite “*Amen*” out loud, so that workers would realize that the Torah-mandated *berachot* were complete and that they could return to work. In contrast, **Rav Ashi** would make a point of reciting “*Amen*” softly, to downplay the distinction, thereby showing respect for the fourth *beracha*. The **Shulchan Aruch** rules in accordance with Rav Ashi’s opinion (188:2).

Should the person leading the *zimmin* say “*Amen*” out loud?

The **Rema** (on the *Shulchan Aruch*, *ibid.*) rules that he should. His reasoning is that “*Amen*” is recited by those answering to the *zimmin* after all *berachot*, so in order for

One opinion in Berachot 46a maintains that the fourth beracha, *HaTov VeHaMeitiv*, is also Torah-mandated. However, the generally accepted ruling (**Rambam**, *Hilchot Berachot* 1:17 and 2:1 and **Shulchan Aruch** O.C. 188:1) follows the other views cited in the Gemara, which maintain that the *beracha* was instituted when the martyrs of Beitar were brought to burial. The Gemara explains that the word “*hatov*” expresses gratitude for the fact that the martyrs’ remains were miraculously preserved until they were handed over, while the word “*hameitiv*” expresses appreciation for the opportunity to bring the martyrs to burial.

The **Talmud Yerushalmi** (quoted by the **Rosh**, *Berachot* 7:22) explains that this *beracha* is juxtaposed to the *beracha* of *Bonei Yerushalayim* for the following reason: “When Beitar was destroyed, the pride of Israel was cut down, and [this pride] will not return [to Israel] until the son of David [*Mashiach*] arrives. This is why it was placed right after *Bonei Yerushalayim*.”

For more on the background of *Birkat HaMazon* see p. 3.

THE TORAH OBLIGATION IN *BIRKAT HAMAZON*

The Gemara in *Berachot* (48b) states that *Birkat HaMazon* is a Torah obligation, based on the verse, “*Ve’achalta vesavata uverachta...*” - “You shall eat and be satisfied and bless the Lord your God...” Does it follow that the specific wording of *Birkat HaMazon* is Torah-mandated?

According to the Gemara in *Berachot* (48b), Moshe established the wording for the first *beracha* of *Birkat HaMazon* upon receiving the *man*; Yehoshua established the wording for the second *beracha* upon entering the land; and David and

Shlomo established the *beracha* of *Bonei Yerushalayim*. This suggests that the precise wording of *Birkat HaMazon* is not Torah-mandated. However, the Gemara there states that various phrases in the verse imply the obligation to recite each of the first three *berachot*. This suggests that the wording is Torah-mandated.

The *Sefer HaChinuch* (430) explains that the content of each *beracha* is Torah-mandated, but the wording is not. This answer also appears in the *Chiddushei HaRashba* on *Berachot* 48b.

rely – see Responsa **Tzitz Eliezer** 16:1). The rest of *Birkat HaMazon* can be recited silently. When there is a *zimmin* of ten men, some say that even the first *beracha* need not be recited aloud, since in such a case, God’s name is recited in the *zimmin*, and that is considered the equivalent of a *beracha* for these purposes (see **Chazon Ish** 31:2).

When the *zimmin* is recited over wine, the cup should be lifted one *tefach* (8 cm. or 3 inches) off the table, and it is customary to hold the cup until the words “*al yechasereinu*” are recited. (See **Ketzot HaShulchan** 46:21. In the *Shulchan HaTahor* 190:4, he writes that the cup should be held until the words “*Bonei VeRachamav Yerushalayim*” are recited. See, however, **Sha’arei Teshuva** 190 and Responsa **Shevet HaLevi** 1:205 and 9:270, who write that it is customary to hold the cup until the end of *Birkat HaMazon*.)

Rambam's opinion, and not to recite *Birkat HaMazon* on wine unless there is already wine on the table.

In practice, people tend to be lenient on weekdays and observe the custom on Shabbat. Responsa **Rivevot Ephraim** explains that since this is a praiseworthy custom, but not integral to the fulfillment of the *mitzva*, we can be more stringent on Shabbat when we are more relaxed. In my opinion, there is a simpler explanation for the common practice. The **Mishna Berura** writes that we are lenient unless there is wine readily available. Since there is usually wine on the table on Shabbat, people feel that they should recite *Birkat HaMazon* over wine.

In many communities, it is customary to recite *Birkat HaMazon* over wine only when a *zimmin* of ten is present. I am not familiar with a source for this custom, but I assume that it is due either to the more festive nature of a meal at which there is a *zimmin* of ten or to the fact that when there are many people present, wine is readily available.

It is appropriate for the *mezamen* (person leading the *zimmin*) to recite the entire first *beracha* out loud (since this is described by many *Rishonim* as “the blessing of *zimmin*”), and have all the participants answer, “*Amen*.” (This is the conclusion of the **Mishna Berura** 183:28; however, those who are lenient have adequate basis on which to

and add that one should not eat bread unless he has wine over which to say *Birkat HaMazon*.

- B. **Midrash Rut HaNe'elam** posits that only when there is a *zimmin* of at least three who eat together is there a requirement to say *Birkat HaMazon* over wine.
- C. The **Rambam** (*Hilchot Berachot* 7:15) and the **Rif** (as understood by the **Rashba** on *Berachot* 52a and the **Ran** 21a) rule that there is no requirement for wine at *Birkat HaMazon*. Either they understood the Gemara as not intending to obligate wine at *Birkat HaMazon*, or they did not accept the Gemara's ruling as normative.

The **Shulchan Aruch** (182:1) quotes all three opinions. The **Mishna Berura** derives from this that the **Shulchan Aruch** did not want to commit to any of them, but the general rule is that when the **Shulchan Aruch** quotes several opinions in this way, the *halacha* follows the last one cited. Accordingly, since he quotes the **Rambam** last, the **Shulchan Aruch** rules leniently and does not require wine even when there is a *zimmin*.

The **Ran** (*Pesachim* 26a on the *Rif*, and in his *Chiddushim* 117b) writes that according to all opinions, reciting *Birkat HaMazon* over a cup of wine is a “*mitzva min hamuvchar*” – the preferable way to fulfill the *mitzva*. This is quoted in the **Rema** (end of 182:1). The **Mishna Berura** (note 4) states that it is customary to be lenient in accordance with the

WINE AT ZIMMUN AND *BIRKAT HAMAZON*

There is no obligation to say *Birkat HaMazon* over a cup of wine. However, some authorities require recitation over a cup of wine when there is a *zimmin* of three or ten people who ate together. Other authorities are lenient, which is the basis for the common practice. Nonetheless, it is customary to recite *Birkat HaMazon* over a cup of wine when there is wine on the table, as on Shabbat and Yom Tov.

HALACHIC SOURCES

The Gemara in *Pesachim* (105b) states, “We learn from here that the *beracha* requires a cup [of wine]...” There are several opinions regarding the practical application of this law:

- A. **Tosafot** state that *Birkat HaMazon* should always be recited over a cup of wine, even when reciting it alone. The **Rosh** and the **Tur** rule according to this opinion,

1.5 eggs). However, the **Rashba** (*Torat HaBayit* 2) and the **Beit Yosef**, citing **Rabbeinu Bachye**, write that there is no minimal requirement of water needed for *Mayim Acharonim*. The **Chazon Ish** is also cited as not insisting on a *revi'it* for *Mayim Acharonim* (**Imrei Yosher**, *Nezikin* 83).

5. **Use of a Vessel:** The **Shiltei HaGiborim** (*Berachot* 42a in the Rif's pagination, note 1) rules that one must use a vessel for *Mayim Acharonim*. The **Eliya Rabba** disagrees, however, and the **Mishna Berura** rules leniently in accordance with this. As stated above, the **Vilna Gaon** insisted on washing with a cup, in an identical fashion to washing before the meal. (Rabbi Aharon Lichtenstein *shlit"á* follows this practice.)
6. **Removing the Washing Cup From the Table:** It is preferable to remove the cup used for washing from the table or to cover it, although there is no halachic requirement to do so (**Kaf HaChayim**, note 8).

only be done with cold water. While the **Tur** permits lukewarm water, the **Maharshal** (cited in the **Magen Avraham** 181:3) disagrees, allowing only cold water to be used.

3. **Extent of Washing Required:** According to the **Rashba** (*Torat HaBayit* 1), fingers should be washed up to the second knuckle. **Rabbeinu Bachye** (*Shulchan Shel Arba*, cited by the **Beit Yosef**) states that one should wash one's fingers in their entirety.

The **Shulchan Aruch** rules according to the **Rashba**, but the **Vilna Gaon** rules that one should be as stringent with *Mayim Acharonim* as with washing prior to the meal. The **Bi'ur Halacha** (O.C. 181, s.v. *ad*) writes that it is preferable to wash one's fingers entirely, especially when one's hands are soiled: "I disapprove of people... who only dampen their hands with a few drops of water" (see **Mishna Berura** note 10). In practice, when one's hands are clean, one may be lenient and wash only up to the second knuckle, particularly since there are authorities who are lenient regarding *Mayim Acharonim* altogether.

4. **The Amount of Water Required:** The **Vilna Gaon** (*Ma'aseh Rav* 4) insisted on using a *revi'it* of water (a halachic measurement equivalent to the volume of

the meal, a *beracha* is required for *Mayim Acharonim*. Although the Ra'avad's opinion regarding the *beracha* was not accepted in practice, even those who are lenient about the custom in general should wash their hands when they are soiled. This is especially true since one should always ensure that his hands are clean while reciting a *beracha* (**Sha'ar HaTziyun** 32). Even **Tosafot** state that where it is customary to wash after a meal, one should take care to do so before *Birkat HaMazon* (**Tosafot, Berachot** 53, s.v. *viheyitem*, quoted in the **Shulchan Aruch**, O.C. 181:10).

Additional Laws Regarding *Mayim Acharonim*:

1. ***Beracha on Mayim Acharonim***: In the *Yere'im*, Rabbi Eliezer of Metz states that a *beracha* should be recited upon washing *Mayim Acharonim*. However, most *Rishonim* (including **Tosafot, Chullin** 105a; **Rashba** in *Torat HaBayit* 5:6; **Rambam, Hilchot Berachot** 6:2) state that there is no such requirement, and in practice, we follow this opinion.

Why is there no *beracha* on *Mayim Acharonim*? The Rambam (*ibid.*) explains that there is no *beracha* on a custom that is based on a safety concern.

2. **Warm Water**: The Gemara (***Chullin*** 105a) states that while washing before the meal can be done either with cold or warm water, *Mayim Acharonim* can

Rabbi Yaakov Emden (*Mor U'Ketzia* 181) posits that at the time of the Gemara, people ate with their hands, which is why they needed to be washed. Today, since we use cutlery, there is no need for *Mayim Acharonim*.

Are women also obligated to wash *Mayim Acharonim*?

Based on the principles above, one would expect there to be no distinction between men and women regarding this custom, as stated by **Rabbi Shlomo Zalman Auerbach** (*Halichot Bat Yisrael*, p. 58). However, other authorities have written that women may be lenient:

- A. In line with his opinion that the use of cutlery eliminates the need to wash after meals, **Rabbi Yaakov Emden** (*Mor UKetzia* 181) states that since women are more careful about soiling their hands, they have a lesser obligation than men to wash afterwards.
- B. Responsa **Shevet HaLevi** (iv, O.C. 23) writes that the practice of *Mayim Acharonim* nowadays is a stringency that women, unlike men, did not accept upon themselves.

Soiled Hands – Many *Rishonim* rule stringently about the custom of *Mayim Acharonim*, especially when one's hands became soiled while eating. The **Ra'avad** (*Hilchot Berachot* 6:2) states that when one's hands became dirty during

The Gemara in **Berachot** (53b) derives the *halacha* of *Mayim Acharonim* from the verse: “You shall sanctify yourselves, and you shall be holy” (*Vayikra* 20:7). The Gemara explains: “‘You shall sanctify yourselves’ – this is washing before the meal, ‘You shall be holy’ – this is washing after the meal.”

Tosafot (s.v. *viheyitem*) state that since *Sedomit* salt is uncommon nowadays, there is no need to wash at the end of the meal. However, the **Rosh** (*Berachot* 8:6) notes that the second reason for *Mayim Acharonim* – the sanctification of the people of Israel – applies even when there is no *Sedomit* salt.

Accordingly, the **Rif** (*Chullin* 37b in his pagination) and the **Rambam** (*Hilchot Berachot* 6:3) rule that washing *Mayim Acharonim* is obligatory even today.

The **Shulchan Aruch** (O.C. 181:1) writes: “Washing *Mayim Acharonim* is obligatory.” He then quotes the opinion of **Tosafot** that there is no obligation today since *Sedomit* salt is so uncommon.

The **Vilna Gaon** was extremely stringent regarding the application of the custom today, rejecting **Tosafot**’s opinion. The **Mishna Berura** (note 22) states that it is appropriate to follow this custom.

Those who are lenient rely mainly on the **Tosafot**, based on the fact that *Sedomit* salt is uncommon. Additionally,

MAYIM ACHARONIM (WASHING BEFORE BIRKAT HAMAZON)

It is appropriate to wash one's hands before *Birkat HaMazon*. Those who are lenient have a proper basis for their position. Nevertheless, one should certainly wash his hands if they are soiled. Some cite a custom for women to wash as well, while others do not.

HALACHIC SOURCES

There are two reasons mentioned in Talmudic sources for the custom of *Mayim Acharonim*.

The Gemara in *Eruvin* (17a) states that people in a military camp are exempt from four things, one of which is washing one's hands. The Gemara explains that the exemption

is from washing before the meal, but not from *Mayim Acharonim*, since it is obligatory to wash one's hands after the meal. This is based on a concern that a dangerous type of salt (*melach Sedomit*), which is blinding when it comes into contact with the eyes, might have gotten onto their hands.

merely leaving crumbs is insufficient; rather, one should leave a piece substantial enough to give to a pauper.

It seems, however, that according to the **Zohar**, crumbs are sufficient. Since no one gives leftover bread to the poor, one should leave small, but edible, pieces of bread (Responsa **Az Nidberu** xi:46).

The Gemara in *Sanhedrin* states that if the bread was finished, a whole loaf should not be brought to the table, as this reflects an idolatrous custom.⁵ The **Shulchan Aruch** rules accordingly; however, the **Taz** notes (note 1) that if there is a whole loaf already on the table, it need not be removed. The **Mishna Berura** (note 4) adds that if a piece of bread is not available, a whole loaf may be brought to the table. (The **Radbaz** in his *Responsa* iv: 201 writes that bread should not be sliced just for *Birkat HaMazon*. In such a case, it would be preferable to bring a whole loaf to the table.)

5 According to the Gemara, the problem with bringing a whole loaf of bread to the table arises only if there are crumbs on the table, whereas if the table is clean, a whole loaf may be brought out.

removed with the rest of the food even before *Birkat HaMazon*.

However, **Rabbi Yaakov Emden** himself states that the custom is to have bread on the table during *Birkat HaMazon*, as a *siman beracha* – a sign of prosperity.

This idea is also implied by a passage in the **Zohar** (*Lech-Lecha* 88a) that states that a blessing, like a miracle, can only take effect if there is some physical substance that it can enhance. We learn this from the story of Elisha (*Melachim* II 4), whose miraculous assistance to a poor woman enabled her minimal amount of oil to last, but only as long as there were vessels into which to pour it.

The **Shulchan Aruch** (180:1) rules that bread should not be removed from the table until after *Birkat HaMazon*, with the **Magen Avraham** (*ibid.* note 1) citing the **Zohar's** explanation⁴ (although we recognize that our situation is not identical to Elisha's).

The **Mishna Berura** (note 2) cites Rashi, who explains that the reason for this custom is to leave some food for the poor. In light of this, the **Sha'ar HaTziyun** adds that

4 The **Magen Avraham** writes (and is quoted as such in the **Ba'er Heitev**) that this stems from the story of Elisha and the Shunamit woman. It appears, however, that this was a “slip of the pen,” as the story about the oil does not involve the Shunamit, but rather the wife of a fellow prophet, identified by Chazal as Ovadia's wife. The story of the Shunamit appears immediately after this story. In fact, when the **Mishna Berura** cites the **Magen Avraham**, he omits the word “Shunamit.”

BREAD ON THE TABLE FOR *BIRKAT HAMAZON*

It is customary not to remove bread from the table until after *Birkat HaMazon*. If the bread was finished, a whole loaf should not be brought to the table, since this is a pagan practice. However, if a whole loaf of bread was left over from the meal, there is no need to remove it.

HALACHIC SOURCES

The Gemara in *Sanhedrin* (92a) states: “He who does not leave bread out on his table will never see prosperity, as it is written, ‘There was nothing left that he did not devour – his prosperity therefore shall not endure.’” The *Rosh* (6:31) learns from here that the tablecloth and bread should not be removed until after *Birkat HaMazon*.

Rabbi Yaakov Emden (on *Berachot* 42a) maintains that the above Talmudic passage can be understood differently. It is possible that the Gemara was not dealing with the laws of *Birkat HaMazon*, but rather with appropriate social conduct. A person should not finish everything on his plate; rather, he should always leave something over. According to this explanation, the tablecloth and bread may be

according to the explanation comparing the table to the altar, knives will not need to be covered. The Gemara in *Chagiga* 27a states that when the Temple is standing, the altar atones for our sins, whereas today, our conduct at the table atones for our sins. When the Temple is built, there will be no need for the private table to fill the role of the altar, and accordingly no problem with placing a knife on the table during *Birkat HaMazon* (Responsa **Ateret Paz** 1, vol. 1, p. 355; **Yalkut Yosef** 242).

Conclusion

Practically speaking, the **Shulchan Aruch** (180:5) writes that it is customary to cover the knife during *Birkat HaMazon* during the week, but not on Shabbat and Yom Tov.

The **Aruch HaShulchan** (180:5) states, “Note that today it is not customary to be concerned with this practice; knives are generally not covered while reciting *Birkat HaMazon*.”

I have learned from Rabbi Shlomo Levi that the custom should be observed with knives used for cutting, but not with knives used for spreading condiments.

Despite the fact that there is ample room for leniency here, the custom of covering knives heightens our sensitivity to the *kedusha* of the table and of *Birkat HaMazon* and is therefore an admirable practice.

Rabba, the **Taz**, **Ba'er Heitev**) write that even according to the **Shibbolei HaLeKet**, there is no need to cover the knife on Shabbat, either because people are generally happier on Shabbat or because the story happened on a weekday, the custom was fixed only for weekdays.³

Non-metal knives – According to the **Rokeach**, only metal knives need to be covered (*Ta'amei HaMinhagim* 184). According to the **Shibbolei HaLeKet**, any knife should be covered (with the presumed exception of a knife that is not sharp, such as a plastic knife).

An additional difference might arise regarding the time of *Mashiach*. Will the custom to cover knives continue to be relevant once the Temple is built? It would seem that this depends on which reason we accept. According to the explanation that the table is like the altar, we would continue covering the knives, whereas if we are concerned about grief from mourning the destruction, this will no longer be necessary. However, it would appear that even

3 According to the Kabbala, the knife should be covered on Shabbat and Yom Tov as well (see **Kaf HaChaim** 180:15), but in practice the custom is not to cover knives on Shabbat and Yom Tov, in accordance with the ruling of the **Shulchan Aruch** and other *Poskim*. It is possible that covering the knife was viewed as disrespectful toward Shabbat and Yom Tov. The **Beit Yosef**, reviewing this custom, states, “*Minhag Yisrael Torah*” – a custom accepted by the people of Israel is binding; thus, in practice, one should not cover knives on Shabbat.

paragraph of *Bonei Yerushalayim* and remembered the destruction, his grief led him to take a knife and stab himself. To avoid the repetition of such a scenario, the custom developed to remove knives from the table during *Birkat HaMazon* (this explanation should serve as a reminder to us of the deep anguish that should be felt over the destruction of the Temple).

There are several practical implications that depend on which of the two reasons is adopted:

Shabbat – According to the **Rokeach**, there is no need to cover knives on Shabbat, since building the Temple is prohibited on Shabbat.² According to the **Shibbolei HaLeKet**, however, there ostensibly should be no difference between Shabbat and a weekday. However, many *Acharonim* (**Eliya**

2 This explanation is difficult, as by the same logic one could claim that knives should not be covered at night, since the Temple is not built at night either. **Rabbi Frank** (in his notes on the **Tur**) reasons, based on the **Aruch LaNer** (*Sukka* 41a), that while we do not engage in building the Temple at night, building the altar is permissible at night, and since covering the knife is a reminder of the altar, one should cover the knife even at night. In truth, however, the very suggestion is puzzling. Why does the fact that the Temple is not built at night indicate that the table does not have the status of an altar at night? The reasoning might be that use of metal is forbidden during the stage of *building* the altar; thus, the time during which the Temple was built is the time at which this notion is most pertinent.

COVERING THE KNIFE

It is customary to cover knives on the table during *Birkat HaMazon*. Although observance of this custom is not obligatory nowadays, it remains admirable. It is not customary to cover the knife on Shabbat.

HALACHIC SOURCES

Two bases for this custom were put forth by the *Rishonim*:

- A. The **Rokeach** (332) writes that a table is similar to the altar (as stated in *Chagiga* 27a). The Torah commands, “You shall not put metal upon it” – no metal instruments are used in the construction of the altar because metal, in the form of a sword, shortens the life of man, while the altar lengthens it. We recall this idea by keeping knives off the table during *Birkat HaMazon*.
- B. The **Shibbolei HaLeket** (155), citing Rabbi Simcha, writes that there was once a Jew who was reciting *Birkat HaMazon*, and when he reached the

is an essential ingredient of the dough.

As such, it would seem that according to the **Rema**, the *beracha* on sweet rolls should be *HaMotzi* (since sugar is not an essential ingredient), whereas according to the **Shulchan Aruch**, the *beracha* should be *Mezonot*.

Nevertheless, it appears that all opinions would in fact agree that the *beracha* on sweet rolls is *HaMotzi*, since the basic rule is that the *beracha* for foods that are generally considered a staple at a meal is *HaMotzi*. Since the rolls are clearly presented as a substitute for bread, the *beracha* before eating them is *HaMotzi*.

According to the **Magen Avraham** (168:13), when *Mezonot* foods are eaten with other foods (perhaps in place of bread) and they combine to an amount that constitutes what people generally consider to be a meal, *Birkat HaMazon* must be recited. The **Mishna Berura** (24) and **Rav Moshe Feinstein** (*Iggerot Moshe* O.C. III:32) both rule in accordance with this opinion.

Thus, practically speaking, the *berachot* on sweet rolls that are served as part of a meal are *HaMotzi* and *Birkat HaMazon*. In light of the various circumstances of doubt in this situation, such as the **Magen Avraham's** ruling that *Mezonot* foods that are eaten with other foods may constitute a meal and the fact that the juice is not noticeable in the rolls, it is preferable not to eat "*Mezonot* rolls" as a bread substitute.

to a snack). The **Aruch HaShulchan** (168:23) explains that this is not really a dispute; rather, the various authorities cite different foods as examples of when this rule might apply.

Practically speaking, the **Shulchan Aruch** (168:7) accepts all three definitions, and states that one must recite *Borei Minei Mezonot* before and the *Beracha MeEin Shalosh* after eating any of these foods.¹

What Degree of Sweetness Demands the *Beracha Mezonot*?

The **Shulchan Aruch** writes that the *beracha* on dough that was kneaded with honey is *Mezonot* provided that the taste of honey is detectible in the bread. The **Rema** disagrees, and rules that *Mezonot* is the proper *beracha* only if honey

¹ This ruling is understandable based on the explanation of the **Aruch HaShulchan** that these foods are merely examples. The **Taz** (168:6) writes that the **Shulchan Aruch** ruled as he did out of doubt, since he assumes that *bedieved* (after the fact) one fulfills his obligation by saying *Mezonot* even on bread (as stated by the **Bi'ur Halacha** 167, s.v. *bamakom*). By this logic, we can assume that *bedieved*, one is exempt from *Birkat HaMazon* by saying *Beracha MeEin Shalosh*, since it includes the basic content of *Birkat HaMazon* (as is written explicitly in the **Sha'ar HaTziyun** 71, and stated by the **Mishna Berura** 191:1). These sources and other opinions are quoted in **Responsa Yabia Omer** 2:12. Clearly, *lechatchila* (before the fact), there is an obligation to say *Birkat HaMazon* – see **Sha'ar HaTziyun**, *ibid*. Rabbi Shlomo Levi told me that if the amount eaten constitutes a meal, one would have to recite *Birkat HaMazon* in any case, whereas by eating less one might not reach a state of “*vesavata*” (satiation), the condition that creates a Torah obligation to say *Birkat HaMazon*. When eating less than this amount, recitation of *Birkat HaMazon* is only a rabbinic obligation, and when a doubt arises as to a rabbinic obligation regarding *berachot* the ruling is lenient. This depends on a separate question of whether the amount that constitutes “*vesavata*” is identical to the amount that constitutes a meal.

BERACHA ON SWEET BREAD ROLLS

The *berachot* on sweet bread rolls, which are considered a bread substitute (often served at weddings and Bar-Mitzvas, and often found in airline meals), are *HaMotzi* before eating and *Birkat HaMazon* afterward.

HALACHIC SOURCES

The Gemara in *Berachot* 42a states Rav Yehuda's opinion that the *beracha* on *pat haba'ah bekisnin* (or *pat kisnin*) is *Borei Minei Mezonot*. The Shulchan Aruch (O.C. 168) rules accordingly.

What is *pat kisnin*?

The Rambam (*Hilchot Berachot* 3:9) defines *pat kisnin* as dough that is kneaded with honey or mixed with spices and then baked. Among others, Rabbeinu Channanel (quoted by Rabbeinu Yona on *Berachot* 29a and in the Rif, s.v. *she'ein*), the Aruch (on the verb *כִּסַּן*), the Rashba, and the Tur (O.C. 168) describe a pocket (*kis* in Hebrew) of dough that is filled with honey and nuts (such as cake with fruit filling). Rav Hai Ga'on (cited in the Aruch, *ibid.*) translates *pat kisnin* as dry baked goods (such as crackers or pretzels).

The Beit Yosef maintains that the determining factor is whether eating these foods generally constitutes a meal. Hence, the controversy relates to the degree of *kevi'ut* – meaning what constitutes a meal halachically (as opposed

*(Bereishit 28:12), which enables us to rise above
the basest level to the greatness of the whole.*

Eating is a physical action that could lead one to focus on personal pleasure; reminding ourselves of the people of Beitar and their miracle connects us with the Jewish people as a whole, including all those individuals who gave their lives for the greater good throughout the generations.

national condition is like the dead, when the sword of the enemy is poised against sanctity, we preserve a wondrous power of life that enables us to maintain our true identity, and we gain confidence in the higher calling of the public, which will come in good time. This is an example of the might that protects the dead who will eventually come to life, and a sign that ultimately the greater glory will return to our nation in the world to come.

The people of Beitar were murdered cruelly, but their bodies remained intact and emitted no foul odor. This is symbolic of the fact that even when the nation faces its worst challenges, it possesses a wonderful and pure internal existence that can never be harmed. It is this self-definition that ensured the ultimate redemption.

We recite this blessing, with these messages, at each meal, to remind us of the special quality we possess, and give us hope through difficult times for *Am Yisrael*.

Rav Kook alludes to an additional element emphasized by the fourth *beracha*:

Since eating lowers humanity to its most basic instinct and primary visceral pleasure, we are provided with a ladder “positioned on the ground while its head reaches the heavens”

Jerusalem and spreading the name of God in the world. This sensitizes us to the fact that even our mundane actions are steps in our quest to “Rebuild the holy city of Jerusalem hastily in our time.”

The Fourth *Beracha*: *HaTov veHaMeitiv*

Whereas the first three blessings of *Birkat HaMazon* are Torah-mandated, the fourth blessing was designed by the Rabbis. The blessing was written as a result of the destruction of the large city of Beitar (*Gittin* 57a). After destroying the city, the Romans cruelly decreed that they would not allow respectful burial of its citizens. When the city finally became accessible again, the bodies of the deceased were found to be preserved and intact. The blessing we recite marks the “*tov*” – kindness of God who preserved the bodies – and “*meitiv*” – His compassion in allowing the bodies to be buried (*Berachot* 48b).

The content and circumstance of the blessing are surprising. Why are we required to remember this specific miracle each time we eat, so many generations later?

Rav Avraham Yitzchak Kook (*Ein Ayah, Berachot* 48b, 7:31) offers an interesting explanation:

The form of the murdered was preserved instead of decomposing, and they emitted no foul odor. This is a sign that even when our

man eaten in the desert came down from the heavens, and the water from the rocks of the earth. This is the opposite of how sustenance is provided under natural conditions. In the Land of Israel water comes from the heavens and bread from the earth. Since the link between God and the food we eat is not as obvious under natural conditions, it is crucial to emphasize the link between our eating and the source of our sustenance. The Temple is linked with Torah and prayer, and it is because of these that God supplies food to the world and all living things. Emphasizing this link helps us internalize the fact that it is God who supplies all our needs.

At a deeper level, one can explain that the link to the Temple also elevates our eating spiritually. Drawing on the connection between one's consumption and God and the Temple creates a self-awareness that is reflected in our conduct. This is demonstrated by the Torah's description of *ma'aser sheni*, which must be eaten in Jerusalem before God. The Torah states that the reason for this requirement is to require people to come and eat before God in Jerusalem. Eating *before God* takes a physical action and makes it into a spiritual one. By mentioning Jerusalem each time we eat, we recognize that our physical existence is not the essence, but rather the means by which we can work to better God's world. Each individual who eats focuses on the national goals of

The Third *Beracha*: Jerusalem

Chazal say that this *beracha* was written by King David to ask for God's compassion toward the nation, the city of Jerusalem, and David's monarchy. Later, his son Shlomo built the Temple and added his request for the Temple as well: "and for the great and holy house named for You." What links the rebuilding of Jerusalem with eating bread?

Additionally, an analysis of this *beracha* reveals that it is constructed of two parts. The first is a general request to protect the nation and the city of Jerusalem, whereas the second is a personal request that God supply us with everything we need, so that we do not need to rely on other people. What is the link between these two requests?

The answer can be found based on a term that is found in the book of *Devarim*. In *Devarim* chapter 12 the Torah ascribes significance to eating meat "before God" – not only regarding the meat of sacrifices, but any meat. The Torah describes sustenance as emanating from the Temple, teaching us that whenever we eat we should view our actions as connected with God's home in Jerusalem. Even when we eat outside of Jerusalem, we mention Jerusalem in our blessing.

At the most basic level, this means that we are required to recognize that all of our food comes from God. The

careful! Do not become proud at that time and forget the Lord your God, who rescued you from slavery in the land of Egypt.

God's watchfulness over the Land of Israel is unique: God is only **directly** involved in the occurrences of the land in Israel (**Ramban** on *Vayikra* 18:25). Therefore, the food one receives in Israel is more directly connected to God than the food one receives outside of Israel. This direct connection requires a specific blessing upon the land in the context of consumption, in recognition of the unique connection with God symbolized by the food of the land.

The fact that the food of the land reflects a direct connection to God also implies that receiving this food is dependent upon the fulfillment of the conditions that God sets. Accordingly, the Torah expresses concern that the independence of living on our own land might lead the nation to forget about God, and emphasizes: "But beware that in your plenty you do not forget the Lord your God... For when you have become full and prosperous... Do not become proud at that time and forget the Lord your God." Thus receiving food from God is a gift that comes with responsibility. When God enables us to eat our fill it must strengthen our appreciation of God, and demands that we make sure not to forget Him. We bless God to make sure we appreciate the source of our prosperity.

can be raised in this context: first, why does *Birkat HaMazon* include a blessing on the land, when the focus should be food? Second, why is the biblical source of *Birkat HaMazon* mentioned in the second blessing rather than the first?

Both questions can be answered based on the context in which the Torah commands the *mitzva* of *Birkat HaMazon*, one of praise for the Land of Israel (*Devarim* 8:7-14):

For the Lord your God is bringing you into a good land of flowing streams and pools of water, with fountains and springs that gush out in the valleys and hills. It is a land of wheat and barley; of grapevines, fig trees, and pomegranates; of olive oil and date honey. It is a land where food is plentiful and nothing is lacking. It is a land where iron is as common as stone, and copper is abundant in the hills. When you have eaten your fill, praise the Lord your God for the good land He has given you. But beware that in your plenty you do not forget the Lord your God and disobey His commands, regulations, and decrees that I am giving you today. For when you have become full and prosperous and have built fine homes to live in, and when your flocks and herds have become very large and your silver and gold have multiplied along with everything else, be

ואכלת ושבעת וברכת

BACKGROUND TO *BIRKAT HAMAZON*

Source

Parashat Ekev (*Devarim* 8:10) is the sole biblical source for the *mitzva* to recite *Birkat HaMazon*.

Understanding the *Berachot*

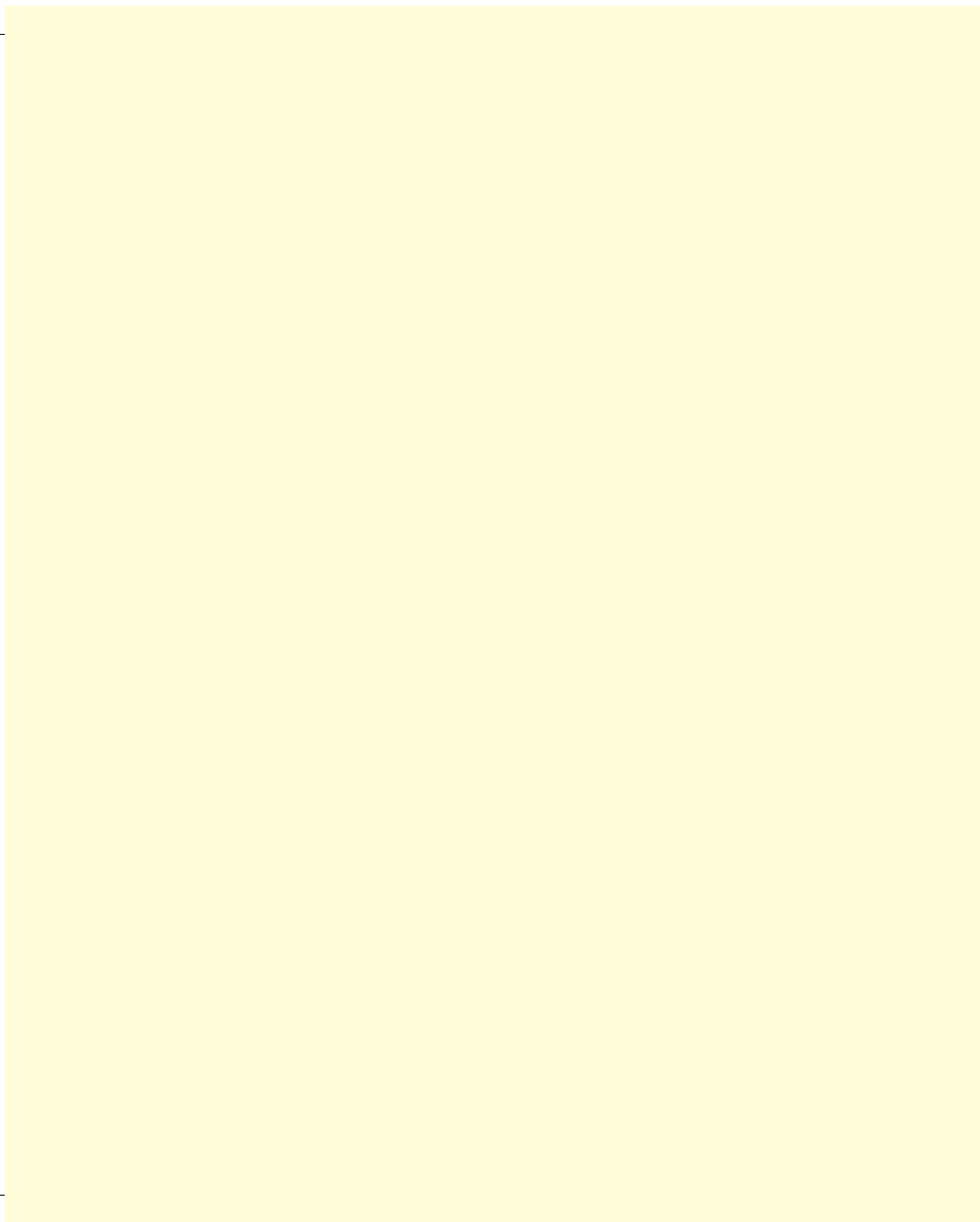
The First *Beracha: HaZan*

We work hard in our fields (or at our computers...) to support ourselves, but it is important to recognize that God is the ultimate source of our sustenance. The first *beracha* focuses on God's care for our needs, and the recognition that despite our hard work we would achieve nothing without God's help.

Hashem does not care only for His children, the Jewish People, but for all His creations – “the whole world” and “all living things,” as indicated by the repetition of the word כל five times in this *beracha*.

The Second *Beracha: HaAretz*

In contrast to the first *beracha*, which refers to God's kindness toward all of His creations – the second *beracha* relates specifically to the Jewish People. Two questions



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