
B'NAI JESHURUN

Supplemental Texts

FOR SHABBAT



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Shabbat Shalom!

Prayer and spiritual practice are at the heart of the Jewish experience. At BJ, we draw deep from the well of Jewish tradition and wide from the global Jewish world to joyfully innovate in our music, liturgy, and ritual. This booklet brings together blessings and piyutim (liturgical poems). These sacred songs, which reflect the cultural and musical diversity of the Jewish community—from Europe, North Africa and the Middle East, offer additional entry points into the power of prayer, and allow us to be enriched by melodies and traditions that are not often encountered in Ashkenazi synagogues. It is our hope that these sacred songs will add meaning to your experience of prayer at BJ.

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by a gift from Elenor Radzivilover
in loving memory of her parents
Hazzan Matus Radzivilover
החזן מתתיהו בן הרב יהודה לב וגולדה
and Chana Radzivilover
חנה בת גדליה וגולדה
and in honor of her sister Gloria Silver
גולדה בת מתתיהו וחנה
The three of them survived the Shoah.

Kol Beru-ei Ma'lah uMatah

Shlomo Ibn Gabirol (Spain, 11th Century)

Kol beru-ei ma'lah umatah

Ye'idun yagidun kulam ke-ehad

Adonai ehad ushemo ehad

כָּל בְּרוּאֵי מַעְלָה וּמַטָּה
יַעֲיִדוּן יִגִּידוּן כָּלֶם בְּאֶחָד
ה' אֶחָד וּשְׁמוֹ אֶחָד

Sheloshim ushtayim netivot shevilakh

Lekhol mevin sodam yesaperu godlakh

Mehem yakirun ki hakol shelakh

Ve-atah ha-El hamelekh hameyuhad

שְׁלוֹשִׁים וּשְׁתַּיִם נְתִיבוֹת שֶׁבִּילָךְ
לְכֹל מֵבִין סוּדָם יִסְפְּרוּ גְדֻלָּךְ
מֵהֶם יִכִּירוּן כִּי הַכֹּל שֶׁלָּךְ
וְאַתָּה הָאֵל הַמֶּלֶךְ הַמְּיֻחָד

Levavot behoshvam olam banui

Yimtze-u khol yesh biltekha shanui

Bemispar bemishkal hakol manui

Kulam nitenu mero'eh ehad

לִבָּבוֹת בְּחֹשֶׁבָם עוֹלָם בְּנוֹי
יִמְצְאוּ כָל יֵשׁ בְּלִתְךָ שָׁנוּי
בְּמִסְפָּר בְּמִשְׁקָל הַכֹּל מְנוּי
כָּלֶם נִתְּנוּ מִרוּעָה אֶחָד

Merosh ve'ad sof yesh lekha siman

Tzafon veyam vekedem veteiman

Shahak vetevel lekha ed ne-eman

Mizeh ehad umizeh ehad

מֵרֹאשׁ וְעַד סוֹף יֵשׁ לָךְ סֵמָן
צָפוֹן וַיָּם וְקֶדֶם וְתֵימָן
שַׁחַק וְתִבֵּל לָךְ עַד נְאֻמָּן
מִזֶּה אֶחָד וּמִזֶּה אֶחָד

Hakol mimekha nizbad zavod

Atah ta'amod vehem yovedu avod

Lakhen kol yetzur lekha yiten kavod

Ki merosh ve'ad sof halo av ehad

הַכֹּל מִמֶּךָ נִזְבַּד זָבוּד
אַתָּה תַעֲמֹד וְהֵם יֵאבְדוּ אַבּוּד
לִכְן כָּל יִצּוֹר לָךְ יִתֵּן כָּבוֹד
כִּי מֵרֹאשׁ וְעַד סוֹף הֲלֹא אַב אֶחָד

Uvetoratekha Adonai Eloheinu katuv lemor

Shema Israel Adonai Eloheinu Adonai Ehad

וּבְתוֹרַתְךָ ה' אֱלֹהֵינוּ כָּתוּב לֵאמֹר
שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

.....

All the creatures of earth and heaven
together as one bear witness in saying:
the Lord is One and One is his name.

Your path has thirty-two courses
and all whom fathom your mystery
see them,
and know in the mystery that all is yours—
that you alone, O Lord, are king.

Hearts find, observing creation,
all-being-but-you knows variation—
in number and weight is all calibration
and all from a single shepherd derive.

From limit to limit your signs exist—
north through south, east into west—
earth and sky for you to bear witness,
each in a way of its own.

All flows from you in extension;
you endure through others' exhaustion;
therefore all being honors your splendor
from beginning to end, there's one father
alone.

—Translation: Peter Cole

Hamalakh Hago-el

Genesis 48:16

.....

Hamalakh hago-el oti mikol ra'
yevarekh et hane'arim
Veyikare bahem shemi
Veshem avotai Avraham veYitzhak
veyidgu larov bekerev ha-arets.

הַמֶּלֶךְ הַגָּאֵל אֹתִי מִכָּל-רָע
יְבָרֵךְ אֶת-הַנְּעָרִים
וַיִּקְרָא בָהֶם שְׁמִי
וְשֵׁם אֲבֹתִי אַבְרָהָם וַיִּצְחָק
וַיִּדְּגוּ לְרֹב בְּקֶרֶב הָאָרֶץ

May the Angel who has redeemed me from all harm, bless these children; and let my
name be named in them, and the name of my fathers Abraham and Isaac; and may
they grow into a multitude on the earth.

Odeh La-El Levav Hoker

Shemayah Kosson (North Africa, 16th Century)

Odeh la-El levav hoker
beron yahad kokhvei boker

אוֹדָה לְאֵל לִבָּב חוֹקֵר
בֶּרֶן-יַחַד בּוֹכְבֵי בֹקֵר

Simu lev al haneshamah
leshem shevo ve-ahlamah
ve-orah ke-or hahamah
shiv'atayim ke-or boker

שִׁימוּ לֵב עַל הַנִּשְׁמָה
לְשֵׁם שְׂבוּ וְאַחֲלָמָה
וְאוֹרָה כְּאוֹר הַחֲמָה
שִׁבְעָתַיִם כְּאוֹר בֹּקֵר

Mikise kavod hutzavah
lagur be-eretz aravah
lehatzilah milehavah
ulha-irah lifnot boker

מִכְסֵּא כְבוֹד חֲצָבָה
לְגוֹר בְּאַרְץ עֲרָבָה
לְהַצִּילָה מִלְּהָבָה
וּלְהַאֲרִיחָה לִפְנוֹת בֹּקֵר

Uru na ki vekhol lailah
nishmatkhem olah lema'alah
latet din veheshbon mif'alalah
leyotzer erev vavoker

עוּרוּ נָא כִּי בְּכָל לַיְלָה
נִשְׁמַתְכֶם עוֹלָה לְמַעַלָּה
לְתֵת דִּין חֶשְׁבוֹן מִפְעֲלָה
לְיוֹצֵר עֶרֶב וּבֹקֵר

Yimtza-uah mehudeshet
bezakhiot uvtosefet
kemo khalah mekushetet
tamid baboker baboker

יִמְצְאוּהָ מִחֻדָּשֶׁת
בְּזָכִיּוֹת וּבְתוֹסֶפֶת
כְּמוֹ כָּלָה מְקֻשָּׁשֶׁת
תָּמִיד בִּבְקֹר בִּבְקֹר

Hane-eman befikdono
yahazirenah lo kirtzono
ish lo gava ba'zavono
vayehi erev vayehi voker

הַנֶּאֱמָן בְּפִקְדוֹנוֹ
יַחְזִירְנָה לוֹ כִּרְצוֹנוֹ
אִישׁ לֹא גָוַע בְּעוֹנוֹ
וַיְהִי עֶרֶב וַיְהִי בֹקֵר

[...]

[...]

Vehahayu ha'aniyah
yehidah tamahunkayah
va-asher nafsho lo hiyah
ekh yizkeh le-or haboker

No'am Adonai lahazot
nizkeh uvashanah hazot
bismahot tahat regazot
boker tishma koli boker

I thank the God who probes all hearts
When stars sing in the morning.

Pay heed, pay heed, to your own soul:
Opal, amethyst, and gold,
As bright as is the sun's warm glow,
Far brighter than the morning!

In this wilderness she roams,
A gemstone hewn from God's throne,
To redeem us from wrath's flame
And light our way before morning.

Awake! Awake! For every night
Your soul ascends to a place on high
And there accounts for her deeds that day
To the Maker of night and of morning.

וְהָחִיו הָעֵינִיָּה
יְחִידָה תָּמָה וְנִקְיָה
וְאֲשֶׁר נַפְשׁוֹ לֹא חַיָּה
אֵיךְ יִזְכֶּה לְאוֹר הַבֹּקֶר

נָעַם ה' לַחַזוֹת
נִזְכָּה וּבִשְׁנָה הַזֹּאת
בְּשִׂמְחוֹת תַּחַת רִגְזוֹת
בִּקְרַת תִּשְׁמַע קוֹלִי בִּקְרַת

If He finds her fair and fetching,
Clothed in prayer and thanksgiving,
Like a bride dressed for her wedding,
It will be in the morning.

Thus restoring her to Him,
You'll be her faithful guardian.
No one need die in his sin,
For after night comes morning.

Don't let her be a homeless waif,
Once so innocent and chaste.
He who cannot keep her safe,
What light will he have in the morning?

May we see this very year God
In His graciousness appear
And say, our griefs replaced by cheer,
"You shall hear My voice in the morning."

— Translation: Hillel Halkin

Agadelkha

Avraham Ibn Ezra (Spain, 12th century)

ואוֹדֶה בָּרַב פָּחַד וְאִימָה	אֲגַדְלָה אֱלֹהֵי כָּל נִשְׁמָה
לָךְ אֶכְרַע וְאֶכְף רֹאשׁ וְקוֹמָה	בְּעֵמְדֵי תוֹף קֶהֱלֶךְ צוּר לְרוּמִים
וְהֶאֱרַץ יִסְדָּה עַל בְּלִימָה	רְקִיעֵי רוֹם הִלָּא נָטָה בְּמִבְטָא
וּמִי הוּא זֶה בְּכָל קִדְמָה וְיִמָּה	הַיּוֹכֵל אִישׁ חֲקוֹר אֶת סוּד יִצְרוֹ
אֲשֶׁר הִפְלִיא וַעֲשָׂה כָּל בְּחֻמָּה	מְרוֹמִים הוּא עָלֵי כָּל פֶּה וְלִשׁוֹן
וַיִּתְקַדֵּשׁ שְׁמִיהּ רַבָּא בְּעֶלְמָא	וַיִּתְגַּדֵּל בְּגוֹי קָדוֹשׁ וְעֶלְיוֹן

Agadelkha Elohei khol neshamah
Be'omdi tokh kehalakh tzur leromem
Reki'ei rom halo natah vemivta
Hayukhal ish hakor et sod yetzaro
Meromam hu alei khol peh velashon
Veyitgadal begoi kadosh ve'elyon

ve-odekha berov pahad ve-eimah
lekha ekhra ve-akhof rosh vekomah
veha-aretz yesadah al belimah
Umi hu zeh bekhof kedmah veyamah
asher hifli ve'asah khol behokhmah
veyitkadash shemeh rabbah be'alma

Ashorer Shirah

R. Refael Barukh Toledano (Morocco-Israel, 1890-1970)

Ashorer shirah likhvod hatorah
Mipaz yekarah zakah u'varah

Ne'eman shemo bahar be'amo
Lih'yot lo lishmo ummah nivharah

Niglah bikhvodo, al sinai hodo
Kara le'avdo, lekabbel torah

Nittenah lanu al yad ro'enu
Mosheh rabbenu behir ha'umma

Rabbah ne'imah torah temimah
Peti mahkimah ayin me'irah

אֲשׁוּרֵר שִׁירָה לְכָבוֹד הַתּוֹרָה
מִפֶּז יִקְרָה זָכָה וּבָרָה

נֶאֱמָן שְׁמוֹ בַּחַר בְּעַמּוֹ
לִהְיוֹת לוֹ לִשְׁמוֹ אֲמָה נִבְחָרָה

נִגְלָה בְּכָבוֹדוֹ, עַל סִינֵי הוֹדוֹ
קָרָא לְעַבְדּוֹ, לְקַבֵּל תּוֹרָה

נִתְּנָה לָנוּ עַל יַד רוֹעֵנוּ
מֹשֶׁה רַבְּנוּ בַּחֲרֵי הָאֲמָה

רַבָּה נְעִימָה תּוֹרָה תְּמִימָה
פֶּתִי מַחְכִּימָה עֵין מְאִירָה

I praise You, God of all souls,
and thank You with profound fear and reverence.

Standing in Your assembly O Rock, to exalt You,
I kneel, bowing my body and head.

Did not God expand the lofty heavens with a word
and establish the Earth from a void?

Can a human being plumb the mystery of the Creator
or fathom the One who is in the furthest East and West?

Superior to the praise of any mouth or tongue
Is the One who performs miraculously, fashioning all things
in wisdom.

May God be glorified by the most holy nation
May God's great name be sanctified across the world.

—*Translation: Michael Freed*

I shall sing a song in honor of Torah,
More treasured than gold, pure and refined.

Eternally steadfast, You chose Your people:
For Your sake, a nation brought close to Your will.

In Your glorious splendor, unveiled at Sinai,
You summoned Your servant to
accept Torah,
Entrusted to us from the hands of our shepherd,
Moses, our teacher, chosen from all people.

Sweetest Torah, upright and whole,
fills the thoughtless with insight and luminous vision.

—*Translation: Jenny Golub*

Yafah veTamah

Shlomo Abitbul (Morocco, 19th-20th Century)

יָפָה וְתָמָה תּוֹרָה תְּמִימָה הַנְּעִימָה
מִי יוּכַל לְהַעֲמִיק בְּסוּדָהּ סוּד אֱלֹהִים חַיִּים

אוֹר זֵיו זָהָרָהּ בּוֹעֵר תּוֹךְ קִרְבִּי
תְּמִיד יִדְרֹשׁוּ אוֹתָהּ רַבִּים חֲקִים וּמִצּוֹת טוֹבִים
אֶת כָּל לְבוֹת מַלְהִיבִים נֶאֱהָבִים וְגַם נִשְׁגָּבִים
וּכְפֹטִישׁ יְפוּצָץ סִלְעִים וְהָרִים
חֵן דִּדְיָהּ יָרוּוּ בְּכָל עֵת תּוֹרַת אָמֶת
מִפִּיָּהּ אָנוּ חַיִּים מִיָּין סוּד אֱלֹהִים חַיִּים

מָה טוֹב דּוֹדִיךְ אַחוּתִי כָלָה
נִפְתַּת צוֹף דְּבֶשׁ שְׂפָתֶיךָ גֵּן נְעוּל דִּלְתֶיךָ
רֵיחַ טוֹב בְּגִדֶיךָ דּוֹדֶיךָ יְפִי עֵינֶיךָ
חֲמָה וּלְבָנָה כָּלֶם עֲמָדוֹ מְאוּרָה
כִּי אֶרֶךְ יָמִים בִּימִינֶךָ עֶשֶׂר בְּשִׁמְאַלְךָ
בְּרוּךְ בּוֹרְאָךְ בִּיפִיָּהּ וְהִדְרָךְ אֵל חֵי הָעוֹלָמִים

Yafah vetamah Torah temimah hane'imah

Mi yukhal lea'amik besodekh sod Elohim hayyim

Or ziv zahorekh bo'er tokh kirbi

Tamid yidreshu otakh rabbim hukim umitzvot tovim

Et kol libbot malhivim ne-ehavim vegam nisgavim

Ukhpatisht yefotzetz sela'im veharim

Hen dadyikh yarvu bekhool 'et Torat emet

Mipikh anu hayyim miyain sod Elohim hayyim.

Ma tov dodayikh ahoti kalah

Nofet tzuf devash sefatayikh gan na'ul delatayikh

Re-ah tov begadayikh dodayikh yefi 'einayikh

Hamah ulvanah kulam 'amdu me-orekh

Ki orekh yamim biminekh 'osher bismolekh

Barukh bor-ekh beyofyekh vahadarekh El hai ha'olamim

Lovely and whole is Torah.
You are upright, our delight.
Who can fathom your secrets, the secrets of the God of life?

Your luminous light is aflame within me.
Many seek you. Your decrees, with goodness
to wake all hearts, are loved, set above us,
hammers to break stones and mountains.
Torah of truth, we drink deep of your milk.
Your voice, like sweet wine, gives life: secrets of the God of life.

How good is your love, my sister, my bride.
Your lips are sweet honey; your locked doors enclose gardens.
Your raiment is fragrant; your love brings delight. How splendid your eyes!
Your light shines, surpassing the sun and the moon.
Your right hand holds full life; your left hand, abundance.
Blessed is the Maker of your beauty and glory: the living God of all worlds.

—*Translation: Jenny Golub*

Refa Tziri

Rephael Antebi Tabbush (Aleppo, 1830-1918)

רָפָא צִירִי אֶל נְאֻמָּן
אֶת רֹאשִׁי שׁוּר חֲלָשִׁי
כִּי אַתָּה רוּפָא אָמֵן
וְתֵן בַּח לְנַפְשִׁי

פֶּתַח שַׁעַר הַרְחָמִים
עַל עַבְדְּךָ שִׁים חֶסֶדְךָ
רַם שׁוֹכֵן בְּמְרוֹמִים
אֵין מְרַחֵם בְּלִעְדְּךָ

אֶל חֵי רְצָה תַּפְלִתִּי
בְּמַהֲרָה דְּרוּר קְרָא
וְחוּשָׁה לְעִזְרָתִי
לְעַם בֶּן הַגְּבִירָה

Refa tziri El ne-eman
At roshi shur halshi
ki atah rofe uman
veten koah h lenafshi

Petah sha'ar harahamim
'Al avdakh sim hasdakh
ram shokhen bameromim
ein merahem bil'adakh

El hai retzeh tefilati
Bimherah deror kera
vehushah le'ezrati
le'am ben hagevirah

Ve'asu li Mikdash

Exodus 25:8, Psalms 115:18

(Adapted from *Sanctuary*, by Randall Scruggs and John Thompson)

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכַּנְתִּי בְּתוֹכָם
וְאֶנְחֵנוּ נִבְרָךְ יְיָ מִעַתָּה וְעַד-עוֹלָם הַלְלוּ-יָיָהּ

Ve'asu li mikdash veshakhanti betokham
(And let them make Me a sanctuary that I may dwell among them)

O Lord prepare me to be a sanctuary
Pure and holy, tried and true
And in thanksgiving, I'll be a living sanctuary for You

Va-anahhnu nevarekh Yah me'atah ve'ad olam. Halelluyah!
(And we will bless Adonai now and forever. Hallelujah!)

Mend my pain, unfaltering
Ahead, lift up my frailty

Virtuoso healer
Lend me Your majesty

Release the gate of tenderness
Protect me with Your love, Your grace

Celestial dwelling place
My only sustenance

Awaken to my outpouring
Speed suffering into liberty

Quickening deliverance
Heirs to Sarah's sovereignty

—Translation: Nessa Rapoport

Yevarekhekha

The Priestly Blessing, Numbers 6:24-26

Yevarekhekha Adonai veyishmerekha
Ya-er Adonai panav elekha vihuneke
Yisa Adonai panav elekha veyasem
lekha shalom

יְבָרֶכֶךָ ה' וְיִשְׁמְרֶךָ
יָאֵר ה' פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ
יֵשֶׁא ה' פָּנָיו אֵלֶיךָ וַיַּשֶּׁם
לְךָ שָׁלוֹם

May God bless you and protect you
May God's face shine on you and be gracious to you
May God turn God's face toward you and grant you peace

Cuando el rey Nimrod

Sephardic—Eastern Mediterranean

Cuando el rey Nimrod al campo salía
Mirava en el cielo y en la estrejería
Vido una luz santa en la judería
Que había de nacer Avraham avinu

Avraham avinu padre querido
Padre bendicho luz de Israel

La mujer de Terah quedó prenyada
De día en día el le preguntaba:
De que tenes la cara demudada?
Ella ya sabía el bien que tenía.

When King Nimrod went out into the fields
He looked up to the sky and amongst the stars
He saw a holy light over the Jewish Quarter,
He knew that Abraham, our father, was about to be born.

Abraham our father, dear father,
Blessed father, light of Israel.

Terach's wife was pregnant
And every day he asked her,
"Why do you look so different?"
She already knew the gift that she was carrying.

After nine months she needed to give birth,
She walked through the fields and vineyards,
Where even her husband wouldn't find her,
She found a cave and there she would give birth.

Avraham avinu padre querido
Padre bendicho luz de Israel.

En fin de nueve meses parir quería:
Iba caminando por campos y vinyas,
A su marido tal no le descubría
Topó una me'ara, allí lo pariría.

Avraham avinu padre querido
Padre bendicho luz de Israel.

Mosé salió de Misrayim

Northern Morocco

Mosé salió de Misrayim, huyendo del rey Paró
fuese derecho a Midian, encontróse con Yitro.

Le dió Sipora su hija, por la que era temiente de Dio

Mosé pasaba el ganado, que su suegro le entregó.

Y al pasando su ganado, al monte de Horeb llegó
asentose en una piedra, esperando ver a Dio.

Hodu l'Adonai ki tov, ki le'olam hasdo

Viera ardir una zarza, y el zarzal no se quemó.

Oyó una voz que decía, Mosé, Mosé, mi siervo
descalza tus zapatos, que en lugar santo estás tú.

Vete derecho a Misrayim, y dile al rey Paró
que te entregue a mi pueblo, a mi pueblo hebreo.

Y si no te entregara, castigarle quiero yo
con diez plagas que le mande, pa'que sepa quien soy yo.

Hodu l'Adonai ki tov, ki le'olam hasdo

Alabado sea su nombre, por que siempre bien nos dió.

Hodu l'Adonai ki tov, ki le'olam hasdo

Y en los cielos y en la tierra, su merced nunca faltó.

Moses went out of Egypt, fleeing from King Pharaoh
He went directly to the land of Midian and met Jethro
He was given his (Jethro's) daughter—Tziporah because he was God-fearing,
Moses tended to his flock which his father-in-law assigned to him.
While working he came to the mountain of Horeb
He seated himself on a rock waiting to see God.

Praised be God's name because of God's continuing goodness
He saw a burning bush, but the bush was not being consumed.

He heard a voice which said "Moses, Moses, my servant"
Take off your shoes, you are in a Holy place.

Go straight to Egypt and tell King Pharaoh
to give you my people, the Hebrew people.
If he were not to give to you, I would like to punish him
with ten plagues that I will send to him, for him to learn who I am.

Praised be God's name because of God's continuing goodness in the skies and on earth,
God's mercy never wavers.



Community House
270 West 89th Street
New York, NY
10024-1705

Sanctuary
257 West 88th Street
New York, NY
10024-1705

Tel: (212) 787-7600
Fax: (212) 496-7600
Online: www.bj.org

B'NAI
JESHURUN