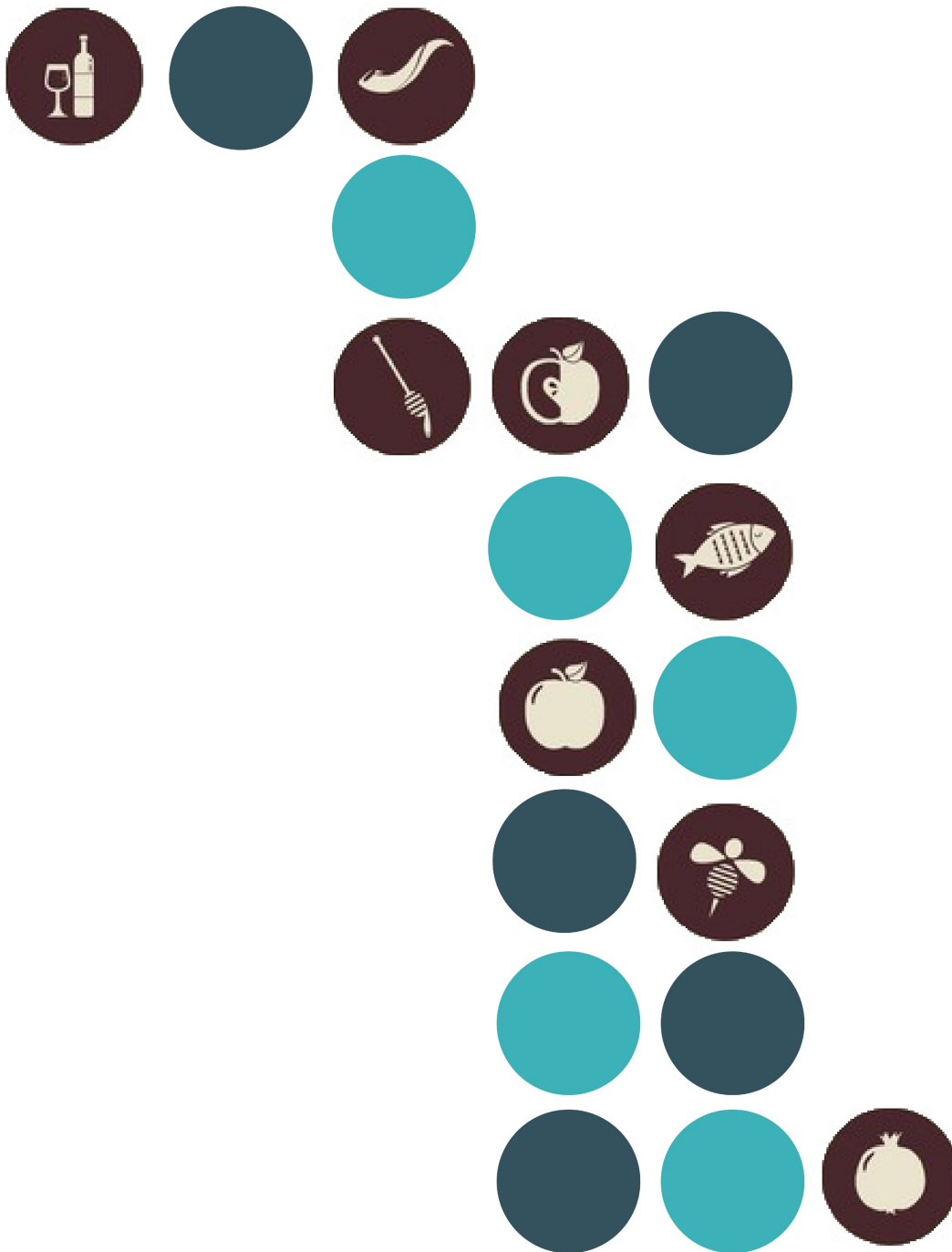


HOLIDAY GUIDE

18 Piyutim for the Jewish Yearly Cycle



Piyut
NORTH AMERICA

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Rosh Hashanah & Yom Kippur



בן אדם מה לך נרדם - *Ben Adam Ma Lecha Nirdam*

Anonymous

About the Piyut

Ben Adam opens the collection of *Selichot* poems in the Sephardic nusach, which are recited early in the morning during the month of Elul. The words of *Ben Adam* are the first to be recited during the period of *Selichot*—calling us to wake up, both physically and spiritually. The poem begins with a call to human worshipers (*ben adam*), and concludes with a call to God (*Adonai*), demonstrating the distance that exists between our earthly world and the divine presence. The poet urges us to repent, reflect and plea—actions that will bring us closer to God. The poet also portrays a compassionate, forgiving God, who comes closer to us as we pray and awaken spiritually.

Hebrew Text

| | | |
|---|------------------|---------------------|
| <i>Ben adam, ma lecha nirdam / kum kra be'tachanunim</i> | קום קרא בתחנונים | בן אדם מה לך נרדם |
| <i>shfoch sicha drosh slichah / me'Adon ha'Adonim</i> | מאדון האדונים | שפך שיכה דרש סליחה |
| <i>Rechatz u'tehar ve'al teachar / be'terem yamim ponim</i> | בטרח ימים פונים | רחץ וטהר ואל תאחר |
| <i>U'mehera rutz le'ezra / lifnei shochen me'onim</i> | לפני שוכן מעונים | ומהרה רוצ לעזרה |
| <i>U'mipesha ve'gam resha / be'rach u'pachad me'asonim</i> | ברח ופחד מאסונים | ומפשע וגם רשע |
| <i>Ana sh'eh shimcha yodei / Yisrael ne'emanim</i> | ישראל נאמנים | אנא שעה שמך ידעי |
| <i>Lecha Adonai hatzdakah / ve'lanu boshet hapanim</i> | ולנו בשת הפנים | לך אדני הצדקה |
| <i>Amod ke'gever ve'hitgaber / le'hitvadot al chataim</i> | להתודות על חטאים | עמד כגבר והתגבר |
| <i>Ya El drosh be'choved rosh / lechaper al peshaim</i> | לכפר על פשעים | יה אל דרש בכבוד ראש |
| <i>Ki le'olam lo ne'elam / mimenu nifla'im</i> | ממנו נפלאים | כי לעולם לא נעלם |

*Ve'chol ma'amar asher yeamar /
lefanav hem nikraim*

לפניו הם נקראים

וכל מאמר אשר יאמר

*Ha'merachem hu yerachem aleinu /
ke'rachem av al banim*

כרחם אב על בנים

המרחם הוא ירחם עלינו

*Lecha Adonai hatzdakah /
ve'lanu boshet hapanim*

ולנו בִּשְׁתֵּת הַפָּנִים

לך אֲדֹנֵי הַצְדָּקָה

English Translation

Man, Woman! Why do you sleep?
Rise up and voice your pleas!
Pour out your words, seek forgiveness
from the Master of All.
Wash yourself clean, do not wait
For many days to go by.
Quickly, seek help
From the One who dwells beyond, within.
Flee from all wrongdoings
And fear their unintended consequences.
God, please hear the prayers of Israel
Who faithfully call on Your Name.
You are the Source of all that is right;
And we are truly humbled.
Rise up, be strong and take courage
So you may confess your failings!
Seek God with reverence
and find atonement.
In this realm of the spirit
Wonders never cease.
Every word that is said
Will be received.
The Compassionate One will have compassion on us
As parents do toward their children.
You are the Source of all that is right;
And we are truly humbled.

Interpreted and translated by Rabbi Nancy Flam



Recording: Jerusalem Sephardic Tradition, [recording by Project Diwan HaLev](#)

אחות קטנה - Achot Ketana

R. Abraham Hazan Girundi

About the Piyut

Achot Ketana opens the Rosh Hashanah prayers and thus the New Year in the Sephardic tradition. It is a love poem of the little sister – Knesset Yisrael, sung to her beloved. The poem conveys her troubles and suffering in the darkness of exile. The poem also holds hope for a good year and a plea for deliverance from exile, all the while emphasizing that the tie not be severed between Knesset Yisrael and her beloved savior. The poem concludes with the words “May the year and its blessings begin”.

Hebrew Text

| | | |
|--|-------------|--------------------------|
| <i>Achot ketana, tefiloteha</i> | תפלותיה | אחות קטנה |
| <i>Orcha ve'onah, tehiloteha</i> | תהלותיה | עורכה ועונה |
| <i>El na refa na, le'machaloteha</i> | למחלותיה | אל נא רפא נא |
| <i>Tichleh shanah ve'kiloteha</i> | | תכלה שנה וקללותיה |
| <i>Be'noam milim, lecha tikraena</i> | לך תקראה | בנעם מלים |
| <i>Ve'shir ve'hilulim, ki lecha naeh</i> | כי לך נאה | ושיר והלולים |
| <i>Ad ma ta'lim, enecha ve'tireh</i> | עינך ותראה | עד מה תעלים |
| <i>Zarim ochlom, nachaloteha</i> | נחלותיה | זרים אוכלים |
| <i>Tichleh shanah ve'kiloteha</i> | | תכלה שנה וקללותיה |
| <i>Re'eh et tzonecha, arayot zaru</i> | אריות זרו | רעה את צאנך |
| <i>U'shfoch charonecha, be'omrim aru</i> | באומרים ערו | ושפך חרונך |
| <i>Ve'chanat yemincha, partzu ve'aru</i> | פרצו וארו | וכנת ימינך |
| <i>Lo hishiru, oloteha</i> | עוללותיה | לא השאירו |
| <i>Tichleh shanah ve'kiloteha</i> | | תכלה שנה וקללותיה |
| <i>Hakem mi'shiflut, le'rosh mamlechet</i> | לראש ממלכת | הקם משפלות |
| <i>Ki bevor galut, nafsha nitechet</i> | נפשה נתכת | כי בבור גלות |
| <i>U'chrum zulut, liba shofechet</i> | לבה שופכת | וכרם זלות |
| <i>Be'dalei dalut mishkenoteha</i> | משכנותיה | בדלי דלות |

Tichleh shanah ve'kiloteha

תִּכְלֶה שָׁנָה וְקִלּוֹתֶיהָ

Matai ta'aleh, bitcha mibor

בְּתֶךָ מִבּוֹר

מִתִּי תֵעָלֶה

U'mibet keleh ulah tishbor

עָלֶה תִשְׁבֹּר

וּמִבֵּית כֶּלֶא

Ve'tafli fele, be'tzetcha ke'gibor

בְּצִאתְךָ כְּגִבּוֹר

וְתִפְלִיא פֶלֶא

Le'hatem ve'chaleh, mechaloteha

מְכַלּוֹתֶיהָ

לְהָתֵם וְכָלֶה

Tichleh shanah ve'kiloteha

תִּכְלֶה שָׁנָה וְקִלּוֹתֶיהָ

Chizku ve'gilu, ki shod gamar

כִּי שָׂדָה גָּמַר

חֲזִקוּ וְגִילוּ

Le'tzur hochilu brito shamar

בְּרִיתוֹ שָׁמַר

לְצוֹר הוֹחִילוּ

Lachem ve'taalu, le'tzion ve'amar

לְצִיּוֹן וְאָמַר

לָכֶם וְתַעֲלוּ

Solu, solu, me'siloteha

מְסִלּוֹתֶיהָ

סִלּוּ סִלּוּ

Tachel shanah u'virchoteha

תַּחַל שָׁנָה וּבִרְכוֹתֶיהָ

English Translation

The little sister - her prayers she prepares and proclaims her praises. O God, please, heal now her ailments. *Let the year and its curses conclude!*

With pleasant words she calls upon You, and with song and raises, for such befits You.
Why do you avert Your eyes? Look! Enemies devour her heritage! *Let the year and its curses conclude!*

Tend Your sheep that the lions dispersed, and pour Your wrath upon those who say 'Destroy';
Your right hand's foundation-vine they have breached; and plucked [its fruit] not even leaving her
tiny grapes. *Let the year and its curses conclude!*

Stand her up from degradation to lofty majesty, for in the pit of exile her soul had been melted.
When the basest are elevated her heart is outpoured; among the poorest of the poor are her dwellings.
Let the year and its curses conclude!

When will You raise up Your daughter from the pit; and from the dungeon, [will You] break her
yoke? May You act wondrously when You go forth like a hero, to bring an end and conclusion to her
ailments. *Let the year and its curses conclude!*

Be strong and rejoice for the plunder is ended; place hope in the Rock and keep His covenant.
You will ascend to Zion and He will say: Pave! Pave her paths. *Let the year and its blessings begin!*



Recording: Syrian tradition, [recording by the Shacharit Ensemble](#)

אל נורא עלילה - El Nora Alila

R. Moshe Ibn Ezra

About the Piyut

This Piyut begins the Ne'ilah service at the conclusion of Yom Kippur. It was originally recited as part of the Sephardi and Mizrahi liturgy, and has more recently been adopted into Ashkenazi Yom Kippur services as well. Each line (in Hebrew) has three words and the fourth line is always two words, "as your gates are closed this night" – the gates being shut are presumably those of Heaven's gates for prayers of repentance, and the poem is one last impassioned plea for Divine pardon in the very last minutes of the Day of Atonement. The initial letters of the first six stanzas of the Piyut spell out משה רחוק, "Moses, may he be strong", in reference to the author Moshe Ibn Ezra (12th century Spain).

Hebrew Text

| | | |
|---|----------------|-------------------|
| <i>El nora alila, el nora alila</i> | אל נורא עלילה | אל נורא עלילה |
| <i>Ham'tzi lanu m'chilah, bish'at ha-ne'ilah</i> | בשעת הנעילה | המציא לנו מחילה |
| <i>M'tei mis'par keru'im, l'cha ayin nos'im</i> | לך עין נושאים | מתי מספר קרואים |
| <i>U'mesaldim b'chila bish'at ha-ne'ilah</i> | בשעת הנעילה | ומסלדים בחילה |
| <i>Shofchim l'cha naf'sham, m'chesh pish'am ve-chach'sham</i> | מחה פשעם וכחשם | שופכים לך נפשם |
| <i>ve-ham'tzi'em m'chilah, bi-sh'at ha-ne'ilah</i> | בשעת הנעילה | והמציאם מחילה |
| <i>Heyeh lahem l'sit'ra, ve-hatzilem mi-m'era</i> | והצילם ממארה | יהיה להם לסתרה |
| <i>ve-chot'mem l'hod ul'gila, bi-sh'at ha-ne'ilah</i> | בשעת הנעילה | והתמם להוד ולגילה |
| <i>Chon otam ve-rachem, ve-chol lochetz ve- lochem</i> | וכל לוחץ ולוחם | חון אותם ורחם |
| <i>Aseh bahem p'lila, bi-sh'at ha-ne'ilah</i> | בשעת הנעילה | עשה בהם פליה |
| <i>Z'chor tzid'kat avihem, vechadesh et y'meihem</i> | וחדש את ימיהם | זכר צדקת אביהם |
| <i>K'kedem u-t'chila, bi-sh'at ha-ne'ilah</i> | בשעת הנעילה | בקדם ותחלה |
| <i>K'ra na sh'nat ratzon, ve-hashev sh'ar ha- tzon</i> | והשב שאר הצאן | קרא נא שנת רצון |
| <i>L'oholiva v'ohola, bi-sh'at ha-ne'ilah</i> | בשעת הנעילה | לאהליבה ואהלה |

Tiz'ku l'shanim rabot, ha-banim ve-ha-avot

הַבָּנִים וְהָאָבוֹת

תִּזְכּוּ לְשָׁנִים רַבּוֹת

b'ditza u-v'tzahala, bi-sh'at ha-ne'ilah

בְּשַׁעַת הַנֶּעִילָה

בְּדִיצָה וּבְצָהֳלָה

Micha'el sar yis'rael, eliyahu ve-gav'ri'el

אֱלִיהוּ וְגַבְרִיאֵל

מִיכָאֵל שֶׁר יִשְׂרָאֵל

Bas'ru na ha-g'ulah, bi-sh'at ha-ne'ilah

בְּשַׁעַת הַנֶּעִילָה

בְּשָׂרוּ נָא הַגָּאֻלָּה

English Translation

God of awe, God of might,

Grant us pardon in this hour, as Your gates are closed this night.

We, who are few, raise our eyes to heaven's height,

Trembling, fearful in our prayer, as Your gates are closed this night.

Pouring out our soul we pray that the sentence you will write,

Shall be one of pardoned sin, as Your gates are closed this night..

Our refuge strong and sure rescue us from this dreadful plight,

Seal our destiny for joy, as Your gates are closed this night.

Grant us favor, show us grace; but those who deny our right and oppress,

be You the judge, as Your gates are closed this night.

Generations of our sires strong in faith walked in Your light,

As of old, renew our days, as Your gates are closed this night.

Gather Judah's scattered flock unto Zion's rebuilt site,

Bless this year with grace divine, as Your gates are closed this night.

May we all, both old and young, look for gladness and delights,

In the many years to come, as Your gates are closed this night.

Michael, prince of Israel, Gabriel, Your angels bright with Elijah,

Come, redeem, as Your gates are closed this night.



Recording: Moroccan tradition, [recording by Sami Elmaghribi](#)

Succot



יה אלי וגואלי - *Yah Eli Ve-Go'ali*

Unknown

About the Piyut

Ya Eli V'Goali is a Piyut of divine praise, recited before the *Ashrei* prayer in the *Musaf* service during the three pilgrimage festivals (Succot, Pesach, Shavuot) in some Eastern European Jewish communities. The content of the Piyut is Kabalistic in nature and although the language is ambiguous, its link to the *Ashrei* prayer is pronounced—the refrain of the Piyut includes the opening words of *Ashrei*. In addition, the list of sacrifices that open the refrain could be seen as another reason for the Piyut's placement before the *Musaf* service, the service that now replaces the *korban musaf* that was offered on Shabbat and holidays during the First and Second Temple periods. According to D. Goldschmidt's research, this Piyut was composed in the 17th century and was first printed at that time in the siddur *Sha'ar Hashomayim* with the *Shla"h* commentary.

Hebrew Text

| | |
|--|---|
| <i>Yah eli ve-go'ali</i> | יה אלי וגואלי |
| <i>Et'ya'tzvah li'k'ratchah</i> | אֶתִּיצְבָּה לְקִרְאַתְךָ |
| <i>Haya ve-yi'hiyeh</i> | הָיָה וְיִהְיֶה |
| <i>Haya ve-ho'veh</i> | הָיָה וְהוּהָ |
| <i>Kol goy ad'matechah</i> | כָּל גּוֹי אֲדָמְתְּךָ |
| <i>Ve-todah, ve-la-olah, ve-la-minchah, ve-la-chatat, ve-la-asham, ve-la-shlamim</i> | וְתוֹדָה וְלַעֲוֹלָה וְלַמִּנְחָה וְלַחֲטָאת וְלֶאֱשָׁם וְלִשְׁלָמִים |
| <i>Ve-la-milu'im kol korbanechah</i> | וְלַמְלוּאִים כָּל קֹרְבָנֶיךָ |
| <i>Z'chor ni'lah</i> | זְכוֹר נִלְאָה |
| <i>Asher nas'ah</i> | אֲשֶׁר נָשְׂאָה |
| <i>Ve-hashiva le'admatachah</i> | וְהָשִׁיבָה לְאֲדָמְתְּךָ |
| <i>Selah ahal'lechah</i> | סֵלָה אֶהְלֶכְךָ |
| <i>B'ashrei yoshvei veitechah</i> | בְּאַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ |
| <i>Dak al dak</i> | דָּק עַל דָּק |
| <i>Ad ein nivdak</i> | עַד אֵין נִבְדָּק |
| <i>Ve-li-tvunato ein cheker</i> | וְלִתְבוּנָתוֹ אֵין חֶקֶר |
| <i>Ha-el ha-norah</i> | הָאֵל הַנּוֹרָא |
| <i>B'achat s'kirah</i> | בְּאַחַת סְקִירָה |

Bein tov la-rah y'vaker

Adon tz'va'ot

B'rov p'la'ot

Chiber kol o'ha'lo

Bi'n'tivot lev livlev

Ha-tzur tamim po'alo

בין טוב לרע יבקר

אדון צבאות

ברוב פלאות

חבר כל אהלו

בנתיבות לב לבלב

הצור תמים פעלו

English Translation

My Lord and Redeemer,
I stand before You
Who were and will be,
Who were and always is,
for every nation on earth.

For all the offerings ever given,
and for those who brought them—
remember your weary one,
who carries the burden,
and bring her back to your land.
Then I will praise:
Glad are those who dwell in Your house.

He is elusive,
inscrutable,
His wisdom baffles—
God of marvels
in whose gaze
good and evil are appraised.

The Lord of hosts,
with myriad wonders
fashioned His abode
through paths
in the heart by which
His wisdom flows—
His works are whole.



Recording: Eastern Europe, [recording by Nitzan Chen Razel](#)

Simchat Torah & Shmini Atzeret



מן המצר - Min Ha-Meitzar

Psalm 118; verses 5-19

About the Piyut

These verses are sung in the Hallel, a prayer of praise and thanksgiving recited on holidays and on the first day of the month (Rosh Chodesh). Hallel is also referred to as The Egyptian Hallel because its opening verses relate the story of the Exodus. The structure of these verses parallels their reading in psalmody since each one of them oscillates between the negative and the positive, darkness and light, distress and relief. The poet describes his difficult moments but stresses that in the face of danger, despair and betrayal, he always had one solid factor – his faith.

Hebrew Text

Min ha-meitzar karati yah anani ba-mer'chav yah

Adonai li lo i'rah ma ya'a'seh li adam

Adonai li b'-ozri va-ani er'eh v'-son'ai

Tov lachasot be-adonai mi-b'to'ach ba-adam

Tov lachasot be-adonai mi-b'to'ach bi-n'divim

Kol goyim s'avuni b'-shem adonai ki amilam

Sabuni gam s'avuni b'-shem adonai ki amilam

Sabuni chi-d'vorim do'a'chu k'-esh kotzim b'-shem adonai ki amilam

Dachoh d'chitani lin'pol va-adonai azarani

Ozi v'-zimrat yah va-yehi li lishu'a

Kol rina vi'-shua b'-ohalei tzadikim y'min adonai o'sah chayil

Y'min adonai romema y'min adonai o'sah chayil

Lo amut ki ech'yeh va-asaper ma'asei yah

Yasor yis'rani yah v'-lamavet lo n'tanani

Pitchu li sha'arei tzedek avoh vam odeh yah

Ze ha-sha'ar la-adonai tzadikim yavo'u vohs

מן המצר קראתי יה ענני במרחב יה

ה' לי לא אירא מה יעשה לי אדם

ה' לי בעזרי ואני אראה בשנאי

טוב לחסות בה' מבטח באדם

טוב לחסות בה' מבטח בנדיבים

כל גוים סבבוני בשם ה' כי אמילם

סבוני גם סבבוני בשם ה' כי אמילם

סבוני כדברים דעכו כאש קוצים בשם ה' כי אמילם

דחה דחיתני לנפל וה' עזרני

עזי וזמרת יה ויהי לי לישועה

קול רנה וישועה באהלי צדיקים ימין ה' עשה חיל

ימין ה' רוממה ימין ה' עשה חיל

לא אמות כי אחיה ואספר מעשי יה

יסר יסרני יה ולמות לא נתנני

פתחו לי שערי צדק אבא בם אודה יה

זה השער לה' צדיקים יבאו בו

English Translation

In distress I called on the Lord; the Lord answered me and brought me relief
The Lord is on my side I have no fear; what can man do to me?
With the Lord on my side as my helper, I will see the downfall of my foes
It is better to take refuge in the Lord, than to trust in mortals
It is better to take refuge in the Lord than to trust in the great [human benefactors]
All nations have beset me; by the name of the Lord I will surely cut them down
They beset me, the surround me; by the name of the Lord I will surely cut them down
They have beset me like bees; they shall be extinguished like burning thorns; by the name of the Lord
I will surely cut them down
You pressed me hard, I nearly fell; but the Lord helped me
The Lord is my strength and might; He has become my deliverance
The tents of the righteous resound with joyous shouts of deliverance, the right hand of the Lord is
triumphant!
The right hand of the Lord is exalted! the right hand of the Lord is triumphant!"
I shall not die but live and proclaim the works of the Lord
The lord has punished me severely, but did not hand me over to death
Open the gates of victory for me that I may enter then and praise the Lord
This is the gateway to the Lord, the righteous shall enter through it

Translation from the JPS Tanakh



Recording: Jerusalem Sephardic Tradition, [recording by the Piyut North America Ensemble](#)

לשוני כוננת - Leshoni Konanta

R. Shlomo Ibn Gabirol

About the Piyut

This Piyut is attributed to R. Shlomo Ibn Gabirol and is sung in Sephardic communities as part of the Request for Dew and the Request for Rain, which are recited respectively on Passover and Shemini Atzeret. Although it has become part of these two prayers that praise God for maintaining the natural order and plead with Him to bring forth the blessing of rain and dew, the Piyut itself contains no reference to these themes. It was probably written as a Reshut (permission), a genre of poems in which the poet or the cantor asks for permission to pray or introduces ornamentally a work of established liturgy such as the Keddushah or Nishmat Kol Hay. In this poem the author recognizes the great talent he has, but at the same time acknowledges God as the one who granted him that talent, and commits himself to use it to praise God. The poem describes a very personal and intimate relationship between the poet and God and illuminates the importance of poetry in particular and aesthetics in general as part of the religious experience.

Hebrew Text

| | | |
|---|------------------------|--------------------------|
| <i>Leshoni konantah, elohay va-tiv'char</i> | אֱלֹהֵי וַתִּבְחַר | לְשׁוֹנִי כוֹנֵנֶתָ |
| <i>B'shirim she-sam'ta, be-fi tov mi-mis'char</i> | בְּפִי טוֹב מִמִּסְחָר | בְּשִׁירִים שֶׁשָּׁמַתָּ |
| <i>V'neg'dach konantah, tz'a'dai mi-mish'char</i> | צַעְדִּי מִמִּשְׁחָר | וְנִגְדָךְ כוֹנֵנֶתָ |
| <i>V'-li garon ta'tah, b'-kor'i lo nichar</i> | בְּקֶרְאִי לֹא נִחַר | וְלִי גָרוֹן תַּתָּה |
| <i>V'-yitzri hiltantah, kmo tzemach tzachar</i> | כְּמוֹ צֶמַח צָחָר | וְיִצְרִי הִלְבַּנְתָּ |
| <i>V'-lachen lo shatah, l'vavi bi s'char'char</i> | לִבִּי בִּי סָחָרָח | וְלֹכֵן לֹא שָׁתָה |
| <i>Heh'yeh sitri atah, k'etmol u-ch'-machar</i> | כְּאֶתְמוֹל וְכִמְחָר | הֲיֵה סִתְרִי עַתָּה |
| <i>U'-magini atah, elohai al t'-achar</i> | אֱלֹהֵי אֵל תֵּאָחַר | וּמַגְנִי אַתָּה |

English Translation

My tongue You have fashioned / My Lord, and have chosen
Songs that you have placed in my mouth, / they are better than any other discourse
And my footsteps you have directed / towards you from the first
And you have given me a throat / that has not gone dry from calling out to you
And you have purified my Yetzer / to be as white as wool
Therefore my heart did not stray / nor grow dizzy within me
Be now my protector / as yesterday and tomorrow
You are my shield / My Lord, do not delay



Recording: Turkish tradition, [recording by the Piyut North America Ensemble](#)

Chanukah



מזמור שיר חנוכת הבית לדוד

Mizmor Shir Chanukat HaBayit LeDavid

Psalm 30

About the Piyut

This Piyut is sung in many communities as part of the Chanukah candle lighting ceremony. It is also recited as a 'daily Psalm' during the week of Chanukah during the morning *Shacharit* prayers. It would seem that the associative connection between the opening line '*Mizmor shir chanukat ha-bayit le-David*' (a song of the dedication of the house, attributed to David) and the dedication of the Temple during the Hasmonean era serves as a basis for this custom. The Piyut is the prayer of a person who was in grave danger but was saved and expresses deep gratitude. As many other Psalms, this, too, can be read both as a communal or as a personal prayer.

Hebrew Text

| | |
|--|---|
| <i>Mizmor shir chanukat ha-bayit le-David</i> | מִזְמוֹר שִׁיר חֲנוּכַּת הַבַּיִת לְדָוִד |
| <i>Aromim'chah ki dilitani v'-lo simachtah oyvai li</i> | אֲרוּמְמָךְ ה' כִּי דָלִיתָנִי וְלֹא שִׁמַּחְתָּ אֹיְבֵי לִי |
| <i>Adonai elohai shiv'ati elei'chah va-terap'eini</i> | ה' אֱלֹהֵי שׁוּעָתִי אֵלֶיךָ וּתְרַפְּאֵנִי |
| <i>Adonai he'eletah min sh'ol nafshi chi'itani mi-yordei bor</i> | ה' הֶעֱלִיתָ מִן שְׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיַּרְדֵּי בּוֹר |
| <i>Zamru la-adonai chasidav v'-hodu l'-zecher kod'sho</i> | זַמְרוּ לַה' חֲסִידָיו וְהוֹדוּ לְזֵכֶר קִדְשׁוֹ |
| <i>Ki rega b'-apo chayim bi-r'tzono ba-erev yalin bechi v'-la-voker rina</i> | כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרָצוֹנוֹ בְּעֶרֶב יִלִּין בְּכִי וּלְבָקֶר רִנָּה |
| <i>va-ani amarti v'-shalvi bal emot l'-olam</i> | וְאֲנִי אֶמְרָתִי בְּשִׁלּוֹי בַּל אָמוּט לְעוֹלָם |
| <i>Adonai bi-r'tzonchah he-eh'mad'tah l'-har'rei oz histartah faneichah hayiti niv'hal</i> | ה' בְּרָצוֹנְךָ הֶעֱמַדְתָּ לְהַרְרִי עַז הִסְתַּרְתָּ פָנֶיךָ הֵייתִי נִבְהָל |
| <i>Elei'chah ekrah v'-el Adonai et-chanen</i> | אֵלֶיךָ ה' אֶקְרָא וְאֶל אֲדֹנָי אֶתְחַנֵּן |
| <i>Mah betzah b'-dami b'-rid'ti el shachat ha-yod'chah afar ha-yagid amit'chah</i> | מַה בָּצַע בְּדָמֵי בְרִדְתִּי אֶל שְׁחַת הַיּוֹדֵךְ עֶפֶר הַיִּגִּיד אִמַּתְךָ |
| <i>Sh'mah Adonai v'-chaneini Adonai heh'yeh ozer li</i> | שְׁמַע ה' וְחַנְּנֵנִי ה' הִיָּה עֹזֵר לִי |
| <i>Hafachtah misp'dei lim'chol li pitachtah saki va-ta'az'reini sim'chah</i> | הַפַּחְתָּ מִסְפְּדֵי לְמַחֹל לִי פָתַחְתָּ שְׁקִי וּתְאַזְרֵנִי שִׂמְחָה |

*L'ma'an y'zam'ru chavod v'-lo yidom Adonai
elohai l'olam va'ed*

לְמַעַן יִזְמְרוּ כְבוֹד וְלֹא יֵדוּם ה' אֱלֹהֵי לְעוֹלָם אֲדֹנָי

English Translation

I will exalt you, Lord, for you lifted me out of the depths and did not let my enemies gloat over me.

Lord my God, I called to you for help, and you healed me.

You, Lord, brought me up from the realm of the dead; you spared me from going down to the pit.

Sing the praises of the Lord, you his faithful people; praise his holy name.

For his anger lasts only a moment, but his favor lasts a lifetime; weeping may stay for the night, but rejoicing comes in the morning.

When I felt secure, I said, "I will never be shaken." Lord, when you favored me you made my royal mountain stand firm; but when you hid your face, I was dismayed.

To you, Lord, I called; to the Lord I cried for mercy:

"What is gained if I am silenced, if I go down to the pit? Will the dust praise you? Will it proclaim your faithfulness?

Hear, Lord, and be merciful to me; Lord, be my help."

You turned my wailing into dancing; you removed my sackcloth and clothed me with joy, that my heart may sing your praises and not be silent.

Lord my God, I will praise you forever.



Recording: Vizhnitz melody, [click here for video recording](#)

לנרי ואורי - *Le-neri V'Ori*

R. Refael Antebi - 19th Century

About the Piyut

This Piyut was composed by Rabbi Refael Antebi, one of the important poets of the Aram Tzuba Jewish tradition. He was also one of the founders of the Sephardic-Jerusalemite tradition. Antebi composed words for an ancient Turkish melody and this song is now sung year round among Jews of the Aram Tzuba and Sephardic-Jerusalemite tradition. Due to the opening lines - *Le-neri v'-ori tair* ('shine my candle and light') - it is also an appropriate tune for the Chanukah celebrations.

Hebrew Text

Le-neri v'-ori tair el ram

Ya'iru la'ad olam

Chavivi t'moch yadi

Bo nah v'-shev imadi

Sim chasdach alai dodi

לְנֵרִי וְאוּרִי תֵאִיר אֶל רָם

יֵאִירוּ לְעַד עוֹלָם

חֲבִיבִי תִמְוֹךְ יָדִי

בֵּא נָא וְשֵׁב עִמָּדִי

שִׂים חֶסֶדְךָ עָלַי דּוּדִי

English Translation

Light my candle and my light to that height
They will cast their light to the end of time
My friend, give your hand in support to mine
Come sit with me, if you will
Favor me with your sympathy, my dear one



Recording: Turkish melody, [recording by Yair Harel](#)

Dak il Tas

R. Refael Antebi - 19th Century

About the Piyut

Dak il Tas is a Judeo-Spanish folk song for the holiday of Chanukah, which is traditionally sung after the lighting of the chanukiah. The song describes the joy of Chanukah - lighting candles, sharing food, and more.

Ladino Text

Dak il tas, toma'l tas

Las muchachas meten bas

En shabat de Hanuká

Ocho días de Hanuká

Lehadlik ner shel Hanuká

La gallina de la cucina

Dale a gostar a la vicina,

Que le seia milicina.

Ocho días de Hanuká

Lehadlik ner shel Hanuká

Mete la carne al tandur

Tañeremos un buen santur

En shabat de Hanuká

Ocho días de Hanuká

Lehadlik ner shel Hanuká

El vino de la serada

Que a mi muncho m'agrada

A beber en Hanuká.

Ocho días de Hanuká

Lehadlik ner shel Hanuká

La una kita l'alzeite

de un teneke 'asta diez;

La otra kita l'harina

de un sako 'asta diez

Para hacer los burmuelos

En los dias de Hanuká.

Ocho días de Hanuká

Lehadlik ner shel Hanuká

English Translation

Beat the plate, take the plate
The little girls play
On the Shabbat of Hanukkah
**Eight days of Hanukkah,
Light a Hanukkah candle.**

Put the meat in the oven
We will play a good santur
On the Shabbat of Hanukkah.
**Eight days of Hanukkah,
Light a Hanukkah candle.**

One takes the oil
from the can, until ten;
The other takes the flour
from the sack, until ten;
To make the burmuelos
In the days of Hanukkah.
**Eight days of Hanukkah,
Light a Hanukkah candle.**

The chicken in the kitchen
Give it to the neighbour to taste
So that it will be a medicine.
**Eight days of Hanukkah,
Light a Hanukkah candle.**

The wine of the evening meal
Is very much to my taste
To drink on Hanukkah.
**Eight days of Hanukkah,
Light a Hanukkah candle.**



Recording: Judeo-Spanish tradition, [video recording by Hadass Pal Yarden](#)

Tu B'Shvat



אז ירנן - Az Yeranen

R. Yoseph Chayim

About the Piyut

This Tu B'Shvat Piyut is was written by Rabbi Yoseph Chayim (the 'Ben Ish Chai'), a Babylonian sage. The Piyut is found among the repertoire of the Jews of Morocco and Iraq. It is based on the concept of all nature singing to God, an idea derived from Psalms. In addition, each verse ends with the words 'Ashir shir chadash' (I will sing a new song), thus connecting the renewal of nature to the creation of a new song. The Paytan (Piyut leader) both praises God with the use of descriptors that create a connection to the heavens, as well as detailing God's greatness by the use of the Seven Species (plants mentioned in the Bible as typical of the Land of Israel). It is also interesting to note that the first letters of each verse spell out the words 'Avarech Yah Chazak' (I will bless God the strong), thus emphasizing the sense of praise and glorification. Lastly, Tu B'shvat, as every new year, is a time of soul searching and this element, along with mention of redemption and resolution, is also woven into the text.

Hebrew Text

Az yeranen etz ha-ye'arim

אז ירנן עץ היערין

Ya'ir zmirot v'-shirim

יעיר זמירות ושרים

Yitpa'er el chai tzureinu u-shmo yitkadash

יתפאר אל חי צורנו ושמו יתקדש

Lifnei el adir adirim

לפני אל אדיר אדירים

Ashir shir chadash

אשר שיר חדש

Baruch el shochan aravot

ברוך אל שוכן ערבות

U-varah ilanot tovo

וברא אילנות טובות

Yitpa'er el chai tzureinu u-shmo yitkadash

יתפאר אל חי צורנו ושמו יתקדש

Ha-boreh n'fashot rabot

הבורא נפשות רבות

Ashir shir chadash

אשר שיר חדש

Ram el bi-shmei m'o'nim

רם אל בשמי מעונים

Matzmi'ach invei g'fanim

מצמיח ענבי גפנים

Yitpa'er el chai tzureinu u-shmo yitkadash

יתפאר אל חי צורנו ושמו יתקדש

Baruch m'varech hashanim

ברוך מברך השנים

Ashir shir chadash

אשר שיר חדש

| | |
|---|--|
| <i>Kabdu el ba-urim</i> | כָּבְדוּ אֶל בְּאוּרִים |
| <i>U-varah zeitim u-t'marim</i> | וּבְרָא זֵיתִים וְתִמְרִים |
| <i>Yitpa'er el chai tzureinu u-shmo yitkadash</i> | יִתְפָּאֵר אֶל חַי צוּרֵנוּ וְשְׁמוֹ יִתְקַדֵּשׁ |
| <i>Higdil anafim u'zmirim</i> | הִגְדִּיל עֲנָפִים וְזִמְרִים |
| <i>Ashir shir chadash</i> | אֲשִׁיר שִׁיר חָדָשׁ |
| <i>Yitbarach chai dar m'onah</i> | יִתְבָּרַךְ חַי דָּר מְעוֹנָה |
| <i>Nodeh lo b'-shir u-r'nanah</i> | נֹדֶה לוֹ בְּשִׁיר וּרְנָנָה |
| <i>Yitpa'er el chai tzureinu u-shmo yitkadash</i> | יִתְפָּאֵר אֶל חַי צוּרֵנוּ וְשְׁמוֹ יִתְקַדֵּשׁ |
| <i>Matzmi'ach p'ri te'enah</i> | מַצְמִיחַ פְּרֵי תְּאֵנָה |
| <i>Ashir shir chadash</i> | אֲשִׁיר שִׁיר חָדָשׁ |
| <i>Hallelu el chai bi-zmirot</i> | הִלְלוּ אֶל חַי בְּזִמְרֵירוֹת |
| <i>Rimonim u-minei peirot</i> | רִמּוֹנִים וּמִינֵי פְרוֹת |
| <i>Yitpa'er el chai tzureinu u-shmo yitkadash</i> | יִתְפָּאֵר אֶל חַי צוּרֵנוּ וְשְׁמוֹ יִתְקַדֵּשׁ |
| <i>Ha-magdil al mei n'harot</i> | הַמְגְדִּיל עַל מֵי נְהָרוֹת |
| <i>Ashir shir chadash</i> | אֲשִׁיר שִׁיר חָדָשׁ |
| <i>Chizku l'avot shovevot</i> | חֲזִקוּ לְבָבוֹת שׁוֹבְבוֹת |
| <i>Ko nizkeh l'-shanim rabot</i> | כֹּה נִזְכָּה לְשָׁנִים רַבּוֹת |
| <i>Yitpa'er el chai tzureinu u-shmo yitkadash</i> | יִתְפָּאֵר אֶל חַי צוּרֵנוּ וְשְׁמוֹ יִתְקַדֵּשׁ |
| <i>Sim'chu banim im ha-avot</i> | שִׁמְחוּ בָנִים עִם הָאָבוֹת |
| <i>Ashir shir chadash</i> | אֲשִׁיר שִׁיר חָדָשׁ |

English Translation

Then the tree of the forest will erupt into song before the Lord of lords, the mightiest of all
 Awakening with melodies and hymns - I shall sing a new song
 Praise the living God - our Rock! - and let His name be sanctified

Blessed be God, in the wilderness He dwells, abundant creatures He creates
 Maker of good trees - I shall sing a new song
 Praise the living God - our Rock! - and let His name be sanctified

Exalted is God in the heavenly spheres, blessed be the One who blesses each season of the year
Cultivating the fruit of the vine - I shall sing a new song
Praise the living God - our Rock! - and let His name be sanctified

Honor God with festive lights, maker of the fruit of the vine
Creator of the olives and dates - I shall sing a new song
Praise the living God - our Rock! - and let His name be sanctified

Blessed be the Living One, dwelling on high, grower of the fruit of the fig
We will thank Him with song and hymn - I shall sing a new song
Praise the living God - our Rock! - and let His name be sanctified

Draw strength wayward hearts, children and parents rejoice
May long life be our reward - I shall sing a new song
Praise the living God - our Rock! - and let His name be sanctified

Translation by Rabbi Yonatan Cohen



Recording: Iraqi tradition, [video recording by Yehuda Ovadia-Ftaya](#)

Passover



שיר חדש אשיר - Shir Chadash Ashir

Siman Shmuel

About the Piyut

'Shir Chadash Ashir' is a Piyut from the Indian and Iraqi Jewish communities. It is generally sung before the recitations of *Shirat Ha-Yam* (Song of the Sea, Exodus 15:1-18), as a way to introduce or ask divine permission to chant this passage from the Torah. Therefore, the poet begins with the phrase *shir chadash* (lit. new song), recalling the text that leads into the *Shmoneh Esreh* prayer in the *Amidah*: "*Shirah chadashah shibechu ge'ulim l'shime'chah al s'fat ha-yam*" (A new song did the redeemed ones sing out to Your name, beside the sea).

This Piyut is sung on *Shabbat Shirah* (lit. Shabbat of Song), which generally falls close to the 15th of Sh'vat. *Shabbat Shirah* carries this special name because it coincides with the Torah portion *B'shalach*, which includes *Shirat Ha-Yam* - the song that Moses and the Israelites sang as they left the land of Egypt.

Hebrew Text

| | |
|--|---------------------------------------|
| <i>Shir chadash ashir ve'shem El</i> | שִׁיר חֲדָשׁ אֲשִׁיר וְשֵׁם אֵל |
| <i>Akdish ba'adat Ariel</i> | אֶקְדִּישׁ בְּעֵדֶת אֲרִיאֵל |
| <i>Az yashir Moshe Israel</i> | אֲזַיְשִׁיר מֹשֶׁה יִשְׂרָאֵל |
| <i>Hashira hazot La'Adonai</i> | הַשִּׁירָה הַזֹּאת לַיהוָה |
| <i>Ma nichsefa kalta nafshi</i> | מָה נִכְסְפָה כָּלְתָה נַפְשִׁי |
| <i>Lishkon be'chatzrot beit kodshi</i> | לְשִׁכּוֹן בְּחִצְרוֹת בֵּית קֹדְשִׁי |
| <i>Lehakriv lo lechem ishi</i> | לְהַקְרִיב לוֹ לֶחֶם אִשִּׁי |
| <i>Reach nichoach La'Adonai</i> | רִיחַ נִיחוּחַ לַיהוָה |
| <i>Va'aranen lo berov gila</i> | וְאֲרַנֶּנּוּ לוֹ בְּרֹב גִּילָה |
| <i>u'verov chedva ve'tzahala</i> | וּבְרֹב חֵדְוָה וְצַהֲלָה |
| <i>Shevach u'tehila haleluya</i> | שִׁבְחָה וְתִהְלָה הַלְלוּיָהּ |
| <i>Halelu avdei Adonai</i> | הַלְלוּ עֲבָדֵי יְיָ |
| <i>Ani Le'Elohim ekra</i> | אֲנִי לְאֱלֹהִים אֶקְרָא |
| <i>Tatzilenu mikol tzara</i> | תִּצְלֵנוּ מִכָּל צָרָה |

Ve'hu yihyeh lanu ezra

וְהוּא יִהְיֶה לָנוּ עֲזָרָה

Nedivot pi retze Adonai

נְדִבּוֹת פִּי רָצָה יי

Lanu yishlach meshichenu

לָנוּ יִשְׁלַח מְשִׁיחֵנוּ

Bimhera yavo eleinu

בְּמִהְרָה יָבֹא אֵלֵינוּ

Ve'yaalenu le'artzenu

וְיַעֲלֵנוּ לְאֶרְצֵנוּ

Lachazot be'noam Adonai

לְחַזּוֹת בְּנֹעַם יי

English Translation

I sing a new song
And God's name I sanctify
Among the people of Ariel

Thus sings Moshe Yisrael
This song to God

My soul is consumed with a passion
To dwell in the courts of my holy shrine

To offer loaves from my fire
A sweet aroma to God

And celebrate in song the flush of joy
The rich gaiety and jubilation

Praise and adoration, Halleluyah
Glorify the servants of God

I address the Creator
Save me from all adversity

His Being cares for us
He accepts our gift of song

He will send our Messiah
May he soon come for us

And bring us unto our land
To view God's harmony



Recording: Indian melody, [video recording by Tzlilei Rag Ensemble](#)

הא לחמא עניא - *Ha Lachma Anya*

Passover Haggadah

About

Ha Lachma Anya is the opening text of the *Magid* section of the Passover Haggadah, during which we retell the story of the Exodus from Egypt. The text is in Aramaic and describes the simple bread (bread of poverty) that our forefathers and mothers ate as they left in haste from Egypt. The text has three core pieces that weave together the past, present and future—the presentation of the matzah, an invitation to those in need to come and eat, and a prayer for freedom. In the Moroccan tradition, the first line is recited as the passover plate is circled above each person's head seven times, inviting every participant to feel as if he or she has personally left the land of Egypt.

Text

*Bivhilu yatzanu mimiztrayim
ha lachma anyna bnei horin*

בְּבִהִלּוֹ יֵצְאָנוּ מִמִּצְרַיִם

הָא לַחְמָא עֲנִיא בְּנֵי חוֹרִין

*Ha lachma anya di achalu avhatana
beara demitzrayim*

הָא לַחְמָא עֲנִיא דִּי אֲכָלוּ אֲבֵהֶתָנָא

בְּאַרְעָא דְּמִצְרַיִם

*Kol dichfin yetei veyichol
kol ditzrich yetei veyifsach*

כָּל דְּכָפִין יֵיתִי וַיִּיכֹל,

כָּל דְּצָרִיךְ יֵיתִי וַיִּפְסַח

*Hashata hacha leshana habaa
beara deyisrael*

הָשַׁתָּא הָכָא לְשָׁנָה הַבָּאָה
בְּאַרְעָא דִּישְׂרָאֵל

*Hashata hacha avdei
Leshana habaa beara deyisrael benei horin*

הָשַׁתָּא הָכָא עֲבָדֵי

לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל בְּנֵי חוֹרִין

English Translation

In haste we left the land of Egypt, this is the bread of affliction, now we are free
This is the bread of affliction that our ancestors ate in the land of Egypt.
Let all who are hungry, come and eat, let all who are in need come and share the Pesach meal
This year we are still here - next year, in the land of Israel
This year we are still slaves - next year, free people



Recording: Moroccan melody, [recording by Sami Elmaghribi](#)

Chad Gadya - חד גדיא

Passover Haggadah

About

Chad Gadya is traditionally sung during *Nirtzah*, the closing section of the Passover Haggadah. Researchers generally agree that this song was added to the Ashkenazi Haggadah in the end of the 16th century in Western Europe. The structure of the song is similar to many popular German folk songs, but the text reflects the Jewish understanding of judgement and consequence. The placement of this upbeat song at the end of the Haggadah was possibly meant to add a burst of energy to engage the remaining kids around the seder table. This version is from the Moroccan/ Andalusian tradition and includes selections of the full Chad Gadya text in both Spanish and Hebrew.

Vino el gato y comio al cabrito que compro mi papa por dos chavicos

Un cabrito y un cabrito.....

Vino el perro y comio al gato que mordio al cabrito que compro mi papa por dos chavicos

Un cabrito y un cabrito.....

Vino el shojet que mato al toro que tomo el agua que apago el fuego que quemo el palo que pego al perro que comio al gato que mordio al cabrito que compro mi papa por dos chavicos

Un cabrito y un cabrito.....

Vino malach ha mavet y llevo al shochet que mato al toro que tomo el agua que apago el fuego que quemo el palo que pego al perro que comio al gato que mordio al cabrito que compro mi papa por dos chavicos

Un cabrito y un cabrito.....

וַאֲתָא הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשָׁחַט לְמַלְאָךְ הַמּוֹת, דְּשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט לְתוֹרָא, דְּשָׁתָה לְמִיָּא, דְּכָבֵה לְנוֹרָא, דְּשָׂרַף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאָכְלָה לְגִדְיָא, דְּזָבַן אָבִא בְּתַרִּי זִזְיָא. חַד גִּדְיָא, חַד גִּדְיָא

English Translation

One little goat, one little goat:
Which my father bought for two zuzim.
One little goat, one little goat:

The cat came and ate the goat,
Which my father bought for two zuzim.

One little goat, one little goat:

The dog came and bit the cat
That ate the goat,
Which my father bought for two zuzim.
One little goat, one little goat

The butcher came and killed the ox,
That drank the water
That extinguished the fire
That burned the stick that beat the dog
That bit the cat that ate the goat,
Which my father bought for two zuzim.
One little goat, one little goat:

The Holy One, Blessed Be He came and
Smote the angel of death who slew
The butcher who killed the ox,
That drank the water
That extinguished the fire
That burned the stick that beat the dog
That bit the cat that ate the goat,
Which my father bought for two zuzim.
One little goat, one little goat



Recording: Moroccan Spanish melody, [recording by Rabbi Haim Louk and Niro Abecassis](#)

Shavuot



ה' אלהינו - Adonai Eloheinu

R. David Abihatzira

About the Piyut

Adonai Eloheinu is a Piyut of praise for the Torah from the Moroccan Jewish community. The Piyut appears in the collection *Gal Yaakov*, a book that includes all of the poems written by Rabbi David Abihatzira and Rabbi Yaakov Abihatzira. Written by Rabbi David Abihatzira, this Piyut recounts the giving of the Torah on Mt. Sinai and references each commandment in order, concluding with the refrain, *ki tov*, and it is good.

Hebrew Text

| | |
|--|---|
| <i>Adonai Eloheinu, lekah tov natan lanu</i> | ה' אֱלֹהֵינוּ לָקַח טוֹב נָתַן לָנוּ |
| <i>al yad Moshe rabbenu, hodu l'Adonai ki tov</i> | עַל יַד מֹשֶׁה רַבֵּנוּ הוֹדוּ לַה' כִּי טוֹב |
| <i>Dodi yarad legano, ukhekalla kiddeshanu</i> | דּוּדִי יָרַד לְגַנּוֹ וַיְכַלֵּה קִדְּשָׁנוּ |
| <i>Bemitzvotav tzivanu, sur mera' va'ase tov</i> | בְּמִצְוֹתָיו צִוָּנוּ סוּר מֵרָע וַעֲשֵׂה טוֹב |
| <i>Uveyom hashabat kodesh, hu yom shisha lachodesh</i> | וּבְיוֹם הַשַּׁבָּת קֹדֶשׁ הוּא יוֹם שֵׁשֶׁה לַחֹדֶשׁ |
| <i>Hatan kallato kiddesh, keshevet ahim ma tov</i> | חָתָן כָּלְתוֹ קֹדֶשׁ כְּשֶׁבֶת אַחִים מַה טוֹב |
| <i>Diglo alei ahava, dodi dagul mervava</i> | דִּגְלוּ עָלַי אַהֲבָה דּוּדִי דָּגוּל מִמְרַבָּה |
| <i>Adonia misinai ba, vatere oto ki tov</i> | ה' מְסִינֵי בָא וַתֵּרָא אוֹתוֹ כִּי טוֹב |
| <i>Anochi ve'lo yihyeh, davar memit u'mechayeh</i> | אֲנֹכִי וְלֹא יִהְיֶה דָּבָר מִמִּית וּמְחַיֶּה |
| <i>Haya hoveh ve'yihyeh, hu ha'vayashar ve'havot</i> | הָיָה הוֹה וַיְהִי הוּא הַיָּשָׁר וְהַטוֹב |
| <i>Baruch hu u'varuch shemo, asher tzivah le'amo</i> | בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ אֲשֶׁר צִוָּה לְעַמּוֹ |
| <i>lo tisa le'shav shemo, amar Elohim lo tov</i> | לֹא תִשָּׂא לְשׂוֹא שְׁמוֹ אֲמַר אֱלֹהִים לֹא טוֹב |
| <i>Yom ha'shabat menuch, lo yagon va'anacha</i> | יוֹם הַשַּׁבָּת מְנוּחָה לֹא יָגוֹן וְאַנְחָה |
| <i>Kol sason ve'kol simcha, ve'hineh ha'or ki tov</i> | קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה וְהִנֵּה הָאוֹר כִּי טוֹב |

Chayim va'chesed lecha, im techabed kol yamecha

חיים וחסד לך אם תכבד כל ימך

Avicha ve'imecha, orech yamim ve'gam tov

אביך ואמך ארך ימים וגם טוב

Tzelem Elohim u'demut, lo tirtzach ki mot tamut

צלם אלהים ודמות לא תרצח כי מות תמות

Gam chayot gam behemot, ki Adonai lakol tov

גם חיות גם בהמות כי ה' לכל טוב

Yashar chayil lo tinaf, azai lo yechereh af

ישר חיל לא תנאף אזי לא יחרה אף

Lo malach ve'lo saraf, ohev yamim lirot tov

לא מלאך ולא שרף אהב ימים לראות טוב

Rachok tirschak lo ta'aseh, lo tingov lo techaseh

רחוק תרחק לא תעשה לא תגנב לא תכסה

Ki kim be'Torat Moshe, ta'amru ur'u ki tov

כי אם בתורת משה טעמו וראו טוב

Emet k'neh al timkor, lo ta'aneh k'shikor

אמת קנה אל תמכר לא תענה כשכור

Lo tachmod, zachor tizkor, mitzvot al timna tov

לא תחמוד זכר תזכר ומצוות אל תמנע טוב

Chasin kadosh chanenu, zach ve'yashar a'nenu

חסין קדוש חננו זך וישר אננו

Kabel tefilatenu, chasdecha machayim tov

קבל תפילתנו חסדך מחיים טוב

English Translation

Adonai Eloheinu gave us through Moses our master A lesson of good so offer God thanks for this good

My beloved descended to his garden to sanctify us as a bride His precepts God commanded us: avoid evil and work at good

On the holy day of Shabbat the sixth day's eve in that month
The bridegroom married his bride – as kin who share what is good

His banner protects me with love for my beloved is exalted above ten thousand God comes from Sinai: all may see this good

I am and You shall not have – a word is a thing than can kill or revive God is and subsumes all time and is the ethical and the good

Blessed is He and blessed His name who commanded his people You shall not take His name in vain, God said: not good

The day of Shabbat is calm with no distress or sigh Joy and felicity give voice and here: the light is good

This day's gift to you, if you will honor it all your days And your father and mother – a long life and also the good

God's image and reflection: You shall not murder for you shall die Including animals and beasts for God is to all only good

Have courage You shall not commit adultery and God will not rage Not an angel or seraph but God who loves days that reveal good

Keep your distance from those acts – do not steal or cover up Just the law of Moses – taste it and see how good

Acquire but don't resell the truth – responding as inflamed with drink
Don't covet and remember the precepts always – you won't suppress the good

Vital and holy One exempt us – pure and ethical One answer us
Accept our prayer for more than life itself the kindness of your love is good



Recording: Moroccan melody, [recording by the Yad Ben Tzvi Piyut Ensemble](#)

נרדי נתן ריחו - Nirdi Natan Reicho

Rabbi Abraham Ibn Musa

About the Piyut

Nirdi Natan Reicho is a poem of praise for the Torah and a creative retelling of the giving of the Torah at Mt. Sinai. This Piyut is traditionally sung on Shavuot in Jewish communities around the world. Written by the poet Abraham Ibn Musa, the Piyut concludes with a prayer for redemption.

Hebrew Text

Nirdi natan reicho melech bimsibo

נרדי נתן ריחו מלך במסבו

Yom asa adonai nagil nismach bo

יום עשה ה' נגיל נשמח בו

El natan le'amo Torah temima

אל נתן לעמו תורה תמימה

Yafa chalevana bara kachama

יפה כלבנה ברה כחמה

Notenet liftaim da'at u'mezima

נותנת לפתאים דעת ומזמה

Yarda mishchakim mishmei roma

יודה משחקים משמי רומה

Le'am asher ahav bechol levavo

לעם אשר אהב בכל לבבו

Bachar be'Yaakov le'nachala lo

בחר ביעקב לנחלה לו

Yisrael lisgulato chelko ve'chevl

ישראל לסגולתו חלקו וחבלו

Be'hanchel elyon goyim hema goralo

בהנחל עליון גוים המה גורלו

Tachtit hahar kulo tuku le'raglo

תחתית ההר כלו תכו לרגלו

Malachei Elohim olim ve'yordim bo

מלאכי אלהים עולים ויורדים בו

Ratzah be'har Sinai latet Torato

רצה בהר סיני לתת תורתו

Alav u'vo im kol merkavto

רצה בהר סיני לתת תורתו

Va'yetzav et nevio ne'eman beito

ויצו את נביאו נאמן ביתו

Lo yigu va'har bikdushato

לא יגעו בהר בקדש

Rak bimshoch ha'yovel hema ya'alu vo

רק במשוך היוֹבֵל הֵמָּה יַעֲלוּ בוּ

Har Sinai bo nigla le'am zikahu

הַר סִינַי בוּ נִגְלָה לְעַם זִכְהוּ

Sham sam chok u'mishpat ve'sham nisahu

שָׁם שָׁם חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ

Eser dibrotav shama tzivahu

עֶשֶׂר דִּבְרוֹתָיו שָׁמָּה צִוָּהוּ

Lerum ha'maalot az he'elahu

לְרוֹם הַמַּעֲלוֹת אִז הֶעֱלָהוּ

Limchon shivto asher shama mishkano

לְמִכּוֹן שִׁבְתּוֹ אֲשֶׁר שָׁמָּה מִשְׁכָּנוֹ

English Translation

The air carries my fragrance as far as the king: Let us rejoice in this day of God's making.

The Torah He gave is whole, unbroken: radiant as the moon, untamed as the sun, it teaches caution to the easily enticed, descending from the loftiest heights to the people He loves with all His being.

He chose Jacob as His inheritance, Israel—His cherished, His plot, His expanse, assigning the nations their destined share, as the people gathered at the mountain's base and angels surfaced, ascending and descending.

He chose Sinai for the Torah to be given, on which he descended with His legion. His loyal prophet admonished that no one touch or try to scale the holy mountain, until the final signal of the shofar's call.

At Sinai, the nation merited His revelation: there law and statute were lovingly set, there He pronounced the Ten Commandments and the firmament then opened to the hallowed place of His dwelling

Make for me a haven against these winds, pull your nation from exile's furnace. Lift your fallen, your holy, from duress and the breath of all beings will join in praise the spirit of all who are living



Recording: Moroccan tradition, [recording by Rabbi Haim Louk and the Yad Ben Tzvi Piyyut Ensemble](#)

יום יום אודה - Yom Yom Odeh

Anonymous

About the Piyut

Yom Yom Odeh is a Piyut for Shavuot that comes from the Iraqi Jewish community. The Piyut is generally sung at the end of the Tikkun, an all-night study session on the eve of Shavuot, just as the sun is rising. This Piyut is also sung on Shabbat morning, when the Torah portion includes a reading of the ten commandments.

Hebrew Text

Yom yom odeh LaEl asher bachar banu

יום יום אודה לאל אשר בחר בנו

Min ha'amim lisgulah lo lekachanu

מן העמים לסגלה לו לקחנו

Al Har Sinai et Torato hinchilanu

על הר סיני את תורתו הנחילנו

Aseret dibrot kodsho hishmianu

עשרת דברות קדשו השמינו

Tzavah marom ribotayim yardu imo

צבא מרום רבותים ירדו עמו

Be'et asher niglah l'yisrael amo

בעת אשר נגלה לישראל עמו

Mi'Sinai ba ve'zarach M'Seir lamo

מסיני בא וזרח משעיר למו

B'kol shofar chazak meod ya'anenu

בקול שופר חזק מאד יענינו

Charad ve'ragaz Sinai et biato

חרד ורגז הר סיני את ביאתו

Le'hancil dat le'yisrael segulato

להנחיל דת לישראל סגלתו

Al yad Moshe eved El ne'eman beito

על יד משה עבד אל נאמן ביתו

Ve'sham ayin be'ayin ra'atah eineinu

ושם עין בעין ראתה עינינו

Kadosh ke'az tegale malchutcha alai

קדוש, כאז תגלה מלכותך עלי

Le'mikdash shuva u'shchon toch ohalai

למקדשי שובה ושכון תוך אהלי

Ve'li hate shalom ke'mei Nahar Ulai

ולי הטה שלום כמי נהר אולי

Ve'eineinu ir'u ve'yismach libeinu

ועינינו יראו וישמח libeinu

English Translation

Each and every day, I give thanks to God, who has chosen us:
Out of all the nations, You have taken us as Your own personal treasure.
Upon Mt. Sinai, You gave us Your Torah as an inheritance –
And announced the Ten Commandments to us.

A multitude of myriads of heavenly angels descended with You,
When You revealed Yourself to Your people Israel.
From Mt. Sinai You came, and from Mt. Seir You shone to them–
With a very strong shofar sound, You responded to us.

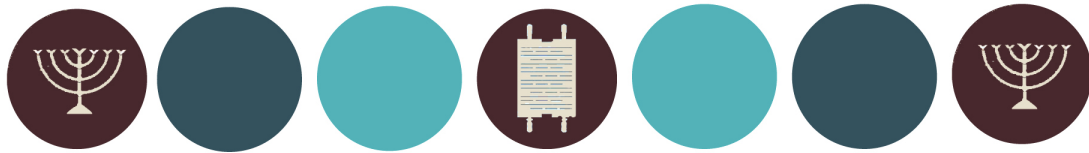
Mt. Sinai shook and trembled, when You came
To give the Law as an inheritance to Israel, Your treasured people,
Through the hand of Moses, Your faithful house-servant –
And there, eye to eye, our eye beheld [You].

O Holy One, reveal Your kingdom to me, as you did back then:
Return to my Temple, and dwell inside my tent.
Cause peace to flow to me, like the waters of the River Ulai–
And may our eyes see, and our heart rejoice.



Recording: Iraqi tradition, [recording by Rabbi David Menachem](#)

Tisha B'Av



אלי ציון ועריה - *Eli Tziyyon*

Anonymous

About the Piyut

Eli Tziyyon is the last piyut in the Ashkenazi collection of *kinot* and is customarily sung in a recitative style by the whole community. In this *kina*, the poet turns to Zion, likening her to a woman who has suffered both destructive and redemptive pain: the pain of a young woman who is widowed, and the complex emotions of a mother who brings new life into the world. Taken as a whole, the poem is a mournful call out to Zion to lament her tragic destruction. Only in the last verses do we come to understand that this *kina* is also a call to God to hear the Jewish people's cry. To conjure this mournful call, the poet opens every stanza with *alei* and ends with *ha*, the the sounds of howling, weeping and sighing.

Hebrew Text

*Eli Tsiyon v'areha,
k'mo isha b'tzireha
v'chivtulach chagurat sak,
al ba'al n'ureha*

אֵלִי צִיּוֹן וְעָרֶיהָ
כְּמוֹ אִשָּׁה בְּצִירֶיהָ
וְכִבְתּוּלָהּ חֲגוּרַת שָׁק
עַל בַּעַל נְעוּרֶיהָ

*Alei armon asher nutash
b'ashmat tson adareha
v'al biat m'charfei El
b'toch mikdah Khadareha*

עָלִי אֲרָמוֹן אֲשֶׁר נָטַשׁ
בְּאַשְׁמַת צֶאֱן עֲדָרֶיהָ
וְעַל בִּיאַת מַחְרָפֵי אֵל
בְּתוֹךְ מִקְדָּשׁ חֲדָרֶיהָ

*Alei galut m'shartei El
ni'imei shir z'mareha
v'al damam asher shupach
k'mo meimi y'oreha*

עָלִי גְלוּת מִשְׁרָתֵי אֵל
נְעִימֵי שִׁיר זְמָרֶיהָ
וְעַל דָּמָם אֲשֶׁר שָׁפַךְ
כְּמוֹ מֵימֵי יְאוּרֶיהָ

*Alei hegyon m'choleha
asher damam b'areha
v'al va'ad asher shamam
uvitul sanhedreha*

עָלִי הֶגְיוֹן מִחוּלֶיהָ
אֲשֶׁר דָּמָם בְּעָרֶיהָ
וְעַל וַעַד אֲשֶׁר שָׁמַם
וּבִטּוֹל סֵנֶהֶדְרֶיהָ

Alei zivchei t'mideha

עָלִי זִבְחֵי תַמִּידֶיהָ

ufidyonei b' choreha
 v'al chilul k'li heichal
 umizbach k' toreha

 Alei tapei m'lachae ha
 b'nei david g'vireha
 v'al yofyam asher khashach
 b'et saru k'tareha

 Alei chavod asher galah
 b'et chorbah d'vireha
 v'al lochatz asher lachatz
 v'sam sakim khagoreha

 Alei machatz v'rov makot
 asher huku n'zireha
 v'al niputz eilei sela
 avileha n'areha

 Alei Simchat m'san'eha
 b'sichkam al sh'vareha
 v'al inui b'nei chorin
 n'diveha t'horeha

 Alei pesha asher a'vta
 s'lol derech ashureha
 v'al tsiv'ot k'haleha
 sh'zufeha sh'choreha

 Alei kolot m'charfeha
 b'et rabu f'gareha
 v'al rigshat m'gadfeha
 b'toch mishkan chatzareha

 Alei shimcha asher chulal

וּפְדִיּוֹנֵי בְכוֹרֶיהָ
 וְעַל חִלּוּל כְּלֵי הַיֵּכָל
 וּמִזְבַּח קִטּוֹרֶיהָ

 עַל־טַפֵּי מַלְכֶיהָ
 בְּנֵי דָוִד גְּבִירֶיהָ
 וְעַל יוֹפְיָם אֲשֶׁר חָשַׁךְ
 בְּעֵת סָרוּ כְּתוּרֶיהָ

 עַל־כְּבוֹד אֲשֶׁר גָּלָה
 בְּעֵת חֲרָבָן דְּבִירֶיהָ
 וְעַל לֹחֶץ אֲשֶׁר לָחֹץ
 וְשָׁם שָׁקִים חֲגוּרֶיהָ

 עַל־מַחֲץ וְרֹב מַכּוֹת
 אֲשֶׁר הִכּוּ נְזִירֶיהָ
 וְעַל נַפּוּץ אֵלֵי סֵלַע
 עוֹלֵיָהָ נְעָרֶיהָ

 עַל־שִׂמְחַת מְשֻׁנְאֶיהָ
 בְּשִׁחָקָם עַל שְׂבָרֶיהָ
 וְעַל עֲנוּי בְּנֵי חוֹרִין
 נְדִיבֶיהָ טְהוֹרֶיהָ

 עַל־פֶּשַׁע אֲשֶׁר עָוְתָהּ
 סְלֹל דֶּרֶךְ אֲשׁוּרֶיהָ
 וְעַל צְבָאוֹת קֹהֲלֶיהָ
 שְׁזוּפֶיהָ שְׁחוּרֶיהָ

 עַל־קוֹלוֹת מְחַרְפֶּיהָ
 בְּעֵת רַבּוּ פְּגָרֶיהָ
 וְעַל רִגְשַׁת מְגַדְפֶּיהָ
 בְּתוֹךְ מִשְׁכַּן חֲצָרֶיהָ

 עַל־שִׁמְךָ אֲשֶׁר חֻלַּל

b'fi kama! m'tzareha
v'al tachan y'tza'v'chu lach
k'shov ushma amareha

בְּפִי קָמִי מִצָּרֶיךָ
וְעַל תַּחֲנוּן יִצְוָחוּ לָךְ
קְשׁוּב וּשְׁמַע אֲמָרֶיךָ

English Translation

Lament, Zion and her cities
like a woman in her labor pains
like a maiden girt in sackcloth
for the husband of her youth.

For the palace now deserted
because of the sin of the sheep of her flocks
and for the intrusion of God's blasphemers
into the chambers of her sanctuary.

For the exile of God's servants,
the sweet singers of her songs,
and for their blood which has been spilled
like the waters of her rivers.

For the lyrics of her dances,
now silenced in her cities,
and for the council now devastated,
and the abolition of her high courts.

For her daily sacrifices
and the redemption of her first born,
and for the defilement of the Temple's vessels
and the altar of her incense.

For the little children of her kings,
the sons of David, her princes,
and for their beauty which was darkened
when she was divested of her crowns.

For the glory that was dispelled
at the time her shrines were destroyed,
and for the oppressor who tormented
and placed sackcloth around her waist.

For the wounds and many blows
with which her sainted ones were struck,
and for the smashing upon the rock
of her babes, her young ones.

For the joy of her enemy

rejoicing over her downfall,
and for the torture of those once free,
her nobleman, her pious ones.

For the sin which diverted her footsteps
from the cleared path
and for her numerous communities,
tarnished and charred.

For the voices of those who mock her
as her corpses mounted,
and to the scoffing mob
in the very midst of her Temple courtyards.

For your name which is desecrated
in the mouth of those who stand against her,
and for the prayer which they shout to You,
“Hear and heed her words!”



Recording: Ashkenazi Frankfurt tradition, [recording by Uri Kroizer and Yair Harel](#)

יהודה וישראל (חסרה) – *Yehuda V'Israel (Hasra)*

Anonymous

About the Piyut

Yehuda V'Israel (Israel and Judah) is traditionally sung during the morning prayers on the holiday of Tisha B'Av in Sephardic communities. The author of this Piyut opens with an emotional plea, calling out to Judah and Israel to join him in his state of mourning. He continues to describe the devastation of the Jewish people after the destruction of the Temple, using the refrain "*chasra*" or absent to detail their many spiritual and communal losses: the dignity of Shabbat, the holy community of scholars, the passing of oral tradition to the next generation. The Piyut ends with a glimmer of hope—the author prays for redemption that will be brought by *ha'ish b'no David*, the son of David.

Hebrew Text

Yehuda v'Israel de'u mar li me'od

lachen be'chatotai ani erad re'od

Yehiyeh levavi vi ve'et eshma be'chot

ve'et schok er'eh azai eslod s'lod

Ben ach v'achot em v'af gam kol she'er

tivku le'mishpachot ve'gadedu vam ge'dod

Dod tov ve'chol ishim ve'gam nashim ve'chu

va'ani ve'vichyati azai acharid charod

Chasra neginati ve'simchati ve'od

ezkor le'mikdash ki avadnuhu avod

Chasra kehilat el ve'lomdei dat va'din

al zot Yehuda kum ve'Yisrael sefod

Chasra ve'gam katzrah yechidati le'rov

avdan kehilotai ve'nishmedu shamod

Chasra yediati ve'korot ha'zman

emas le'kol shirim u'machol gam rekod

Chasra atzat lomdim le'tushiya ve'tzar

harag ve'chireihem k'mo tzon va'arod

יְהוּדָה וְיִשְׂרָאֵל דְּעוּ מֵר לִי מְאֹד

לָכֵן בְּחַטֹּאתַי אֲנִי אֶרְעֵד רַעֲד

יִהְיֶה לִבִּי בִּי בַעַת אֶשְׁמַע בְּכוֹת

וְעַת שְׁחוֹק אֶרְאֶה אֲזִי אֶסְלֹד סְלֹד

בֶּן אַח וְאָחוֹת אִם וְאָף גַּם כָּל שְׂאֵר

תִּבְכּוּ לְמִשְׁפָּחוֹת וְגִדְדוּ בָם גְּדוֹד

דָּוִד טוֹב וְכָל אִישִׁים וְגַם נָשִׁים בְּכוֹ

וְאֲנִי בְּבִכְיָתִי אֲזִי אַחֲרִיד חָרוֹד

חֲסָרָה נִגִּינָתִי וְשִׂמְחָתִי בְּעוֹד

אֶזְכֹּר לְמִקְדָּשׁ כִּי אֲבִדְנוּהוּ אָבוֹד

חֲסָרָה קֹהֶלֶת אֵל וְלוֹמְדֵי דַת וְדִין

עַל זֹאת יְהוּדָה קוּם וְיִשְׂרָאֵל סִפּוֹד

חֲסָרָה וְגַם קִצְרָה יַחֲדָתִי לְרוֹב

אֲבָדוֹן קֹהֲלוֹתַי וְנִשְׁמָדוֹ שְׁמוֹד

חֲסָרָה יָדִיעָתִי בְּקוֹרוֹת הַזְּמָן

אֶמָּאֵס לְקוֹל שִׁירִים וּמַחֲוֹל גַּם רִקּוֹד

חֲסָרָה עֲצַת לוֹמְדִים לְתוֹשִׁיָּה וְצָר

הָרָג בְּחִירֵיהֶם כְּמוֹ צֹאן וְעֶרֶד

Chasra chaninat el ve'rachamav nishkechu

hu li kmo achzar ve'hemar li me'od

Chasra zechut avot ve'lo talitz be'ad

zar'am ve'saf gizam ve'necherdu charod

Chasra tzniut kol neshei yahrut be'yom

nafla ve'yad zarim ve'kafdu vam kefod

Chasra nechamat kol yehuda ki yeush

tzamach be'libotam ve'neekad bam akod

Chasra pekudat el alei horgim benei

ami ve'gam gozlim ve'choshdim bam chashod

Chasra emet Torah ve'hamitzva asher

im rov ge'on zarim shechucha milmod

Chasra metikut mi'bnei ami ve'lo

chasra merirutam ve'tishkod bam shekod

Chasra arevutam ve'tovatam ve'chol

chachmat chachmeihem ve'nechelda chalod

Chasra teshuvat el le'tzaakatam ve'ein

oneh ve'ein chomel ve'nila mi'pekod

Chasra Shechina mishchon mata be'toch

mikdash ve'Israel ve'chadla min re'vod

Chasra anot kadish va'anot barchu

batei chnesiot charevim miyesod

Chasra ze'chirat tzur Adonai tzevaot

Ya ve'Elohim el ve'shin dalet ve'yod

Chasra nevuah bi ve'nistam kol chazon

Urim ve'gam tumim ve'tzeruf shem besod

Chasra hagot Torah yeladim et gemor

חֶסֶד חֲנִינִית אֶל וְרַחֲמָיו נִשְׁכָּחוּ

הוּא לִי כְמוֹ אֲכָזֵר וְהִמָּר לִי מְאֹד

חֶסֶד זְכוּת אֲבוֹת וְלֹא תִלִּיץ בְּעַד

זָרַעַם וְסָף גִּזְעָם וְנִחְרְדוּ חֲרוֹד

חֶסֶד צְנִיעוּת כָּל נְשֵׁי יְהוּדָה בְּיוֹם

נָפְלוּ בְּיַד זָרִים וְקָפְדוּ בָם קְפוֹד

חֶסֶד נְחֻמָּת כָּל יְהוּדָה כִּי יֵאוּשׁ

צִמַּח בְּלִבוֹתָם וְנִעְקַד בָּם עֶקֶד

חֶסֶד פְּקֻדַּת אֶל עַלֵי הוֹרְגִים בְּנֵי

עַמִּי וְגַם גּוֹזְלִים וְחוֹשְׁדִּים בָּם חֲשׁוֹד

חֶסֶד אֱמֶת תּוֹרָה וְהַמִּצְוָה אֲשֶׁר

עִם רוֹב גֵּאוֹן זָרִים שְׂכוּחָה מִלְמוֹד

חֶסֶד מִתִּיקוּת מִבְּנֵי עַמִּי וְלֹא

חֶסֶד מְרִירוּתָם וְתִשְׁקוֹד בָּם שְׁקוֹד

חֶסֶד עֲרֻבוּתָם וְטוֹבָתָם וְכָל

חֲכָמַת חֲכָמֵיהֶם וְנִחְלָדָה חֲלוֹד

חֶסֶד תְּשׁוּבַת אֶל לְצַעֲקָתָם וְאִין

עוֹנָה וְאִין חוֹמֶל וְנִלְאָה מִפְּקוֹד

חֶסֶד שְׂכִינָה מִשְׁכּוֹן מִשָּׁה בְּתוֹךְ

מִקְדָּשׁ וְיִשְׂרָאֵל וְחֲדָלָה מִן רִבּוֹד

חֶסֶד עֲנוּת קִדִּישׁ וְעֲנוּת בְּרָכוּ

בְּתֵי כְנִסְיוֹת חֲרָבִים מִיֶּסוֹד

חֶסֶד זִכִּירַת צוּר ה' צְבָאוֹת

יְהוָה וְאֱלֹהִים אֶל וְשִׁין דָּלֶת וְיוֹד

חֶסֶד נְבוּאָה בִּי וְנִסְתָּם כָּל חֲזוֹן

אוּרִים וְגַם תַּמִּים וְצִרוּף שֵׁם בְּסוֹד

חֶסֶד הַגּוֹת תּוֹרָה יְלָדִים עַת גִּמּוּר

sak echgor al zot ve'efdeni afod
Chasra kevod Shabbat kevod mo'ed bechen
choshech ve'kadrut kach ye'tzuach bo refod

Chasra arevut kol chazanim mizmor
maftir u'mutzanif ve'gam paytan lachod
Chasra kevod malchut Yehuda ad meloch
Ha'ish beno David yechayeh am be'sod

שֶׁק אֶחָגוֹר עַל זֹאת וְאֶפְדְּנִי אֶפֹּד
חֶסֶרָה כְּבוֹד שַׁבָּת כְּבוֹד מוֹעֵד בְּכֹן
חֹשֶׁךְ וְקִדְרוֹת קַח יִצְוֶעֶךָ בּוֹ רֶפֹּד

חֶסֶרָה עֲרֻבוֹת קוֹל תְּזַנִּים מִזְמוֹר
מִפְטִיר וּמוֹצָנִיף וְגַם פַּיְטָן לַחֹד
חֶסֶרָה כְּבוֹד מַלְכוּת יְהוּדָה עַד מְלוֹךְ
הָאִישׁ בְּנוֹ דָּוִד יֵחַיֶּה אִם בְּסוֹד

English Translation

Know Judah and Israel how very embittered I am
Such that I tremble over my transgressions
Weeping now pleases me
Laughter now disgusts me

Sons and brothers, sisters and mothers, and all the rest
Cry as whole families were wounded
Dear friends, men and women of note, cry
And I, in my weeping, tremble

Absent is my melody, my joy, as
I summon up the memory of the Temple, utterly lost to us
Absent are God's congregation and the scholars of faith and law
For this: Rise now Judah as Israel mourns

Absent, its numbers slashed, is my singular nation
My communities utterly lost, utterly destroyed
Absent are the tellers of time and tales,
The sounds of song and the dancers' dance repulse me

Absent are the counsel and wisdom of scholars
As the persecutor kills the best of us as sheep or creatures of the wild
Absent is God's mercy, God's compassion forgotten
As God has turned cruel and I am embittered

Absent is the merit of ancestors to intervene on behalf of their descendants
Seemingly the last of their like they tremble
Absent is the modesty of women compelled to brazenness
Upon falling into the hands of invaders cutting short their lives
Absent is Judah's consolation, as despair
Grew in their hearts as they were bound and taken to slaughter
Absent was God's command to, and reckoning with, those who killed
His people, and stole from them, and flung at them baseless allegations

Absent was the truth of the Torah and the commandments

My people denied their study
Absent was my people's sweetness
With no limit to or respite from their bitterness

Absent was my people's sweetness and goodness
The wisdom of their elders gone to rust
Absent was God's response to their cries and pleadings
Showing them no pity, as if too weary to remember them

Absent was the Shekhina, no longer dwelling among them
No longer adorning them with its presence
Absent are the affirmations within kaddish, the responsiveness within prayers
In the synagogues, razed to their foundations

Absent is the remembering of and by God
In all God's manifestations.
Absent now is God's prophecy within me
All divine vision denied us all

Absent now and ended is the pure and devoted study by children of the Torah
Which I shall mourn with ashes and sackcloth
Absent now is the dignity of Shabbat and festivals
And so in darkness and gloom I must take myself to bed

Absent now are the sweet voices of Cantors
Of readers of liturgical poetry, Haftaret and prayers; and the solitary poet alone with his words
Absent, after all has been said and done, is the splendor of the kingdom of Judah
Until such time, hidden from us now, as a descendant of David shall revive it, and with it his people



Recording: Moroccan tradition, [recording by Rabbi Haim Louk](#)