סדר זמירות ישראל

# Siddur Zemirot Yisrael

## Songs for Shabbat and Festivals

Compiled by Rabbi Dr. Moses Loeb Bamberger (1922)

of Schoenlanke

Frankfurt a. M.

Published by U. J. Hoffmann

1922

# Introduction

The custom of singing songs to God at the festive table is a very old one. In Midrash *Song of Songs Rabbah* 8:10 the following statement appears: “When Israel eat and drink and praise the Holy One, they are praiseworthy.”

כשישראל אוכלין ושותים ומברכין ומשבחין ומקלסיים להקב”ה

Physical pleasure is not an end in itself but should serve a higher purpose, enabling increased enjoyment of the festivals and sanctification of the Sabbath.

This festive atmosphere is expressed in songs. Those sung in honor of God should elevate the gathering at the table towards holiness, “a table erected by God.”The meal becomes a *seudat mitzvah*, expressing *simha shel mitzvah* or joy in fulfilling the commandment. And just as they rang out in the past, *zemirot* – the songs – still ring out today in Jewish circles, and are suited for this purpose. They come out of different times and belong to different contexts! Everybody agrees with this: that they were intended to relieve the everyday pains of *golus* (exile) and improve the moods of our dejected army of coreligionists on Sabbaths and festivals. And all of us, when we let these songs ring out in prayer, will feel the power that Jewish melodies exert on large and small.

Similarly, on Friday evening, or Seder night, on Hanukah or Purim, when the Jew hears his Jewish melodies, when the old *nigunim* hit his ears, then his mood changes, his bent-over chest expands, and the clouds which oppress his soul move on.

Our literature is rich with such songs, which were composed for this purpose. Only a small part of them have become known to the general public. Bound collections of *zemirot* have been in existence for a long time. For example, Rabbi Salomon Luria (Maharshal) published the collection זמירות לשבת ולמוצאי שבת (Lublin 1598); the very prolific composer of יה רבון עלם, Rabbi Israel ben Moshe Najara, published collections of *zemirot* under the title זמירות ישראל (Benedig 1599). Besides that, selections of *zemirot* of German and Polish communities appear in many prayer books.

This collection, which my publisher asked me to translate, includes both well-known and other, less-known ones.

The composers of the hymns:

כל מקדש, מנוחה, מה יפית, יום שבת, יום זה מכובד,, and צור משלו are not known. The names indicated [in the acrostics] Menahem, Moshe or Yitzhak (מנחם, משה, יצחק) appear frequently in our literature. The song מה יפית bears the name of מרדכי בר יצחק, who is (according to Zunz, Synagogue Poetry p. 580) probably also the composer of מעוז צור.

The composer of יה רבון עלם is Rabbi Israel ben Moses Najara (Zunz ibid. p. 419).

Rabbi Abraham Ibn Ezra’s צמאה נפשי, which is an introduction to נשמת is appropriately placed before it in the Italian and Spanish-Portuguese machzor. Stanza 9 has the version על כל חסידך תחדש עדיך and before the last stanza has the addition: נא כקש תבעיר אחי השעיר – ואני הצעיר יעמד חי.

Concerning the development of Chanukah table songs, reference should be made to the ruling in the Shulchan Aruch, Orach Chaim 670, 2. According to this, the Chanukah seudah has a mitzvah aspect because of the songs sung around the table, and so we find, besides the generally popular Maoz Tzur, a lot of other songs designed for this holiday, for example, the merry and happy משמנים אכלו calling for enjoyment, composed by an unknown rabbi Abraham (S. Landshut op. cit. p. 10; Responsa of R. Israel Bruna No. 137).

Because the song Maoz Tzur only refers to the golus (exile) of Babylon, Persia, and Greece, an unknown poet added on the stanza חשוף that he composed to tell of the suffering inflicted by Edom and Ishmael in our exile. The same motif underlies the verse מעולם composed by Rema, and the Wuerzberger Rabbi Yirmiyahu’s verse יהי רצון. The composer of Nachalat Shivah, Rabbi Shmuel Raidanower, is the composer of both stanzas שמך יברך and חי זקוף, in which he expressed the longing for Israel’s redemption.

These additions to Maoz Tzur are mentioned in the קיצור של”ה )Frankfurt (Oder) 5484 p. 74(. The editor of the work Shelomo Salmon London also composed two stanzas שדי למה and חזק, in which his longing for Geulah (redemption) resounds.

The same sentiment is also printed in the stanza שמח by my father, Rabbi Simcha Bamberger זצלל’הה (of blessed memory), district rabbi in Aschaffenburg. As far as I know, this stanza appeared for the first time in the periodical *Hameasef* (3 p. 87bJerusalem 5658), in the conclusion of a hesped (eulogy) I published about my father and Rabbi Yehoshua Loeb Diskin זצלל’הה.

The hymn אזכרה was printed in קהלת שלמה (Frankfurt (Oder) 5559 p. 87) (no longer extant). Its composer was Rabbi Loeb ben Ofers, of whom we have no precise knowledge. We find the name Ofers in Leket 1 57. The report compiled against the Reform movement, אלה דברי הברית, was published by Prague Beth Din R. Baruch ben Maier Ofers (Altona 5574). Perhaps the rabbi named was a family member of Rabbi Loeb b. Ofers.

Schoenlanke, 14 Kislev 5682, on my father’s זצלל’ה Yahrzeit.

Rabbi Dr. M. L. Bamberger

**כל מקדש**

Who hallows the seventh day in the proper way,   
Who keeps and duly protects the Sabbath laws from desecration,  
His reward for such deeds will be great,

and he’ll remain [steadfast] in his camp

and stay beneath his flag.

Those who love God and await the rebuilding of His temple,[[1]](#footnote-1)  
Be happy and enjoy the Sabbath day

Which gift they received as a part of a heritage from God.[[2]](#footnote-2)

Raise your hands in sanctity too and say to God:  
Praised be the Eternal who gave rest to His people Israel.  
  
You who seek Him, the seed of Abraham His beloved,  
who linger and part from the Sabbath late in the evening

But rush to bring her in

Who celebrate her joyfully and are careful to protect her boundaries [with physical borders such as eruvim].[[3]](#footnote-3)

On this day that God made especially for us:

Let us rejoice and enjoy it!  
  
Be aware that the​ Law of Moses impressed upon us the Sabbath precepts,[[4]](#footnote-4)

And conferred freedom upon us.[[5]](#footnote-5) The seventh day is like the bride,

Led by her attendants.

The pure ones possess it and hallow it,  
While they proclaim all His greatness:

“And God completed and blessed all the works He had made.”  
  
The day that is totally holy, from when it comes in until when it goes out

All Jacob’s descendants honor it according to the King’s words and His laws.

To rest and feast upon select dishes and costly drinks;  
The entire community of Israel does this.

Grant Your favor to those who acknowledge You,

A jealous God who repays and requites

Those who fulfill the Sabbath’s​​ double command,  
To “remember and observe its precepts”[[6]](#footnote-6)

May they merit to see Jerusalem rebuilt,[[7]](#footnote-7)

And enjoy the radiance of Your countenance.

May they be satisfied with Your temple rites

and drink the streams of Your delight.

Protect those who neither sow nor reap on the seventh day,

Who move with short steps,[[8]](#footnote-8)

who partake of three meals,

So they can praise You three times;  
May their piety shine with a sevenfold​ light of the week,  
The eternal God of Israel​​ grant us Your truth![[9]](#footnote-9)

**מנוחה ושמחה**

The Sabbath day is rest and joy, light for the Jews.

The seventh day is a day of delights for those who keep and remember it.

They bear witness that in six days God created everything in the world.

All the heavens above, the earth and the seas, the sea creatures, human beings, and the wild Re‘emin, because the Lord God is the Rock of all worlds.

As He told His chosen people, “Observe it from its beginning until its end, to hallow it, the holy Sabbath is his favorite day,” because He rested thereon from all His work.

God will strengthen you through the Sabbath laws, pray to Him, who acts zealously to strengthen you: “The soul of all living” and “we want to adore You.”[[10]](#footnote-10)

How sweet Your precious gift of Queen​​ Sabbath, cherished​ far and wide!  
then eat your meal with joy, because He has already accepted your prayers.

Those who enjoy the delights of two loaves of bread and Kiddush Rabbah,[[11]](#footnote-11)

With many tasty dishes and with a good mood, will be blessed with lasting sanctity when the Messiah appears and with life in the next world.

**מה ידידות**

How delightful is your rest, O Sabbath queen,

We shall hasten to meet you, adorned bride!

Wearing our best and splendid clothes.  
We will happily kindle the lights with a blessing,

Now all our everyday tasks are over

And there’s no more work.

Let us​​​​​​ rejoice now with sumptuous fare

That was prepared in advance before Shabbat began  
The table is laid with a variety of choice foods

Fattened fowls, quails, and fish,

Fragrant wine to drink  
And pleasant aromas that accompany all three meals.  
  
Jacob’s heritage entails limitless wealth,[[12]](#footnote-12)

Rich and poor alike honor this day,  
When you honor the Sabbath  
Then you shall merit redemptio​​n thereby;[[13]](#footnote-13)  
and be my treasured people

Keep your Sabbath God-ordained.​  
Mid His chosen folk He sure will bless you.  
You shall labor for six days   
But rejoice on the seventh.

You must refrain from doing your business

And from weekday calculations,  
But you are allowed to engage in reflections  
especially regarding possible suitors for your daugh​ters;  
Teach​ your son to recite psalms and sing songs;  
Ponder on and discuss wise sayings [from the Torah]

Wherever you happen to be.

Pace yourself unhurriedly, call the Sabbath a delight,  
May sleep lull your soul

To restore your equilibrium and enliven you

As His Law requires

My soul pines for her rest,  
And​ seeks her repose

Encircled with roses;  
Both youths and maidens will rest thereon.

Like a vision of the world to come,

Is the peace of the Sabbath  
All those who find it a delight,  
Will merit great joy,  
They will find peace from the birth pains of the Messiah, and  
Our redemptio​​n will spring forth,​  
Then grief and sighing will cease.

**מה יפית**

How lovely and comely you are with your joys,

You Shabbat, are such a joy in times of sorrow

Since yesterday night, meat and fish have been prepared for you.

From one evening to the next hearts are glad,

You come at the right time, so the Jews can feel relief, elation, and joy,  
​with festive cheer, you enable treats and delicacies

Sparkling red wine and other beverages.

If you see the holy day is about to begin, greet it with fine wine,

But If you have no wine, then cast your eyes on the two loaves,  
which supply sanctification to serve you.  
Stay far away from weekday tasks;  
Whether it be heavy​ toil or lighter tasks.[[14]](#footnote-14)  
Sing a thankful song; remember that you are sanctifying the day.

Whoever keeps the Sabbath and does not transgress it,

The Creator will forgive his sins,[[15]](#footnote-15) and Shilo will then appear,[[16]](#footnote-16) called Redeemer,

And will receive fitting gifts.[[17]](#footnote-17)

A good sign was given you through the manna

[which did not fall that day].

And another guiding principle was shown to us by the constantly flowing

Samba​tyon river which like the chosen people stops its flow and celebrates then.[[18]](#footnote-18)

The untiring ones work for six days and obtain freedom through You.  
They come dressed​​ in festive linen and silk garments to honor You,

They call you with joy:

Come,​​ bride. Why do you hesitate?  
See how fish and candles are prepared for you.

Because your light has appeared.

Come, shine!

The splendor encircles You like the light,

When your Creator formed the borders of east and west, north and south.

At His behest the peaks and the depths were formed.

Over the globe His light shone out;

Yet as man sinned against His Creator,

He wanted to hide the light away again.[[19]](#footnote-19)

Then you, the Sabbath approached,

Beseeching You the Lord, and it was not hidden

Until the end of days

But remains for those God-fearing ones.

Together with wine, grape juice, and manna).[[20]](#footnote-20)

This light remains for those  
who think of You respectfully and extol You,

They shall be free of afflictio​n,  
and will dwell in the shade of Eden’s trees,

Near all the righteous resting there.

Its three meals which man learned from

That most humble of prophets

Through the scriptural reference to “today”

Repeated three times.[[21]](#footnote-21)

Whoever keeps these three

Shall be protected from suffering and pain

And will merit an unlimited inheritance.[[22]](#footnote-22)

The Almighty heaps blessings on your head

At your entrance and Your children

Part from you in hope

When they gather for Havdalah to take their leave.

With an overflowing cup, with song and lyrics,

Resounding from their throats as

They recall Aharon’s grandson),[[23]](#footnote-23)

When they take leave of You.

It is like the grandeur surrounding

Kings and nobility

When they are accompanied as they leave

With song to honor them

By all kinds of officials.

So go forth, go forth in regal state  
​  
May the Holy One of Jacob offer His love

By day and by night

So that the Levites will take their place

And sing their beautiful chorales,

They [the Kohanim] mark Shabbat with a double offering)[[24]](#footnote-24)

Which is brought on this day and was

Given them in love,[[25]](#footnote-25)

And guarded by Him as the apple​​ of His eye.

Whoever appreciates the excellence of the Sabbath queen

Gets a double portion,[[26]](#footnote-26)

Limits their paces to 2,000 amot [cubits].[[27]](#footnote-27)

Eternal one, straighten up the bent ones,

Most High, hear us when we invoke Your name,

And do not ignore the poor and needy, accept their prayer

And the feelings of their humble heart.

May lavish meals await them and at times of need

May they be favored with bread, fish, and meat.

Like a nobleman may they suffer no want,

But enjoy lavish meals.

As in ancient times, they were enjoined on the seventh day

by [Moshe], my shepherd,[[28]](#footnote-28) that

“Each man should stay in his place,”

Then, the heavenly manna stopped on Shabbat, but instead,

God provides a double portion of bread for this day.

**יום שבת**

The day of Shabbat is holy  
Happy​ is the man who keeps it  
And remembers it over wine! ​

Even if his purse is empty   
He doesn’t take it to heart

But rejoices and feasts.

And even if he has to borrow money  
God his refuge will repay his debt.[[29]](#footnote-29)  
  
He should not lack for any tasty foods

Such as meat,​ wine, and fish,  
  
If he has these three,

This will be his reward.  
As he wishes to make the day special:  
Just as Joseph who honored the Sabbath​ sliced open a fish  
And found a rope of pearls in its flesh.[[30]](#footnote-30)  
  
If he has a table laid before him in the proper manner

An angel of God will answer: “Blesse​d will it be”  
This will continue for a long time.  
His enemies will disappear  
And the evil angel will answer Amen.[[31]](#footnote-31)  
Again​st his will he will sing His praises  
His name will be like fine oil.  
  
Women​ who light the Shabbat​​ candles,  
Keep the laws of family purity,  
And take challah,  
Will accrue merit  
When the day of childbirt​h arrives  
And if they kept the law and were not amiss   
They will give birth quickly.[[32]](#footnote-32)  
  
Give praise and song  
To the God who created Shabbat  
And on it gave us the Torah,[[33]](#footnote-33)  
He called Moses and gave it to him:

Take the gift.[[34]](#footnote-34)  
It is kept in My special treasure house.  
To you, it belongs.[[35]](#footnote-35)   
Take it to the congregat​ion that cannot be counted![[36]](#footnote-36)  
  
Even if your mood is low   
When Shabbat comes, rest comes too.  
Joy, happiness​, and delight

As Shabbat approaches.  
God blessed and sanctifie​d it with the manna  
When it did not descend that day​ to the nation that is not alone.[[37]](#footnote-37)  
The Shabbat revives the soul  
With an abundance​ of grain that was hidden [like the manna]  
  
The Sabbath laws were given at Marah.[[38]](#footnote-38)  
They were commanded​ with many stern instructions  
Hanging like mountains​ on a thread.

Those​ who keep its commandments​  
Will inherit a day that is totally  
Shabb​at.   
This day is the “sign that God has placed  
Betwe​en Himself and the Children of Israel.”  
And on the seventh day which God desires  
He allows the Sambatyon​ River to rest,[[39]](#footnote-39)  
Which rushes by every day  
and will serve as proof

For the rash non-belie​vers.  
  
Let all sounds cease  
As the fame of my song grows  
For it flows forth like dew;  
My lot has fallen on the ways of poetry

Gather round but do not make use  
Of the crown of poetry which adorns me.

**יה רבון**

O God, Master of all worlds

You are the King of all kings.

It is beautiful to proclaim before You

Your powerful and wonderful deeds.

Morning and evening I will sing Your praises

To You, holy God, who created all life,

Holy angels and human beings,

beasts of the fields and birds of the heavens.

Great and mighty are Your deeds,

Humbling the proud

And straightening the lowly.

If man lived for a thousand years

He could not manage

To relate Your mighty deeds.

God to Whom honor and greatness pertain

Save Your flock from the lions’ mouth.

Lead Your people back from exile,

Your people which You chose from all the nations.

Return to Your sanctuary

And the Holy of Holies

To the place where spirits and souls will rejoice

Utter songs and prayers to You

In Jerusalem, that wonderful city.

**צור משלו**

The Rock, from whom we have eaten,

Bless Him, faithful friends,

We have eaten to our satisfaction and left over according to the word of the Eternal.

He who nourishes His world, our Shepherd, our Father.

We have eaten His bread and drunk His wine. Therefore let us praise His name, and sing praises to Him; while we said and answered: there is none as holy as the Eternal.

With song and voice of thanksgiving

We will bless our God

For the desirable and goodly land that He bequeathed to our fathers.

With food and sustenance, He satisfied our souls,

His kindness was mighty over us and our Lord is truth.

Show mercy in Your kindness

Upon your people, our Rock.

On Zion the abode of Your glory

The shrine, the home of our splendor

May the son of David, Your servant,

Come to redeem us,

The anointed one of the Eternal.

May the temple be rebuilt,

And may You fill the City of Zion.

We will sing a new song there,

And ascend with song and joy.

The merciful and sanctified God

Will be blessed and exalted

Over a full cup of wine

With God’s blessing granted to us.

**יום זה**

This day is light and joy for Israel: a Sabbath of rest.

You commanded us when we stood at Sinai

To keep the Sabbath and festivals, throughout all My years.

To set before Me a lavish festive table: a Sabbath of rest.

Heartfelt joy for the oppressed nation,

An additional soul for a suffering people.

To soothe a troubled soul: a Sabbath of rest.

You hallowed and blessed it more than other days

In six days You completed the creation of the universe.

On it, a grieving people find rest and safety: a Sabbath of rest.

You forbid us to do creative work, O Awesome One.

If I keep the Sabbath, I will merit kingly glory.

I will bring a worthy offering to the Most High,

A fragrant meal-offering: a Sabbath of rest.

Renew our temple, remember its destruction,

With Your goodness, our Savior, grant the sad one

Who devotes the Sabbath to praise and song: a Sabbath of rest.

**צמאה נפשי**

My soul thirsts for You, the eternal God,

My heart and my flesh sing to You, the eternal God.

One God created me, who said:

“By My life, no man will see Me and live.”

He created everything with wisdom, with consideration and

Deliberateness, unfathomable to the eyes of all alive.

His glory is above all,

Every mouth expresses His magnitude,

They praise Him in whose hand are the souls of all who live.

He selected the grandson of the flawless one,[[40]](#footnote-40)

Taught him precepts, which man shall do and live by.

Where is one of those, compared to small dust,

Who appears just. In truth, no living person is blameless.

In his heart the sinful drive is strong, like snake venom,

And how is a living being able to turn back?

Oh that the straying ones will mend their ways,

Before they die, there, where is the assembly house for all that live.

I thank You for everything.

Every mouth proclaims your Oneness.

You open Your hand and nourish all who live.

Remember the love of our forefathers,[[41]](#footnote-41)

And revive the dead.

And hasten the time when Isaiah’s son will come.[[42]](#footnote-42)

Note how the young woman speaks: No, your son is dead, and my son lives.

I lower my face and raise my hands to You, when I open my mouth, to say the Nishmat

Prayer: the soul of every living being.

**אכלו**

Eat tasty dishes, mature and young pigeons, in honor of Shabbat and of Chanukkah.

Go ahead, sell, rent out a bet kur,[[43]](#footnote-43) so you can celebrate Chanukkah joyfully.

Allow a goodly tender fattened bird, well roasted on spits, for each guest, [as on Seder night] roasted on the fire with matzot, enjoyed by all. Answer the mezuman and say Amen.

The voices may die down; we want to rejoice in drawing the water [as on Sukkot?], but in the house of wine [and feasting] we will spend time twice a day.

Even if the sound of rushing water meets our ears, the taste of fine wine will still cling to our palates.

**אזכרה**

I will recall Your mercies with song and in joy because You led Your people from deprivation to freedom.

You obtained vengeance through Your priests’ steadfast hand when the Greeks sought to nullify our God’s decrees.

Your outstretched arm freed us from distress and suffering, which is why our sages appointed the eight days of our Chanukah festival.

So that we may praise God’s might, thank and extol Him. O that yet in our days the temple will be consecrated anew.

May Your kindness comfort us, give us our daily bread in your abundant love, You whom I turn to with all my might.

I praise you daily, Merciful One, help us, may our eyes see the salvation of Your people.

God, who helps the poor, be speedy to redeem us, may the redeemer come unto Zion speedily in our days.

**מעוז צור**

O Refuge, Rock of my salvation, unto You it is becoming to give praise: reestablish my house of prayer, so I can offer you thanksgivings there; when You utterly destroy the raging foe, I will complete with song and psalms the dedication of the altar.

My soul was replete with ills, my strength was spent with sorrow; I was enslaved by the kingdom of the heifer, but He with his great power freed His chosen race, while the army and people of Pharaoh sank like a stone into the deep.

To His holy oracle He brought me, yet there also I found no peace, for the oppressor came and led me captive because I had served strange gods: I had to drink the wine of delirium; however, when Babylon’s end drew near; and through Zerubbabel[[44]](#footnote-44) I was saved after seventy years.

The Agagite (Haman) the son of Hammedatha, sought to cut down the lofty fir tree (Mordechai); but his plot became a snare to himself, and his pride was broken. You exalted the head of the Benjamite, but You blotted out the enemy’s name, his many sons and possessions.: You hanged him upon the gallows.

The Greeks were gathered against me in the days of the Hasmoneans; they broke down the walls of my towers, and defiled all the oil; but from one last remaining flask a miracle was wrought for Your lily Israel [*Song of Songs* 2:2], and the men of understanding appointed these eight days for song and praise.

**חשוף**\*

\*These verses stem from different composers and times and were taken from sources such as קיצור של”ה and הלכות חנוכה. The last stanza is my father’s, Rabbi Simcha Bamberger זצלה”ה

Bar​e Your holy arm and bring near the end of the redemption.  
Aveng​e Your servants’ blood from the wicked actors.  
Becau​se Your help​​ has been taking a long time, and there is no end to the days of suffering.  
Push Edom[[45]](#footnote-45) away deep into Zalomon’s shadows,[[46]](#footnote-46) and bring to us the seven shepherds.[[47]](#footnote-47) [the Ushpizin].

You were always my salvation, my honor, and the one who allowed me to raise my head, so hear the voice of my plea, my King and my holy God, pass over my sin and my transgression, in the third painful exile too,[[48]](#footnote-48) strengthen Israel, defeat Ishmael and release my soul from Edom.

May it be Your will, the Only One, You, our majesty and splendor, to release the rest of your flock from the might of Edom, Ishmael, and Kedar.[[49]](#footnote-49) Merciful one, who is celebrated in holiness, effect a release of Your flock, save Your people and their estate, God of vengeance, Who has declared eternal revenge on Amalek.

May Your name be praised forever in the devout community, Your throne will shine in full unmitigated glory, when You punish the presumptuous ones, bring near to You the suffering souls from the heavens’ heights, save Your people, rescue Your remaining dear ones as You did back in the days of the Hasmoneans.

Eternal One, let the horn of your salvation shine forth, and allow the redemption to begin, and destroy and annihilate the presumptuous, outrageous kingdom. Overthrow the evildoers, then save Your people. In Your mercy, for the sake of our great forefathers,[[50]](#footnote-50) release their descendants and rebuild the destroyed city.

1. Isaiah 29:1 The temple is described as אריאל. [↑](#footnote-ref-1)
2. Talmud Bavli Nedarim 55a uses this expression for the תורה. [↑](#footnote-ref-2)
3. Through עירובי חצרות andעירובי תחומין. [↑](#footnote-ref-3)
4. גרוסה recalls גירסא; it may be similar toגרסה, Psalms 119:20. [↑](#footnote-ref-4)
5. The correct version should be חירותא “freedom.” [↑](#footnote-ref-5)
6. שמור וזכור. [↑](#footnote-ref-6)
7. Psalms 76:3. [↑](#footnote-ref-7)
8. Talmud Bavli Shabbat 117a. [↑](#footnote-ref-8)
9. The text in most zemirot books is incorrect, as Baer reported in Machzor Avodos Yisroel. The end reads: ה’ ד’ ישראל הבה תמים *viz* *Machzor Vitri* p. 147. The line: ה’ ד’ ישראל תשועת עולמים is a later addition. [↑](#footnote-ref-9)
10. נשמת and נעריצך. [↑](#footnote-ref-10)
11. The morning Kiddush is called a קידושא רבה in Talmud Bavli Pesachim 106a. [↑](#footnote-ref-11)
12. Talmud Bavli Shabbat 118a כל המענג את השבת נותנין לו נחלה בלי מצרים. [↑](#footnote-ref-12)
13. Ibid. 118bאלימלי משמרין ישראל שתי שבתות כהלכתן מיד נגאלין. [↑](#footnote-ref-13)
14. The 39 major categories of work employed in the building and erection of the Tabernacle. [↑](#footnote-ref-14)
15. Talmud Bavli Shabbat 118b. [↑](#footnote-ref-15)
16. Description of the messiah as per Talmud Bavli Sanhedrin 98b; Genesis 49:10. [↑](#footnote-ref-16)
17. Yalkut Shimoni Isaiah 288. [↑](#footnote-ref-17)
18. Talmud Bavli Sanhedrin 65b, Josephus Flavius, *The Jewish War* 7:5 and Epstein: *Eldad the Danite*, Pressburg, 1891 p. 13. [↑](#footnote-ref-18)
19. Talmud Bavli Chagigah 12a. [↑](#footnote-ref-19)
20. Genesis Rabbah 12. [↑](#footnote-ref-20)
21. In Genesis Rabbah 16, 2:25 the word היום is mentioned three times, whereas in Talmud Bavli Shabbat 117b the three meals are mentioned. [↑](#footnote-ref-21)
22. Talmud Shabbat 118a [↑](#footnote-ref-22)
23. The Elias Songs: as per Pirkei Rabbi Eliezer 44, Eliyahu is identified with Pinchas. [↑](#footnote-ref-23)
24. Besides the תמיד and מוסף. [↑](#footnote-ref-24)
25. The obligation to honor the Sabbath as a remembrance of the world’s creation and sustainment by God was originally intended for all mankind. Only after Israel showed an elevated state of morality as the progeny of the lofty patriarchs, was the command specially implemented for them. [↑](#footnote-ref-25)
26. לחם משנה. [↑](#footnote-ref-26)
27. The Sabbath boundary, תחום, comprises 2000 amot. [↑](#footnote-ref-27)
28. Moshe, 2, Genesis Rabbah 16, 2:29. [↑](#footnote-ref-28)
29. Talmud Bavli Beitzah 15b. [↑](#footnote-ref-29)
30. Talmud Bavli Shabbat 119a. [↑](#footnote-ref-30)
31. Talmud Bavli Shabbat 119a. [↑](#footnote-ref-31)
32. Ibid. 31b. [↑](#footnote-ref-32)
33. Ibid. 87b, the Torah was given on Shabbat. [↑](#footnote-ref-33)
34. Ibid. 10b. [↑](#footnote-ref-34)
35. It was called תורת משה, as per Malachi 3:22. [↑](#footnote-ref-35)
36. Exodus Rabbah, 30, 12 n.4.B. 23,10 [↑](#footnote-ref-36)
37. Jeremiah 51:5. [↑](#footnote-ref-37)
38. 2.G.M. 16,23 Talmud Bavli Shabbat 87b and Sanhedrin 56b. [↑](#footnote-ref-38)
39. See footnote 35 in the previous hymn. [↑](#footnote-ref-39)
40. Jacob, who is called איש תם Genesis 25:27. [↑](#footnote-ref-40)
41. Forefathers or patriarchs. [↑](#footnote-ref-41)
42. David – Messiah. [↑](#footnote-ref-42)
43. A measure of land. [↑](#footnote-ref-43)
44. Ezra 3:3. [↑](#footnote-ref-44)
45. אדמוןDesignation for Esau Genesis 25:25. [↑](#footnote-ref-45)
46. Mountain in Samaria, that’s always snow-covered, Judges 9:48 and Psalms 68:15. [↑](#footnote-ref-46)
47. Micha 5:4 cf. Talmud Bavli Sukka 42b. [↑](#footnote-ref-47)
48. Egypt, Babylon, Edom. [↑](#footnote-ref-48)
49. Designation for Ishmael’s descendants see Genesis 25:13. [↑](#footnote-ref-49)
50. Designation for the patriarchs, cf. Talmud Bavli Rosh Hashana 11a.

    [↑](#footnote-ref-50)