

On Shabbat, Festivals, and joyous occasions on weekdays, begin Birkat HaMazon with

Shir Hamaalot: Psalm 126

שִׁיר הַמַּעֲלוֹת . בְּשׁוּב יְיָ אֶת שְׂבִיבַת

Shir Ha-ma-a-lot': be-shuv' Adonai et shi-vaṭ'  
song of the ascents\* on returning Adonai (d.o.) (the) captives of  
(the song of ascents) (when G-d would return)

\*the priests would chant these "songs of ascents" while going up the steps of the Temple

צִיּוֹן , הָיִינוּ כְּחֹלְמִים . אֶזְ יִמְלֵא שְׂחֹק פִּינוּ ,

tzi-on' ha-yi'-nu ke-chol-mim': az yi-ma-le' se-chok' pi'-nu  
Zion we were like dreamers: then will fill laughter mouths our

וְלִשׁוֹנֵינוּ רִנָּה . אֶזְ יִמְרוּ בְּגוֹיִם :

u-le-sho-ne'-nu ri-nah'. Az yom-ru' va-go-yim' :  
and tongues our shouts of joy. then they will say in the nations

הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי . הִגְדִּיל יְיָ

hig-dil' Adonai la-a-sot' im e'-leh. Hig-dil' Adonai  
made great Adonai to do with them made great Adonai

לַעֲשׂוֹת עִמָּנוּ , הָיִינוּ שְׂמֵחִים : שׁוּבָה יְיָ

la-a-sot' i-ma'-nu , ha-yi'-nu sme-chim': shu'-vah\* Adonai  
to do with us, we were happy : return! Adonai

אֶת שְׂבִיתָנוּ כְּאֶפְיָקִים בְּנֶגֶב . הַזְרְעִים

et she-vi-te'-nu ka-a-fi-kim' ba-ne'-gev: ha-zor-im'  
(d.o.) captives our like riverbeds in the Negev<sup>\*\*</sup> the (ones who) sow

בְּדַמְעָה בְּרִנָּה יִקְצְרוּ : הַלֹּחַ יֵלֵךְ

be-dim-ah' be-ri-nah' yik-tso'-ru : ha-loch' <sup>\*\*\*</sup> ye-lech'  
with weeping with rejoicing they will reap : walk<sup>\*\*\*</sup> (one who) will walk

וּבְכָה , נוֹשֵׂא מִשָּׂדֶה הַזֶּרַע , בָּא יָבֵא

u-va-choh' no-se' me'-shech ha-za'-ra , bo ya-vo'<sup>\*\*\*</sup>  
and weep carrying trail of seed sowing , come he will come<sup>\*\*\*</sup>

בְּרִנָּה נוֹשֵׂא אֶלְמֹתָיו .

ve-ri-nah' no-se' a-lu-mo-tav'.  
with rejoicing carrying sheaves his



<sup>\*</sup>shuv = singular m. command; ah is added for emphasis. see note #19.

<sup>\*\*</sup> the wadis (the riverbeds in the desert) are dry channels in summer, and have flash flooding in them in the rainy season, causing torrents of water to rush in.

<sup>\*\*\*</sup>repeated for emphasis, the "infinitive absolute" (haloch = walk, bo = come) followed by the word in the appropriate tense (yelech = he will walk, yavo = he will come).

# BIRKAT HAMAZON

Leader:

רְבוֹתַי נְבָרְךָ

Rabotai ne-va-rech'  
Gentlemen we will bless

Others:

יְהִי שֵׁם יי מְבָרְךָ מְעַתָּה וְעַד עוֹלָם .

Ye-hi' shem Adonai me-vo-rach' me-a-tah' ve-ad' o-lam'.  
will be name of Adonai be blessed from now and until eternity

Leader:

יְהִי שֵׁם יי מְבָרְךָ מְעַתָּה וְעַד עוֹלָם .

Ye-hi' shem Adonai me-vo-rach' me-a-tah' ve-ad' o-lam'.  
will be name of Adonai be blessed from now and until eternity

בְּרִשּׁוֹת מְרַנּוֹ וְרַבָּנּוֹ וְרַבּוֹתַי ,

Bi-re-shut' ma-ra-nan' ve-ra-ba-nan' ve-ra-bo-tai',  
with permission of masters and sages and gentlemen my

נְבָרְךָ (אֱלֹהֵינוּ) שֶׁאֲכַלְנוּ מִשְׁלוֹ .

Ne-va-rech' (E-lo-hei'-nu)\* she-a-chal'-nu mi-she-lo'.  
we will bless (G-d our) that we ate (food) belonging to Him

\*if 10 men or more are present, and at least 7 have eaten bread.

Others:

בְּרוּךְ (אֱלֹהֵינוּ) שֶׁאֵכַלְנוּ מִשְׁלוֹ

Ba-ruch' (E-lo-hei'-nu) she-a-chal'-nu mi-she-lo'  
blessed (is) (G-d our) that we ate (food) belonging to Him

וּבְטוֹבוֹ חַיֵּינוּ .

uy-tu-vo' chai-yi'-nu.  
and with,in goodness His we lived.

Leader:

בְּרוּךְ (אֱלֹהֵינוּ) שֶׁאֵכַלְנוּ מִשְׁלוֹ

Ba-ruch' (E-lo-hei'-nu) she-a-chal'-nu mi-she-lo'  
blessed (is) G-d our that we ate (food) belonging to Him

וּבְטוֹבוֹ חַיֵּינוּ .

uy-tu-vo' chai-yi'-nu .  
and in,with goodness His we lived .

First Blessing: Birkat Hamazon, Blessing for Food

בְּרוּךְ אַתָּה , יְיָ אֱלֹהֵינוּ , מֶלֶךְ

Ba-ruch' A-tah', Adonai El-o-hei'-nu, Me'-lech  
blessed (are) You, Adonai G-d our, King (of)

הָעוֹלָם , הַזֶּה אֶת הָעוֹלָם

ha-o-lam', Ha-zan' et ha-o-lam'  
the universe, the (One Who) feeds, nourishes (d.o.) the world

כָּלוֹ, בְּטוֹבוֹ, בְּחֵן, בְּחֶסֶד

ku-lo' be-tu-vo', be-chen' be-che'-sed  
all of it with goodness His, with grace, favor with kindness, goodness, mercy

וּבְרַחֲמִים, הוּא נוֹתֵן לֶחֶם

u-ve-ra-cha-mim', Hu no-ten' le'-chem  
and with compassion He gives bread

לְכֹל בָּשָׂר, כִּי לְעוֹלָם חֶסֶדּוֹ.

le-chol' ba-sar', ki le-o-lam' chas-do'.  
to all flesh, because to eternity (is) lovingkindness His

וּבְטוֹבוֹ הַגָּדוֹל, תָּמִיד לֹא חָסַר לָנוּ,

Uv-tu-vo' ha-ga-dol' ta-mid' lo cha'-sar la'-nu,  
and in goodness His the great always not was lacking to us

וְאֵל יְחַסֵּר לָנוּ מִזֶּן לְעוֹלָם וָעֶד,

ve - al' yech-sar' la'-nu ma-zon' le-o-lam' va-ed',  
and not will be lacking to us food to eternity and forever  
(do not let it be lacking\*)

\* "lo yechsar" would mean *it will not lack*; "al yechsar" is the negative command form, *do not let it lack*.

בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל,

ba-a-vur' she-mo' ha-ga-dol',  
for the sake of name His the great

כִּי הוּא אֵל זֶן וּמְפָרֵס לְכֹל ,

ki Hu El zan u-me-far-nes' la-kol'  
for He (is) G-d (Who) feeds and sustains, for all, everyone  
supports, provides for

וּמְטִיב לְכֹל וּמְכִין מְזוֹן

u-me-tiv' la-kol' u-me-chin' ma-zon'  
and does good to all and prepares food

לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא .

le-chol' be-ri-yo-tav'<sup>\*</sup> a-sher' ba-ra'.  
for all creatures His which He created .

<sup>\*</sup>-av means *his* for a plural noun, -o is *his* for a singular noun, e.g. she-mo' (His name)

בָּרוּךְ אַתָּה יי , הַזֶּן אֶת הַכֹּל .

Ba-ruch' A-tah' Adonai , Ha-zan' et ha-kol'.  
blessed (are) You Adonai , the (One Who) feeds, (d.o.) the all.  
nourishes (everything)



Second Blessing: for the Land

נוֹדָה לְךָ יי אֱלֹהֵינוּ , עַל שֶׁהִנְחַלְתָּ

No-deh' le-cha' Adonai E-lo-hei'-nu , al she-hin-chal'-ta  
we give thanks to You Adonai G-d our , about (that) You bequeathed  
or have bequeathed

לְאֲבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה ,

la-a-vo-tei'-nu e'-rets chem-dah' to-vah' u-re-cha-vah',  
to fathers our a land most desired good and wide, spacious

וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ

ve-al' she-ho-tse-ta'-nu Adonai E-lo-hei'-nu me-e'-rets  
and about that You brought out us Adonai G-d our from the land of

מִצְרַיִם , וּפְדִיתָנוּ מִבֵּית עֲבָדִים ,

mits-ra'-yim, u-fe-di-ta'-nu mi-beit' a-va-dim'  
Egypt , and You redeemed us from house of slaves

וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרֵנוּ ,

ve-al' be-rit-cha' she-cha-tam'-ta bi-ve-sa-re'-nu ,  
and about covenant Your which You sealed in flesh our ,

וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ ,

ve-al' To-ra-te-cha she-li-ma-de-ta'-nu ,  
and about Torah Your that You taught us ,

וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ ,

ve-al' chu-kei'-cha she-ho-da-e-ta'-nu ,  
and about laws, statutes Your that You made known to us

וְעַל חַיִּים תֵּן וְחֶסֶד שְׂחַוְנָתָנוּ ,

ve-al' chai-yim' chen va-che'-sed she-cho-nan-ta'-nu,  
and for life grace and kindness with which You favored us

וְעַל אֲכִילַת מִזוֹן שְׂאַתָּה זֶן וּמְפָרִינֵס אוֹתָנוּ

ve-al' a-chi-lat' ma-zon' sha-A-tah' zan u-me-far-nes' o-ta'-nu  
and about eating of food that You feed and sustain (d.o.) us

תָּמִיד , בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שָׁעָה .

ta-mid' , be-chol' yom uy-chol' et\* uy-chol' sha-ah'.  
always in every day and in every season and in every hour .

\*note that the *et* here is spelled in the Hebrew with an ayin; the direct object *et* is spelled with an alef.

On Chanukah and Purim:

(On Shabbat, Weekdays, and Festivals, continue with *Ve-al' ha-kol'* which follows Al HaNisim)

עַל הַנְּסִימִים

Al HaNisim

About the Miracles

עַל הַנְּסִימִים וְעַל הַפְּרָקוֹן , וְעַל

Al ha-ni-sim' ve-al' ha-pur-kan' ve-al'  
For the miracles and for the deliverance and for

הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת

ha-ge-vu-rot' ve-al' ha-te-shu-ot' ve-al' ha-mil-cha-mot'  
the heroism and for the victories and for the battles



שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם

she-a-si'-ta      la-a-vo-tei'-nu      ba-ya-mim'      ha-hem'  
which You did      for fathers our      in the days      (the) those

בַּזְמַן הַזֶּה .

ba-ze-man'      ha-zeh'.  
 in the appointed time, season      (the) this

On Chanukah continue here (On Purim, continue with *Bi-ymeit' Mordechai*):

בַּיָּמִים מִתְּתִיָּהוּ בֶן-יֹחָנָן כֹּהֵן גָּדוֹל ,

Bi y-meit'      ma-tit-ya'-hu      ben      yo-cha-nan'      ko-hen' ga-dol',  
in days of      Mattathias      son of      Jochanan      priest great  
 (high priest)

חַשְׁמוֹנֵי וּבְנֵיו , כְּשֶׁעָמְדָה מַלְכוּת

chash-mo-nai'      u-va-nav',      ke-she-am-dah'      mal-chut'  
 Hasmonean      and sons his,      when stood      kingdom of

יֵוֹן הִרְשָׁעָה עַל-עַמָּךְ יִשְׂרָאֵל

ya-van'      ha-re-sha-ah'      al      am-cha'      yis-ra-el'  
 Greeks      the wicked, evil, cruel      against      people Your      Israel

לְהַשְׁכִּיחָם תּוֹרָתְךָ , וּלְהַעֲבִירָם

le-hash-ki-cham'      to-ra-te'-cha ,      u-le-ha-a-vi-ram'  
to cause to forget them      Torah Your,      and to cause to pass them  
 (cause them to forget)      (cause them to pass)

מַחְקֵי רְצוֹנָךְ .

me-chu-kei' re-tso-ne'-cha.  
from laws of will Your.

וְאַתָּה בִּרְחֻמֶיךָ הַרְבִּים עָמַדְתָּ

Ve-a-tah' be-ra-cha-mei'-cha ha-ra-bim' a-ma'-de-ta  
but You in compassion Your the great stood

לָהֶם בְּעֵת צָרָתָם . רַבָּת אֶת רִיבָם ,

la-hem' be-et' tsa-ra-tam'. Rav'-ta et ri-vam',  
by them in time (of) trouble their. You strove (d.o.) striving their

דִּינָתָ אֶת דֵּינָם , נִקְמָתָ אֶת נִקְמָתָם .

dan'-ta et di-nam', na-kam'-ta et nik-ma-tam'.  
You judged (d.o.) judgment their You avenged (d.o.) vengeance their

מִסָּרְתָ גְבוּרִים בְּיַד חַלְשִׁים ,

ma-sar'-ta gi-bo-rim' be-yad' cha-la-shim',  
You delivered strong ones into hand of weak ones ,

וְרַבִּים בְּיַד מְעַטִּים ,

ve-ra-bim' be-yad' me-a-tim',  
and many into hand of few,

וּטְמֵאִים בַּיַד טְהוֹרִים , וְרָשָׁעִים

u-te-me-im'      be-yad'      te-ho-rim',      u-re-sha-im'  
and impure ones    into hand of    pure ones ,      and wicked ones

בַּיַד צְדִיקִים , וְזֵדִים בַּיַד

be-yad'      tsa-di-kim',      ve-ze-dim'      be-yad'  
into hand of    just ones,      and insolent ones      into hand of

עוֹסְקֵי תוֹרָתְךָ .

os-kei'      to-ra-te'-cha .  
(ones who) busy themselves with      Torah Your

וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ

U-le-cha'      a-si'-ta      shem      ga-dol'      ve-ka-dosh'  
and for You(rself)    You made      name      great      and holy

בְּעוֹלָמְךָ , וְלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ

be-o-la-me'-cha      u-le-am-cha'      yis-ra-el'      a-si'-ta  
in world Your,    and for people Your      Israel      You made

תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה .

te-shu-ah'      ge-do-lah'      u-fur-kan'      ke-ha-yom'      ha-zeh'.  
victory,      great      and deliverance,      like\* the day      (the) this.  
deliverance      redemption

\*the prefix "ke" ( כֶּ- ) means: as, like, or the likeness of ; it seems to refer to the anniversary of the event; or perhaps, as He still does for us.

וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ ,

Ve-a-char' ken ba'-u va-nei'-cha li-de-vir' \*\* bei-te'-cha  
and after thus came children Your to "devir" (of) house Your  
(afterwards) (the Temple)

\*\*de-vir' (דַּבֵּיר) : the innermost room of the Temple, the Holy of Holies, where the Ark of the Covenant was kept.

וּפָנּוּ אֶת הַיְכָלְךָ ,

u-fi-nu' et hei-cha-le'-cha ,  
and they cleared out (d.o.) Temple Your,

וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ

ve-ti-ha-ru' et mik-da-she'-cha ve-hid-li'-ku  
and they purified (d.o.) holy place Your and they kindled

נֵרוֹת בְּחֲצֵרוֹת קְדֻשָּׁךָ , וְקָבְעוּ

ne-rot' be-chats-rot' kod-she'-cha , ve-kav-u'  
lamps , in courts, enclosures holy Your , and they established  
candles (drove in, inserted)

שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶּוּ , לְהוֹדוֹת וּלְהַלֵּל

shmo-nat' ye-mei' cha-nu-kah' e'-lu, le-ho-dot' u-le-ha-lel'  
eight (of) days of dedication these, to thank and to praise

לְשִׁמְךָ הַגָּדוֹל .

le-shim-cha' ha-ga-dol'.  
to name Your the great. *end of insert for Chanukah*

On Purim:

בִּימֵי מְרֹדְכַי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּירָה

Bi y-mei' mor-de-chai' ve-es-ter' be-shu-shan' ha-bi-rah'  
in the days of Mordechai and Esther in Shushan the capital

כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע , בְּקֶשׁ

ke-she-a-mad' a-lei-hem' Ha-man' ha-ra-sha' bi-kesh'  
when stood against them Haman the wicked (who) sought

לְהַשְׁמִיד לְחַרֵּג וּלְאַבֵּד אֶת כָּל

le-hash-mid' la-ha-rog' u-le-a-bed' et kol  
to exterminate to kill and to cause to lose (d.o.) all

הַיְהוּדִים , מִנַּעַר וְעַד זָקֵן , טַף וְנָשִׁים

ha-ye-hu-dim', mi-na'-ar ve-ad' za-ken', taf ve-na-shim'  
the Jews from young and to old children and women

בְּיוֹם אֶחָד , בְּשָׁלוֹשָׁה עָשָׂר

be-yom' e-chad' , bi-she-lo-shah' a-sar'  
in day one on three (and) ten (thirteen)

לְחֹדֶשׁ שְׁנַיִם עָשָׂר , הוּא הַחֹדֶשׁ אָדָר

le-cho'-desh she-neim' a-sar' , hu cho'-desh A-dar'  
of month two (and) ten it, m. month of Adar

וּשְׁלַלְמָם לְבוֹז .

u-she-la-lam'                la-voz'.  
and plunder them        to shame, mockery, contempt

וְאַתָּה בִּרְחֻמֶיךָ הַרְבִּים הִפָּרַת

Ve-a-tah'    be-ra-cha-mei'-cha    ha-ra-bim'    he-far'-ta  
but You    in compassion    Your    the great    You nullified, frustrated

אֶת עֲצָתוֹ , וְקִלְקִלְתָּ אֶת מַחְשְׁבֹתוֹ ,

et    a-tza-to' ,                ve-kil-kal'-ta        et    mach-shav-to'  
(d.o.) advice, counsel his    and You spoiled    (d.o.)    thinking his

וַהֲשִׁיבוֹתָ לוֹ גְמוּלוֹ בְּרֹאשׁוֹ ,

va-ha-she-vo'-ta                lo                ge-mu-lo'                be-ro-sho' ,  
and You caused to return    to him    recompense, payback his    on head his

וְתָלוּ אוֹתוֹ וְאֶת בְּנָיו עַל הָעֵץ .

ve-ta-lu'                o-to'                ve-et'                ba-nav'                al                ha-etz'.  
and they hanged    him (d.o.)                and (d.o.)                sons his                upon                the tree

*end of insert for Purim*

וְעַל הַכֹּל יִי אֱלֹהֵינוּ אֶנְחֵנוּ מוֹדִים לָךְ

Ve-al'                ha-kol    Adonai    E-lo-hei'-nu    a-nach'-nu    mo-dim'                lach  
and about    the all    Adonai    G-d our                we                give thanks,    to You  
                  (everything)                                                                        acknowledge

וּמְבָרְכִים אוֹתְךָ , יִתְבָּרַךְ שְׁמֶךָ בְּפִי

u-me-va-re-chim' O-tach', yit-ba-rach' shim-cha' be-fi'  
and (we) bless (d.o.) You, will be blessed name Your in the mouth of

כָּל חַי תָּמִיד לְעוֹלָם וָעֶד . כִּפְתּוּב ,

kol chai ta-mid' |e-o-lam' va-ed'. ka-ka-tuv',  
all living continuously to eternity and forever. as it is written

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת יי

ve-a-chal'-ta ve-sa-va'-e-ta u-ve-rach'-ta et Adonai  
and you ate and you were satisfied and you blessed (d.o.) Adonai

אֱלֹהֶיךָ , עַל הָאָרֶץ הַטְּבָה אֲשֶׁר נָתַן לָךְ .

E-lo-hei'-cha , al ha-a'-rets ha-to-va' a-she<sup>r</sup>' na-tan' |ach.  
G-d Your for the land the good which He gave to you.

בְּרוּךְ אַתָּה יי עַל הָאָרֶץ וְעַל הַמָּזוֹן .

Ba-ruch' A-tah' Adonai al ha-a'-rets ve-al' ha-ma-zon'.  
blessed (are) You Adonai for the land and for the food

Third Blessing: Blessing for Jerusalem

רַחֵם (נָא) יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל

Ra-chem' (na) Adonai E-lo-hei'-nu al Yis-ra-el'  
be merciful please, Adonai G-d our toward Israel  
we pray You

עַמְךָ , וְעַל יְרוּשָׁלַיִם עִירְךָ , וְעַל

a-me'-cha , ve-al' ye-ru-sha-la'-yim i-re'-cha , ve-al'  
people Your, and toward Jerusalem city Your , and toward

צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ , וְעַל מַלְכוּת

tsi-yon' mish-kan' ke-vo-de'-cha , ve-al' mal-chut'  
Zion dwelling place of honor, glory Your and toward kingdom of

בֵּית דָּוִד מְשִׁיחֶךָ , וְעַל הַבַּיִת

beit Da-vid' me-shi-che'-cha , ve-al' ha-ba'-yit  
house of David anointed one Your , and toward the house (the Temple)

הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו .

ha-ga-dol' ve-ha-ka-dosh' she-nik-ra' shim-cha' a-lav'.  
the great and the holy that is called, read name Your upon it,*m*.\*

אֱלֹהֵינוּ אֲבִינוּ רַעֲנוּ זוּנֵנוּ פְּרִנְסֵנוּ

E-lo-hei'-nu A-vi'-nu re-e'-nu zu-ne'-nu par-ne-se'-nu  
G-d our Father our shepherd us nourish us sustain, provide for us,

וְכִלְכְּלֵנוּ וְהַרְוִיחֵנוּ , וְהַרְוַח לָנוּ

ve-chal-ke-le'-nu ve-har-vi-chei'-nu ve-har-vach' la'-nu  
and support us and relieve us and grant relief to us



יִי אֱלֹהֵינוּ מְהֵרָה מְכֹל צָרוֹתֵינוּ .

Adonai E-lo-hei'-nu me-he-rah' mi-kol' tsa-ro-tei'-nu .  
Adonai G-d our quickly from all troubles our.

וְנָא אֶל תְּצַרִיכֵנוּ יִי אֱלֹהֵינוּ

Ve-na' al tats-ri-che'-nu Adonai E-lo-hei'-nu  
and please not You will let us be needy Adonai G-d our  
(do not let us be needy)

לֹא לְיַדֵּי מַתְנַת בְּשָׂר וְדָם , וְלֹא לְיַדֵּי

lo liy-dei' mat-nat' ba-sar' va-dam' , ve-lo' liy-dei'  
not at hands of gifts of flesh and blood , and not at hands of

הַלוֹאֲתָם , כִּי אִם לְיַדְךָ הַמְּלֵאָה

hal-va-a-tam' , ki im le-ya-de-cha' ha-me-le-ah'  
loans of them , but only by hand Your the (one which) is full

הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֵבָה ,

ha-pe-tu-chah' ha-ke-do-shah' ve-ha-re-cha-vah',  
the (one which) is open the holy and the spacious ,

שְׁלֹא יִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד .

she-lo' ne-vosh' ve-lo ni-ka-lem' le-o-lam' va-ed' .  
that not we will be and not we will be to eternity and forever.  
ashamed humiliated

\*Here an additional prayer is said on Shabbat, and a different additional prayer is said on Rosh Chodesh, Chol HaMoed, and Festivals; these prayers follow:

On Shabbat, add:

רְצֵא וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ

Re-tze'      ve-ha-cha-li-tze'-nu      Adonai      E-lo-hei'-nu  
be pleased      and cause to be delivered us      Adonai      G-d our

בְּמִצְוֹתֶיךָ , וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי

be-mitz-vo-tei'-cha      u-ve-mitz-vat'      yom      ha-she-vi-i'  
by commandments Your      and by commandments of      day      the seventh  
(the seventh day)

הַשַּׁבָּת הַגְּדוֹל וְהַקְּדוֹשׁ הַזֶּה , כִּי יוֹם זֶה

ha-sha-bat'      ha-ga-dol'      ve-ha-ka-dosh'      ha-zeh',      ki      yom      zeh  
the Shabbat      the great      and the holy      (the) this      for      day      this

גְּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ , לְשַׁבָּת

ga-dol'      ve-ka-dosh'      hu      le-fa-nei'-cha ,      lish-bat'      bo  
great      and holy      (is) it,m.      to Presence/Face Your,      to stop work      in it/m.

וּלְנוֹחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ ,

ve-la-nu'-ach      bo      be-a-ha-vah'      ke-mitz-vat'      re-tzo-ne'-cha,  
and to rest      in it      with love      as the commandment of      will      Your

וּבְרְצוֹנְךָ הַנִּיחַ לָנוּ , יי אֱלֹהֵינוּ ,

u-vir-tzo-n-cha'      ha-ni'-ach      la'-nu,      Adonai      E-lo-hei'-nu ,  
and in will, favor Your      cause to rest      for us      Adonai      G-d      our

שְׁלֹא תִהְיֶה צָרָה וְיִגּוֹן וְאַנְחָה בְּיוֹם

she-lo' te-he' tza-rah' ve-ya-gon' va-a-na-chah' be-yom'  
that not will be trouble and grief, sorrow and sighing, moaning on day

מְנוּחָתֵנוּ , וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנַחֲמַת

me-nu-cha-te'-nu, ve-har-e'-nu, Adonai E-lo-hei'-nu, be-ne-cha-mat'  
rest our and show us Adonai G-d our in consolation of

צִיּוֹן עִירָךְ , וּבְבִנְיַן יְרוּשָׁלַיִם עִיר

Tzi-yon' i-re'-cha, u-ve-vin-yan' ye-ru-sha-la'-yim ir  
Zion city Your and in building of Jerusalem city

קִדְשֶׁךָ , כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת

kod-she'-cha, ki A-tah' Hu Ba'-al ha-ye-shu-ot'  
holy Your because You (are) He Master of the salvations  
(the master of salvations)

וּבַעַל הַנְּחָמוֹת .

u-va'-al ha-ne-cha-mot'.  
and Master of the consolations (the Master of consolations).

*On Rosh Chodesh, Chol Hamoed, and Festivals:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ , יַעֲלֶה

E-lo-hei'-nu ve-lo-hei' a-vo-tei'-nu , ya-a-leh' ve-ya-vo'  
G-d our and G-d of fathers our will ascend and will come

וַיִּגִּיעַ וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע

ve-ya-gi'-a      ve-ye-ra-eh'      ve-ye-ra-tzeh      ve-yi-sha-ma'  
and will arrive      and will be seen      and will be pleasing      and will be heard

וַיִּפְקֹד וַיָּבֵא וַיִּזְכֹּר זְכוֹרוֹנֵנוּ וּפְקוּדוֹנֵנוּ

ve-yi-pa-ked'      ve-yi-za-cher'      zich-ro-ne'-nu      u-fik-do-ne'-nu  
and will be counted      and will be reminded of      memory of us      and deposit\* our

\*connotes our accomplishments, what we have built, what we have left in trust for our descendents

וַזְכֹּרוֹן אֲבוֹתֵינוּ, וַזְכֹּרוֹן מְשִׁיחַ בֶּן דָּוִד

ve-zich-ron'      a-vo-tei'-nu,      ve-zi-chron'      ma-shi'-ach ben da-vid  
and remembrance of fathers our      and remembrance of Messiah      son of David

עַבְדְּךָ, וַזְכֹּרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,

av-de'-cha,      ve-zi-chron'      ye-ru-sha-la'-yim      ir kod-she'-cha,  
servant Your      and remembrance of Jerusalem      city holy Your

וַזְכֹּרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,

ve-zich-ron'      kol am-cha'      beit      yis-ra-el'      le-fa-nei'-cha,  
and memory of all people Your      house of Israel      to face, presence Your,

לְפָלִיטָה לְטוֹבָה לְחַן לְחֶסֶד וּלְרַחֲמִים,

le-to-vah'      le-chen'      le-che'-sed      u-le-ra-cha-mim',  
for goodness      for grace, favor      for lovingkindness      and for compassion, mercy

לְחַיִּים וְלְשָׁלוֹם בְּיוֹם . . .

le-chai-yim'      u-le-sha-lom'      be-yom' ...  
for life              and for peace      on day...

רֹאשׁ הַחֹדֶשׁ

rosh      ha-cho'-desh  
head of the month

חַג הַמַּצּוֹת

chag      ha-ma-tzot'  
festival of the unleavened breads  
(the festival of unleavened breads)

חַג הַשָּׁבֻעוֹת

chag      ha-sha-vu-ot'  
festival of the weeks  
(the festival of weeks)

הַזְכָּרוֹן

ha-zi-ka-ron'      (rosh hashanah)  
the remembrance      (head of the year)  
(The day of Remembrance-Yom Hazikaron)

חַג הַסּוּכּוֹת

chag      ha-su-kot'  
festival of the booths  
(the festival of booths)

# הַשְּׁמִינִי חַג הָעֶצְרֶת

ha-she-mi'-ni chag ha-a-tze'-ret

the eighth of festival of the assembly (from the root עצר which means to stop, referring to stopping of work for the festival)

זְכֹרֵנוּ , יי אֱלֹהֵינוּ , בּו לְטוֹבָה

Zoch-re'-nu, Adonai E-lo-hei'-nu, bo le-to-vah'. A-men'.  
remember us, Adonai G-d our, in it, m. for good. So be it.

וּפְקֹדֵנוּ בּו לְבִרְכָה

u-fak-de'-nu vo li-ve-ra-chah'.  
and count us in it for blessing.

וְהוֹשִׁיעֵנוּ בּו לְחַיִּים

ve-ho-shi-e'-nu vo le-chai-yim'.  
and save us in it/m. for life.

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים , חוּס וְחַיִּינוּ

u-vi-de-var' ye-shu-ah' ve-ra-cha-mim', chus ve-cha-ne'-nu  
and in the matter of salvation and compassion, pity and grace us

וְרַחֲמֵי עָלֵינוּ וְהוֹשִׁיעֵנוּ , כִּי אֵל מֶלֶךְ

ve-ra-chem' a-lei'-nu ve-ho-shi-e'-nu, ki El Me'-lech  
and have mercy upon us and save us because G-d King

חֲנוּן וְרַחוּם אַתָּה .

cha-nun' ve-ra-chum' A'-tah.  
gracious and merciful (are) You.

*End of special prayers for Rosh Chodesh, Festivals, & Chol Hamoed.*

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה

U-ve-neh' ye-ru-sha-la'-yim ir ha-ko'-desh bim-he-rah'  
and build Jerusalem city the holy with speed  
(the holy city)

בְּיָמֵינוּ . בָּרוּךְ אַתָּה , יי , בּוֹנֵה

ve-ya-me'i'-nu . Ba-ruch' A-tah' , Adonai , bo-neh'  
in days our . blessed (are) You Adonai He builds

בְּרַחֲמָיו יְרוּשָׁלַיִם . אָמֵן .

be-ra-cha-mav' yi-ru-sha-la'-yim . A-men'.  
in mercies His Jerusalem so be it.

Fourth Blessing, G-d's Goodness

בָּרוּךְ אַתָּה , יי אֱלֹהֵינוּ , מֶלֶךְ הָעוֹלָם ,

Ba-ruch' A-tah' , Adonai E-lo-hei'-nu, Me'-lech ha-o-lam',  
blessed (are) You, Adonai G-d our, King (of) the universe,

הָאֵל אֲבִינוּ מַלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ

ha-El' A-vi'-nu Mal-ke'-nu A-di-re'-nu Bor-e'-nu  
the G-d Father our King our Powerful One our Creator our

גּוֹאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב ,

Go-a-le'-nu Yotz-re'-nu Ke-do-she'-nu Ke-dosh' Ya-a-kov',  
Redeemer our Maker our Holy One our Holy One of Jacob ,

רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל , הַמֶּלֶךְ הַטוֹב

Ro-e'-nu Ro-eh' Yis-ra-el', ha-Me'-lech ha-tov'  
shepherd our shepherd of Israel , the King the good  
(the good King)

וְהַמְטִיב לְכֹל , שְׁבֹכֵל יוֹם וַיּוֹם

ve-ha-me-tiv' la-kol' , she-be-chol' yom va-yom'  
and the (One Who) does good to (the) all who in every day and day  
(each & every day)

הוּא הַטִּיב , הוּא מְטִיב , הוּא יִיטִיב לָנוּ .

Hu he-tiv' , Hu me-tiv' , Hu yey-tiv' la'-nu .  
He did good , He does good , He will do good to us .

הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד ,

Hu ge-ma-la'-nu Hu gom-le'-nu Hu yig-me-le'-nu la-ad',  
He rewarded us He rewards us He will reward us to forever ,



לְחַן וְלִחְסֵד וְלִרְחֻמִּים וְלִרְוַח

le-chen' u-le-che'-sed u-le-ra-cha-mim' u-le- re'-vach  
for grace and for lovingkindness and for mercies and for respite, relief

הַצִּלָּה וְהַצְלָחָה , בְּרָכָה וַיִּשׁוּעָה

ha-tsa-lah' ve-hats-la-chah' be-ra-chah' y i-shu-ah'  
rescue, deliverance and success blessing and salvation

נְחָמָה פְּרִנְסָה וְכִלְכָּלָה וְרַחֲמִים

ne-cha-mah' par-na-sah' ve-chal-ka-lah' ve-ra-cha-mim'  
consolation sustenance and support and mercies

וְחַיִּים וְשָׁלוֹם וְכֹל טוֹב , וּמְכֹל טוֹב

ve-chai-yim' ve-sha-lom' ve-chol' tov, u-mi-kol' tuv  
and life and peace, welfare and all good, and from all goodness

לְעוֹלָם אֵל יַחְסְרֵנוּ . אֲמֵן .

le-o-lam' al ye-chas-re'-nu. a-men'.  
to eternity do not let lack us . amen  
(do not let us lack)



הַרְחֵמֵנוּ הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם

Ha-ra-cha-man' Hu yim-loch' a-lei'-nu le-o-lam'  
the Merciful One He will reign over us to eternity

וְעַד . הִרְחַמְן הוּא יִתְבָּרַךְ בְּשָׁמַיִם

va-ed'. Ha-ra-cha-man' Hu yit-ba-rach' ba-sha-ma'-yim  
and forever. the Merciful One He will be blessed in the heavens

וּבְאָרֶץ . הִרְחַמְן הוּא יִשְׁתַּבַּח לְדוֹר

u-va-a'-rets . Ha-ra-cha-man' Hu yish-ta-bach' le-dor'  
and in the earth. the Merciful One He will be praised to generation of

דוֹרִים , וְיִתְפָּאֵר בְּנוֹ לְעַד וּלְנֵצַח

do-rim' , ve-yit-pa-ar' ba'-nu la-ad' u-le-ne'-tsach  
generations\* and He will be glorified by us to forever and to enduring time of

נְצָחִים , וְיִתְהַדָּר בְּנוֹ לְעַד

ne-tsa-chim' , ve-yit-ha-dar' ba'-nu la-ad'  
enduring time and will be honored by us to forever

וְלְעוֹלָמֵי עוֹלָמִים . הִרְחַמְן הוּא

u-le-ol-mei' o-la-mim'. Ha-ra-cha-man' Hu  
and to eternities of eternities. the Merciful One He

יִפְרֹנְסֵנוּ בְּכָבוֹד . הִרְחַמְן

ye-far-ne-se'-nu be-cha-vod'. Ha-ra-cha-man'  
will sustain us with honor. the Merciful One

\*generation to generation

הוא יִשְׁבֹּר עֲלֵנוּ מֵעַל צַוְאֵינוּ

Hu yish-bor' u-l e'-nu me-al' tsa-va-re'-nu ,  
He will break yoke our from upon neck our ,

וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ .

ve-hu' yo-li-che'-nu ko-me-mi-yut' le-ar-tse'-nu .  
and He will lead us upright, erect to land our .

הֶרַחֲמָן הוּא יִשְׁלַח לָנוּ

Ha-ra-cha-man' Hu yish-lach' la'-nu  
the Merciful One He will send to us

בְּרַכָּה מְרַבָּה בְּבַיִת הַזֶּה וְעַל

be-ra-chah' me-ru-bah' ba-ba'-yit ha-zeh' ve-al'  
blessing abundant in (the) house (the) this and upon

שִׁלְחָן זֶה שָׂאֵלְנוּ עָלָיו . הֶרַחֲמָן הוּא

shul-chan' zeh she-a-chal'-nu a-lav'. Ha-ra-cha-man' Hu  
table this which we ate upon it. the Merciful One He

יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא

yish-lach' la'-nu et E-li-ya'-hu ha-Na-vi'  
will send to us (d.o.) Elijah the Prophet

זְכוֹר לְטוֹב , וַיְבִשֶׁר לָנוּ

za-chur'      la-tov' ,      vi-va-ser'      la'-nu  
remembered    for the good,    and he will bring a joyful message    to us

בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת .

be-so-rot'      to-vot'      ye-shu-ot'      ve-ne-cha-mot'.  
news, tidings    good    salvations      and consolations



הֶרְחַמָּן הוּא יְבָרֵךְ אֶת כָּל הַמְּסוּבִים פָּאן .

Ha-ra-cha-man'    Hu ye-va-rech' et kol      ha-me-su-bim'    kan.  
the Merciful One    He    will bless    (d.o.) all    the (ones who) are around    here

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ ,

O-ta'-nu      ve-et'      kol      a-she'r'      la'-nu ,  
(d.o.) us      and (d.o.)    all      who (are)    ours

כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם ,

ke-mo'      she-nit-bar-chu'      a-vo-tei'-nu      Av-ra-ham'  
as      were blessed      fathers      our      Abraham

יִצְחָק וַיַּעֲקֹב בְּכָל מִכֹּל כָּל , כֵּן

Yits-chak'      ve-Ya-a-kov'      ba-kol'      mi-kol'      kol ,      ken  
Isaac      and Jacob      with all      from all      all ,      so

יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה

ye-va-rech'      o-ta'-nu      ku-la'-nu      ya'-chad      biv-ra-chah'  
He will bless      (d.o.) us      all of us      together      with blessing

שְׁלֵמָה , וְנֹאמַר , אָמֵן .

she-le-mah',      ve-no-mar' ,      a-men'.  
complete, whole      and we will say,      amen

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵינוּ

Ba-ma-rom'      ye-lam-du'      a-lei-hem'      ve-a-lei'-nu  
in the high place      they will teach      about them      and about us

זְכוּת שְׂתֵהֵא לְמִשְׁמֶרֶת שְׁלוֹם . וְנִשָּׂא

ze-chut'      she-te-he'      le-mish-me'-ret      sha-lom'.      Ve-ni-sa'  
merit      that will be      for a safeguard of      peace.      and we will bear

בְּרָכָה מֵאֵת יי' , וְצְדָקָה מֵאֵלֵהי

ve-ra-chah'      me-et'      Adonai ,      u-tse-da-kah'      me-E-lo-hei'  
a blessing      from      Adonai ,      and justice      from G-d of

יִשְׁעֵנוּ , וְנִמְצָא חֵן וְשֵׁכֶל טוֹב בְּעֵינֵי

yish-e'-nu ,      ve-nim-tsa'      chen      ve-se'-chel      tov  
salvation our      and we will find      grace, favor      and understanding      good

אֱלֹהִים וְאָדָם .

be-ei-nei'      E-lo-him'      ve-a-dam'.  
in eyes of      G-d      and mankind.

\*Here a special prayer is added if it is Shabbat, Rosh Chodesh, a Festival, Rosh HaShanah, or Sukkot; each holiday has its own short prayer. If it is Chanukah or Purim, and Al HaNisim has not yet been said, it is said here, with a slightly different first line.

*On Shabbat:*

הֶרַחֲמָן הוּא יַנְחִילֵינוּ יוֹם שְׁכָלוֹ שַׁבָּת

Ha-ra-cha-man'    Hu    yan-chi-lei'-nu      yom    she-ku-lo'    sha-bat'  
The compassionate    He    will cause us to inherit    a day    that all of it (is) Shabbat

וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים .

u-me-nu-chah'    le-chai-yeh'    ha-o-la-mim'.  
and rest      to life      (of) the eternities

*On Rosh Chodesh:*

הֶרַחֲמָן הוּא יַחַדֵּשׁ עָלֵינוּ אֶת

Ha-ra-cha-man'    hu    ye-cha-desh'    a-lei'-nu    et  
the Merciful    He    will make new    for us    (d.o.)

הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה .

ha-cho'-desh    ha-zeh'    le-to-vah'    ve-li-ve-ra-chah'.  
the month    (the) this    for good    and for blessing

On Festivals:

הַרְחֵמֵנוּ הוּא יִנְחִילֵנוּ יוֹם שֶׁכָּלוּ טוֹב .

Ha-ra-cha-man' Hu yan-chi-le'-nu yom she-ku-lo' tov.  
the Compassionate He will cause us to inherit a day that all of it,m. (is) good

On Rosh HaShanah:

הַרְחֵמֵנוּ הוּא יַחְדֵּשׁ עֲלֵינוּ אֶת

Ha-ra-cha-man' Hu ye-cha-desh' a-lei'-nu et  
the Merciful He will make new for us (d.o.)

הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלְבִרְכָּה .

ha-sha-nah' ha-zot' le-to-vah' ve-li-ve-ra-chah'.  
the year (the) this for good and for blessing

On Sukkot:

הַרְחֵמֵנוּ הוּא יִקְיֵם לָנוּ אֶת סִכַּת

Ha-ra-cha-man' Hu ya-kim' la'-nu et su-kat'  
the Compassionate He will establish for us (d.o.) Sukkah of

דָּוִד הַנִּפְּלֵת .

Da-vid' ha-no-fa'-let.  
David the (one which is) fallen

הַרְחֵמֵנוּ הוּא יִזְכֵּנוּ לְיָמֵי הַמָּשִׁיחַ

Ha-ra-cha-man' Hu ye-za-che'-nu li-mot' ha-ma-shi'-ach  
the Merciful One He will purify us for days (of) the Messiah

## וְלַחַיִּי הָעוֹלָם הַבָּא . מִגְדִּיל

u-le-chai-yei' ha-o-lam' ha-ba'. Mag-dil' / Mig-dol' \*  
and for life of the world the coming. (He Who) makes great/(is) a tower of

\*migdol is used on Shabbat, Festivals, and Rosh Chodesh, magdil on weekdays.

## יְשׁוּעוֹת מֶלֶכּוֹ וְעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ

ye-shu-ot' mal-ko' ve-o-seh' che'-sed lim-shi-cho'  
salvations of king His and (One Who) does kindness to anointed one His

## לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם . עֲשֵׂה שְׁלוֹם

le-Da-vid' u-le-zar-o' ad o-lam'. O-seh' sha-lom'  
to David and to offspring his until eternity. He makes peace

## בְּמְרוֹמָיו , הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

bim-ro-mav' , Hu ya-a-seh' sha-lom' a-lei'-nu  
in heavens His , He will make peace upon us

## וְעַל כָּל יִשְׂרָאֵל . וְאָמְרוּ , אָמֵן .

ve-al' kol Yis-ra-el' . ve-im-ru' , a-men'.  
and upon all Israel . and say amen.

## יִרְאוּ אֶת יְיָ קְדוֹשָׁיו , כִּי אֵין

Ye-ru' et Adonai ke-do-shav' , ki ein  
Revere\* (d.o.) Adonai holy ones His , because there is not  
\*imperative



מְחַסּוֹר לִירָאוּ . כִּפְיֵרִים רָשׁוּ וְרָעִבוּ ,

mach-sor' li-re-av'. Ke-fi-rim' ra-shu' ve-ra-e'-vu  
deficiency for (ones who) young lions were in want and were hungry  
revere Him .

וְדַרְשֵׁי יְיָ לֹא יַחְסְרוּ כֹּל טוֹב .

ve-dor-shei' Adonai lo yach-se-ru' chol tov .  
but (ones who) seek Adonai not will be lacking every good.

הוֹדוּ לַיְיָ כִּי טוֹב . כִּי לְעוֹלָם

Ho-du' la-do-nai' ki tov. Ki le-o-lam'  
Thank to Adonai because (He is) good. Because to eternity (is)

חַסְדּוֹ . פּוֹתֵחַ אֶת יָדְךָ , וּמַשְׂבִּיעַ

chas-do'. Po-te'-ach et ya-de'-cha , u-mas-bi'-a  
kindness His . (You) open (d.o.) hand Your and You cause to be satisfied

לְכֹל חַי רָצוֹן . בָּרוּךְ הֶגְבֵר

le-chol' chai ra-tson'. Ba-ruch' ha-ge'-ver  
to all living things (with their) desire . blessed (is) the strong young man

אֲשֶׁר יִבְטַח בְּאֲדוֹנָי , וְהָיָה יְיָ מִבְּטָחוֹ .

a-sher' yiv-tach' ba-A-do-nai' ve-ha-ya' Adonai miv-ta-cho'.  
who will trust in Adonai and will be Adonai security his

נֶעַר הָיִיתִי גַם זָקֵנְתִי , וְלֹא רָאִיתִי

Na'-ar      ha-yi'-ti      gam      za-kan'-ti ,      ve-lo'      ra-i'-ti  
a young man      I was      also      I was old ,      and not      I saw

צַדִּיק נֶעְזָב וְזָרְעוֹ , מִבְּקֶשׁ לֶחֶם .

tza-dik'      ne-e-zav' ,      ve-zar-o'      me-va-kesh'      la'-chem\*.  
a righteous one      forsaken,      and offspring his      asking, begging      bread.

\*the last word of a sentence may have its vowel changed and its stress changed to the penultimate syllable.

יְיָ עֵז לְעַמּוֹ יִתֵּן ,

Adonai      oz      le-a-mo'      yi-ten'.  
Adonai      strength      to people His      will give.

יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם .

Adonai      ye-va-rech'      et      a-mo'      va-sha-lom'.  
Adonai      will bless      (d.o.)      people His      with (the) peace.

