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Attributed to Menachem ben Machir of Ratisbone.

*Mah y'di-dut m'nu-cha-teich,
at Sha-bat ha-mal-ka,
B'chein na-rutz lik-ra-teich,
bo-i ka-la n'su-cha,
L'vush big-dei cha-mu-dot,
l'had-lik neir biv-ra-cha,
Va-tei-chel kawl_ha-a-vo-dot,
lo ta-a-su m'la-cha.*

*L'hit-a-neig b'ta-a-nu-gim
Bar-bur-im us-lav v'da-gim.*

<i>Mei-</i>	<i>e</i>	<i>-rev maz-mi-nim</i>
<i>kol mi-nei ma-ta-mim,</i>		
<i>Mi-b'od yom mu-cha-nim</i>		
<i>tar-n'go-lim m'fu-ta-mim,</i>		
<i>V'la-a-roch ka-</i>	<i>ma</i>	<i>mi-nim</i>
<i>sh'tot yei-not m'vu-sa-mim,</i>		
<i>V'taf-nu-kei ma-a-da-nim</i>		
<i>b'chawl_sha-losh p'a-mim.</i>		

L'hit-a-neig b'ta-a-nu-gim...

<i>Na-cha-lat Ya-a-kov yi-rash,</i>		
<i>b'li m'tza-rim na-cha-la,</i>		
<i>Vi-cha-b'</i>	<i>du</i>	<i>-hu a-shir va-rash</i>
<i>v'tiz-ku lig-u-la,</i>		
<i>Yom Sha-bat im tish-mo-ru</i>		
<i>vih-</i>	<i>yi</i>	<i>-tem li s'gu-la,</i>
<i>Shei</i>	<i>-shet ya-mim ta-a-</i>	<i>vo</i>
<i>u-va-sh'vi-i na-</i>	<i>gi</i>	<i>-la.</i>
		<i>-du</i>

L'hit-a-neig b'ta-a-nu-gim...

<i>Cha-fa-</i>	<i>tze</i>	<i>-cha [bo] a-su-rim</i>
<i>v'gam la-cha-shov chesh-bo-not,</i>		
<i>Hir-hu-rim mu-tar-im</i>		
<i>ul-sha-deich ha-ba-not,</i>		
<i>V'ti-nok l'lam-do</i>	<i>sei</i>	<i>-fer,</i>
<i>la-m'na-</i>	<i>tzei</i>	<i>-ach bin-gi-not,</i>
<i>V'la-ha-got b'im-rei_</i>	<i>she</i>	<i>-fer</i>
<i>b'chawl_pi-not u-ma-cha-not.</i>		

L'hit-a-neig b'ta-a-nu-gim...

<i>Hi-lu-ch'cha t'hei v'</i>	<i>na</i>	<i>-chat,</i>	
<i>o</i>	<i>-neg k'ra la-Sha-bat,</i>		
<i>V'ha-shei-na m'shu-</i>	<i>ba</i>	<i>-chat,</i>	
<i>k'dat</i>	<i>ne</i>	<i>-fesh m'shi-vat,</i>	
<i>B'chein naf-shi l'cha ar-ga</i>			
<i>v'la-</i>	<i>nu</i>	<i>-ach b'chi-bat,</i>	
<i>Ka-sho-sha-nim su-ga</i>			
<i>bo ya-</i>	<i>nu</i>	<i>-chu bein u-vat.</i>	

L'hit-a-neig b'ta-a-nu-gim...

<i>Mei-ein o-lam ha-ba</i>			
<i>yom Sha-bat m'nu-cha,</i>			
<i>Kawl_ha-mit-a-n'gim ba</i>			
<i>yiz-ku l'rov sim-cha,</i>			
<i>Mei-chev-lei ma-</i>	<i>shi</i>	<i>-ach</i>	
<i>yu-</i>	<i>tza</i>	<i>-lu lir-va-cha,</i>	
<i>P'du-</i>	<i>tei</i>	<i>-nu tatz-</i>	<i>mi</i>
<i>v'nas ya-gon va-a-na-cha.</i>			<i>-ach</i>

L'hit-a-neig b'ta-a-nu-gim How beloved is your contentment,
 you Sabbath Queen!
 So we run to greet you:
 Come, anointed bride!
 Dressed in beautiful garments
 to kindle the flame with blessing.
 And all labor has ceased,
 [For it is written:] "You shall not do ."

[It is a time] to delight in pleasures:
 fatted birds, quail, and fish.

From the day before [the Sabbath], they prepare
 all kinds of delicacies.
 While still day
 fattened chickens are made ready;
 And setting up diverse kinds [of foods],
 drinking wines; all sweet-smelling.
 And we enjoy luxurious delicacies
 at all three occasions [i.e., the Sabbath meals].

[It is a time] to delight in pleasures...

The heritage of Jacob shall they inherit;

an inheritance without constraints.
Both rich and poor shall honor it
and [thereby] merit redemption.
If you observe the Sabbath Day
[God says:] "You shall be for Me a treasure."
"Six days you shall do your work"
but on the seventh we will rejoice.

[It is a time] to delight in pleasures...

Your mundane matters [on it] are forbidden,
and even figuring accounts.
Contemplation is permissible,
and arranging marriages.
and to arrange for a child to be taught a holy book
and how to chant,
and to engage in beautiful words [of Torah]
in all corners and gathering places.

[It is a time] to delight in pleasures...

Your walk be slow;
Call the Sabbath a delight.
Sleeping is praiseworthy
when for restoring the soul.
Therefore my soul for you[i.e., the Sabbath] is longing,
to be content [on it] in love.
Fenced in like roses; [\(1\)](#)
on it shall son and daughter rest.

[It is a time] to delight in pleasures...

A foretaste of the World to Come
is the Sabbath day of contentment.
All who delight in it
shall merit much joy.
From the suffering preceding the coming of the Messiah
they shall be rescued to relief.
May our redemption flourish,
and grief and sighing flee.

[It is a time] to delight in pleasures...

Translation Notes:

1. This line has two meanings; it can refer to Israel or to the Sabbath. Like delicate roses

protected by a fence, the beautiful Sabbath is "fenced" by laws that nurture its observance and prevent its desecration. Praiseworthy Israel ("the son and daughter") is compared to a fenced rose; its actions inhibited by the Torah, which is called "a hedge of roses" in the Bible. [Shir HaShirim 7:3].