

YA VENDRA

YA VENDRA, is a Ladino Messianic *pizmon* which was sung in Amsterdam.

Each verse features some Hebrew words. **YA VENDRA** appears in the compendium of hymns, "Shir Emunim", Amsterdam 1793 where it is printed in Hebrew characters. It was composed in Tangiers around 1600, and found its way to Amsterdam, Holland at the time of the Sabbatai Zevi movement (infatuation with a man from Smyrna, Turkey who pretended to be the Messiah and who found many supporters in Europe, also in Amsterdam). They changed the words Ya vendra el Senor (the Redeemer will come) to Ya viene el Senor (the Redeemer is coming). After the disillusionment in 1666 the text was changed back to Ya vendra el Senor.

YA VENDRA used to be sung in Amsterdam at home shortly before the end of *Shabbat*.

Allegretto

Ya ven-dra el Sen-or de la re-den-ci-on
a de-zir a - to - dos va - mos a - si - on

The Redeemer will come and
call us all to return to Zion.

Good tidings we hope will come
Little by little we shall hear
Elijah the Prophet will soon appear
To greet the children of Zion.

From the four corners of the world
He will gather us
To Jerusalem he will tell us to go
We will go singing a new song
"The song of songs" of Zion

It is only a little while longer
Because all the dead will be resurrected
All the nations will arise
To go and see the children of Zion.

Moses the faithful leader will come
Because of his merit did Manna descend
And now the time will come
For the revival of the children of Israel.

Chorus :

Ya vendra el Senor de la redencion
A dezir a todos vamos a Sion

Besoroth toboth esperamos nos vendran
A poco a poco se sentiran
Elyahu haNabi se aparecera
Paras alvrisyar a hijos de Sion. *Chorus :*

De las cuatro partes nos acogera
A **Y'rushalayim** venir nos dira
Iremos diciendo nueva **sirah**
Cantar de los cantares que a Sion. *Chorus :*

De acui un poco luego sera
Que a todos los muertos avivara
Todas las **umoth** se levantaran
Para ir a ver a hijos de Sion. *Chorus :*

Ya vendra **Moseh** el pastor **neeman**
Que por su **zekhuth** descendio el **man**
Y agora presto vendra el **zeman**
De resgatar a hijos de Sion. *Chorus :*

YOM ZE LEYISRAEL

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YOM ZE LEYISRAEL was composed by Isaac Luria (1534-1572), a Kabbalist, who lived in Safed. He wrote mainly in Aramaic, but this is an exception. This tune is sung in Holland, by Ashkenazim as well as Sephardim.

Joyously

Yom ze l' - yis - ra - ël o - ra v' - sim - cha

o - ra v' - sim - cha Sha - bat m' - nu - cha

yom ze l' - yis - ra - ël o - ra v' - sim - cha

o - ra v' - sim - cha Sha - bat m' - nu - cha

This day is for Israel light and Joy, a Sabbath of rest. You Commanded Israel when they Stood at Sinai to observe the Sabbath and festivals through The years by bringing before Me portions and banquets on The Sabbath, day of rest. Sabbath heals the heart of a Broken nation; gives an Additiional soul to troubled People, removes sighs from a Depressed soul on the Sabbath, Day of rest. You sanctified and Blessed it more than all other Days, on the sixth day you Finished the labor of the Universe. Weary people find Rest and faith on the Sabbath, Day of rest.

יום זה לישראל אורה ושמחה
שבת מנוחה
צוית פקדים במעמד סיני
שבת ומועדים לשמור בכל שני
לערף לפני משאת וארוחה
שבת מנוחה יום...
חמדת הלבבות לאמה שבורה
לנפשות נבאבות נשמה יתרה
לנפש מצרה יסיר אנהה
שבת מנוחה יום...
קדשת ברכת אתו מכל ימים
בששת כלית מלאכת עולמים
בו מצאו עגומים השקט ובטחה
שבת מנוחה יום...

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EN KELOHENU

EN KELOHENU is recited every day and sung on Shabbat and Holidays in the *Musaf* after the *Amidah*, and also in the home before the Grace after Meals.

Allegro moderato

C7 F Gm C
 Ēn - kē - lo - hē - nu ěn - ka - do -
 C C7 F
 nē - nu ěn k' - mal - kē - nu -
 C7 F
 ěn k' - mo - shi - ē - nu mi chē - lo -
 C Dm G C
 hē - nu mi - cha - do - nē - nu -
 F C G C G7 C
 mi ch' - mal - kē - nu mi ch' - mo - shi - ē - nu

There is none like our God,
 There is none like our Lord,
 There is none like our King,
 None is like our Savior.
 Who is like our God,
 Who is like our Lord,
 Who is like our King,
 Who is like our Savior?
 Let us praise our God,
 Let us praise our Lord,
 Let us praise our King,
 Let us praise our Savior.
 Blessed be our God,
 Blessed be our Lord,
 Blessed be our King,

אין פֿאלהינו אין פֿאדונינו
 אין פֿמלכנו אין פֿמושיענו
 מי פֿאלהינו מי פֿאדונינו
 מי פֿמלכנו מי פֿמושיענו
 נודה לאלהינו נודה לאדונינו
 נודה למלכנו נודה למושיענו
 פֿרוך אלהינו פֿרוך אדונינו
 פֿרוך מלכנו פֿרוך מושיענו

EN KELOHENU

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Allegro moderato

Ēn kē lo - hē - nu ěn ka - do -
 nē - nu ěn k' - mal - kē - nu
 ěn k' - mo - shi - ē - nu mi che - lo -
 hē - nu mi cha - do - nē - nu mi ch' - mal -
 kē - nu mi ch' - mo - shi - ē - nu

There is none like our God,
 There is none like our Lord,
 There is none like our King,
 None is like our Savior.
 Who is like our God,
 Who is like our Lord,
 Who is like our King,
 Who is like our Savior?
 Let us praise our God,
 Let us praise our Lord,
 Let us praise our King,
 Let us praise our Savior.
 Blessed be our God,
 Blessed be our Lord,
 Blessed be our King,
 Lo You are our Savior.
 Lo, You will save us
 "Lo, You will arise and pity
 Zion; for it is time to show
 Her Your grace, yes the
 Appointed hour comes."

אין באלהינו אין באדונינו
 אין במלכנו אין במושיענו
 מי באלהינו מי באדונינו
 מי במלכנו מי במושיענו
 נודה לאלהינו נודה לאדונינו
 נודה למלכנו נודה למושיענו
 ברוך אלהינו ברוך אדונינו
 ברוך מלכנו ברוך מושיענו
 אתה הוא אלהינו
 אתה הוא אדונינו
 אתה הוא מלכנו
 אתה הוא מושיענו
 אתה תושיענו אתה תקום
 תרחם ציון כי עת לחנה
 כי בא מועד

BENDIGAMOS

BENDIGAMOS, a Spanish table hymn, was first discovered in Bordeaux, France where a Sephardic Marrano community existed in the 17th century. It is sung in Amsterdam and the West Indies and was introduced to the New York community by Reverend Joseph Corcos, *Hazzan* of Congregation Shearith Israel from 1919 until 1922. A Moroccan native, Corcos brought Bendigamos from Curacao to Jamaica and then to New York. The song is sung to the *Shirah*, the Song of the Red Sea (see page 21). A French version, *Benissons la Toute Puissance*, was sung in Paris, Bordeaux, and Bayonne, France to the same melody since the middle of the 19th century.

Allegro moderato

The musical score is written in 3/4 time with a key signature of one flat (Bb). The melody is presented on a single staff with lyrics in Spanish below it. Chord markings are placed above the staff at various points. The lyrics are: "Ben - di - ga - mos al al - ti - si - mo Al sen - or que nos cri - o De - mos - le a - gra - de - ci - mien - to por los bien es que nos Di - o".

Chord markings: F, Gm, C, C7, F, Bb, C7, F.

Lyrics: Ben - di - ga - mos al al - ti - si - mo Al sen - or que nos cri - o De - mos - le a - gra - de - ci - mien - to por los bien es que nos Di - o

O let us bless the Lord most
High, the God whom we adore,
Give thanks unto His holy
Name, and praise Him
Evermore.

O praise and glorify His name,
Our rock, our shield, our
Guide, whose constant love
And mercy will always
Remain with us.

O Bless the Lord, whose
Gracious power has saved from
All disgrace and led His
Chosen people in their
Glorious mission.

O praise the Lord who gives us
Each day our daily bread. Let
Praises always ascend to Him
Whose kind hand feeds us.

O blessed be this home
Where songs ascend on high,
Where feasts and blessings
Never will fail with His blest
Presence nigh.

O praise and glorify His name,
Our rock, our shield, our
Guide, whose love and mercy
Ever the same shall with us
Ever abide.

Bendigamos al Altisimo,
Al Señor que nos crio,
Demosle agradecimiento
Por los bienes que nos dio.

Alabado sea su Santo Nombre,
Porque siempre nos apiado.

Load al Señor que es bueno,
Que para siempre su merced.

Bendigamos al Altisimo, Por
Su Ley Primeramente,
Que liga a nuestra raza
Con el cielo continuamente.

Alabado....

Bendigamos al Altisimo,
Por el pan segundamente,
Y tambien por los manjares
Que comimos juntamente.

Pues comimos y bebimos
Alegremente,

Su merced nunca nos falto.

Load al Señor que es bueno,
Que para siempre su merced.

Bendita sea la casa esta,
El hogar de su presencia,
Donde guardamos su fiesta
Con alegría y permanencia.

Alabado.....



MA SHE'ACHALNU

The Sephardic version of the Grace after Meals ends with a series of verses of thanksgiving and praise which are sung to this tune.

Allegro moderato

Ma — she - a - chal - nu yi - ye — l' - sob - ā — u -

ma she - sha - ti - nu yi - ye lir - fu - a u -

ma — she - ho - tar - nu yi - ye — lib - ra - cha — k' - dich -

tib va - yi - tēn — lif - nē - hem

With what we have eaten let
us be content. What we have
Drunk, be that for health.
What we have left over, may
That bless others, even as is
Told of Elisha that "he set
Food before them and they ate
And left over according to the
Word of the Lord."

מה שאכלנו יהיה לשבעה
ומה ששתינו יהיה לרפואה
ומה שהותרנו יהיה לברכה
בדכתיב ויתן לפניהם ויאכלו
ויותרו בדבר יי

Text continues on page 123

TEHILAT

TEHILAT (Psalm 145, verse 21) is sung before the Grace After Meals after the
En Keloheinu.

Andante

T'-hi - lat A - do-nai y' - da - ber pi vi-ba -

rëch kol ba-sar shëm kod - sho l' - ò - lam va - ed

My mouth shall speak the
Praise of the Lord; and let all
Flesh bless His holy name for
Evermore. Praise you the Lord.

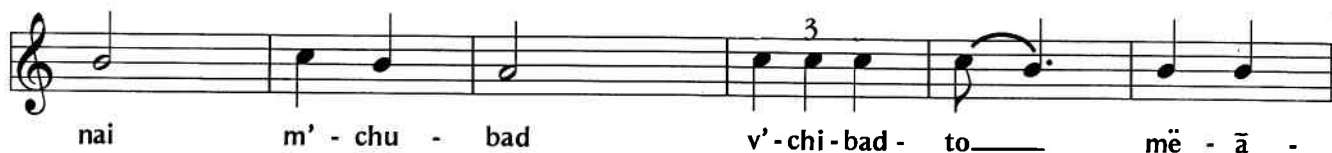
תְּהִלַּת יְיָ יִדְבַּר-פִּי
וַיְבָרֵךְ כָּל-בָּשָׂר
שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד
וַאֲנַחְנוּ נְבָרֵךְ יְיָ
מִעַתָּה וְעַד עוֹלָם הַלְלוּהָ



IM TASHIB MISHABBAT

IM TASHIB In Amsterdam, this selection from the Prophet Isaiah (Chapter 58, verse 13 and 14) is sung to the *Haftarah* tune as an introduction to the *Kiddush* on *Shabbat* morning. In New York City it is partially recited in English.

In recitative style



chel

A - do - nai v' - hir - kab - ti - cha āl ba - mo -
 tē a - retz v' - ha - a - chal - ti -
 cha na - cha - lat Ya - ā - kob a -
 bi - cha ki pi A - do -
 nai di - bē

If because of the Sabbath you
 Turn away your foot from
 Pursuing your business on My
 Holy day, and you call the
 Sabbath a delight and make
 The holy day of the Lord
 Honored, and you honor it by
 Not following your usual
 Ways nor pursuing your
 Business nor speaking about it,
 Then you will delight in the
 Lord, and I will make you ride
 On the heights of the earth
 And nourish you with the
 Heritage of your father, Jacob,
 For the Lord has spoken it.

אם תשיב משבת כגלך,
 עשות חפציה ביום קדשי
 וקראת לשבת ענג,
 לקדוש יי מכבד
 וכבדתו מעשות דרכיה
 ממצוא חפצה
 ודבר דבר:
 או תחנך על יי
 והרפתתה על כמתי ארץ,
 והאכלתה ונחלת יעקב אביה
 כי פי יי דבר

תתענג

ZACHUR LETOB

ZACHUR LETOB introduces the *Habdalah* which marks the end of the Sabbath. Chanted both in the synagogue and at home, ZACHUR LETOB calls upon the Prophet Elijah to redeem our people.

Freely

Za - chur l' - tob b'-si-man tob E-li

ya-hu ha-na-bi E-li - ya-hu ha-na-bi E-li - ya-hu ha-na-bi

bim - hē-ra ya - bo ē - lē - nu im Ma-shi-ach ben Da - vid

With the Messiah son of David
May there soon come to us in
Happy augury the prophet
Elijah.

Awesomely zealous in serving
His God,
Bearing from Amram's son
Tidings of peace,
Crying to Israel; "Let your
Guilt cease!"

With the Messiah son of David
May there soon come to us in
Happy augury the prophet
Elijah.

זכור לטוב בסמן טוב
אלהו הנביא.

אלהו הנביא.

אלהו הנביא.

במהרה יבא אלינו

עם משיח בן דוד.

איש אשר קנא לשם האל.

איש בשר שלום על יד יקותיאל

איש גש ויכפר על בני ישראל

אלהו הנביא.

אלהו הנביא.

אלהו הנביא.

במהרה יבא אלינו

עם משיח בן דוד.

HAMABDIL

HAMABDIL Composed, according to some, by Isaac ben Hiyat (eleventh century). The initial letters of each verse form the name *YITZCHAK HAKATAN*. The *Hamabdil* is recited at home, after the *Habdalah*, on Saturday evenings. The text makes frequent references to the idea of atonement and may initially have been written for the *Neila*- service on Yom Kippur. The origin of the melody is unknown.

Allegro moderato

Ha - mab - dil bën ko - desh l' - chol

cha - to - tē - nu hu yim - chol zar - ë - nu v'-chas-pe - nu yar

be - ka - chol v'- cha - ko - cha - bim ba - lai - la

His Blessing be of God. May He who separates the Sacred and profane, forgive Our iniquities and cause our Seed and fortune to be Increased as grains of sand And as the stars of night. The day has declined like the Shade of a palm, I call upon God who fills all my needs, The watchman has Said: Morning comes, bright Morning comes after a Gloomy night. Your Righteousness is like Mount Tabor high, O condone and Pardon my transgressions, May they be Like the flight of Yesterday, or Like the watch Hours passing In the night.

הַמְבָּדִיל בֵּין קֹדֶשׁ לְחֹל,
חֲטָאֵתֵינוּ הוּא יִמְחֹל,
וְרַעֲנוּ וְכִסְפֵּנוּ יִרְבֶּה בְּחֹל,
וְכַבֻּכְבֵּים בְּלִילָה.
יוֹם פָּנָה בְּצֶל תוֹמָר,
אֶקְרָא לֹאֵל עָלַי גּוֹמֵר,
יוֹם אֲשֶׁר אָמַר שׁוֹמֵר,
אֶתָּא בְּקָר וְגַם לִילָה.
נִחְנוּ בִידֶךָ בְּחֹמֶר
סֶלַח נָא עַל קֵל וְחֹמֶר
יוֹם לַיּוֹם יִפְּיעַ אֹמֶר
וְלִילָה לְלִילָה.

Text continues on page 125

EL DIO ALTO

EL DIO ALTO, a Judeo-Spanish hymn is sung in the home after the *Habdalah*. The melody is similar to a Greek secular hymn and was first introduced to me by Haham, Dr. Solomon Gaon, former Chief Rabbi of the Sephardic communities of the British Commonwealth.

Allegro moderato

El Dio al - to — con su gra - cia mos man - de

mun - cha ga - nan - cia non ve a - mos mal ni

an - sia nos y a to - do Yis - ra - òl

God on high with His
Assistance will provide for us
That we should not see evil
Us and all of Israel.
Blessed be God who gave us
Shabbat, a day of rest for
Us and all of Israel.
I pray to God that He will,
Always be in our thoughts
That we will never lack
Bread and wine,
Us and all of Israel.
O compassionate God,
Send us the Redeemer,
That this should be a good
Sign for us and all of Israel.

El Dio alto con su gracia
Mos mande muncha ganancia
Non veamos mal ni ansia
A nos y a todo Israel.
Bendicho el Abastado, que
Mos dió día honrado,
Cada Šabat mejorado,
A nos y a todo Israel.
Rogo al Dio de contino,
Que esté en nuestro tino,
Non mos manque pan ni vino,
A nos y a todo Israel.
Vos que soj Padre *rah'hman*,
Mandámos el *Pastor neeman*;
Que mos sea de buen *siman*,
A nos y a todo Israel.

Text continues on page 125