

Beth Israel Synagogue



Kumzitz
א' תשרי תשפ"ג
26 Sept 2022

What is a Kumzitz?

A "kumzitz" is a social gathering, at which singing, eating and drinking play large parts. The word is a compound of two Yiddish words: 'kum' (קום, come) and 'zitz' (זיץ, sit). It can be applied to both religious and secular gatherings. In a religious context, spiritual songs are sung, and in between them a speaker relates inspirational folk stories. Cantor Leon experienced his first Kumzitz as a teenager, hosted by the Lubavitcher Rebbe (Menachem Mendel Schneerson, depicted on the cover), at 770 Eastern Parkway in Brooklyn. In between the Rebbe's charismatic utterances, his devoted followers sang songs with many repetitions, banged on the long tables, clapped their hands, and stamped their feet, as they rose into a kind of spiritual ecstasy.

In a secular context, the Kumzitz was adopted as common practice in the 1940s by units of the Palmach (the elite forces of the pre-state Jewish underground) as well as by many Israeli youth movements (as represented on the cover of the booklet by a gathering at a scout camp in Israel). The kumzitz is still an important part of Israelis' celebration of Lag Ba'omer, a holiday commemorating Rabbi Shimon Bar Yochai, during which lighting bonfires is traditional.

In order to accord with this year's theme of 'Reunions', today's readings and musical pieces focus on various aspects of greetings, gatherings, and encounters, allowing us to explore their richness, and to think about the complex feelings that such encounters inspire.

פיוט במוצאי מנוחה

La la la lai...
B'motzaei menucha ki-damnucha
techilah
Hat oznecha mi-ma-rom yo-shev te-hi-
lah
Lishmoa el ha-rinah v'el ha-te-fi-lah!
La la la lai...

Et yemin oz o-re-rah la-asot chayil
B'tze-dek ne-ekad v'nish-chat t'murot
ayil
La la la lai...
G'non na gi-zo be-za-ka-tam b'od layil
Lishmoa el ha-rinah v'el ha-te-fi-lah!
La la la lai...

D'rosh na dor-shecha b'dar-sham fa-
necha
Hi-da-resh la-mo mish-mei m'o-necha
La la la lai...
U-le-shavat chi-nu-nam al ta-lem oz-
necha
Lishmoa el ha-rinah v'el ha-te-fi-lah!
La la la lai...

Zo-chalim v'ro-adim mi-yom bo-echa
Cha-lim k'mav-ki-rah me-evrat ma-sha-
echa
La la la lai...
Ti-nu-fam m'chesh nah v'yodu fi-lecha
Lishmoa el ha-rinah v'el ha-te-fi-lah!
La la la lai...

Yo-tzer a-tah l'chol ye-tzir no-tzar
Ko-nan-ta me-az teref l'chal-tzam
mimetzar

B'Motzaei Menucha

La la la lai...
L'cho-ne-nam chi-nam me-otzar ha-me-
nu-tzar
Lishmoa el ha-rinah v'el ha-te-fi-lah!
La la la lai...

Marom im at-zmu fi-shei ke-ha-le-cha
Nah sag-vem me-otzar ha-mu-chan biz-
vu-lecha
La la la lai...
Adecha l'chon chi-nam ba-im ei-lecha
Lishmoa el ha-rinah v'el ha-te-fi-lah!
La la la lai...

P'neh nah el ha-te-la-ot v'al la-cha-ta-ot
Tza-dek tzo-a-ke-cha maf-li fe-la-ot
La la la lai...
Ki-xzshov na chi-nu-nam E-lo-him A-
do-nai tze-va-ot
Lishmoa el ha-rinah v'el ha-te-fi-lah!
La la la lai...

R'tzeh a-ti-ra-tam be-om-dam ba-lei-lot
She-eh nah v'ra-tzon ke-kor-ban kalil
v'olot
La la la lai...
ta-rem ni-se-cha o-seh ge-do-lot
Lishmoa el ha-rinah v'el ha-te-fi-lah!
La la la lai...

B'motzaei menucha ki-damnucha
techiulah
Hat oznecha mi-ma-rom yoshev tehilah
Lishmoa el ha-rinah v'el ha-te-fi-lah!
La la la lai...

לא לא לא לא לא...

בְּמוֹצָאי מְנוּחָה קִדְמָנוּךָ תַּחֲלָה
הֵט אֲזַנְךָ מִמָּרוֹם יוֹשֵׁב תַּהֲלָה
לְשִׁמְעַ אֶל הָרָנָה וְאֶל הַתַּפְּלָה
לא לא לא לא לא...

אֶת יָמִין עֲזוֹ עוֹרְרָה לַעֲשׂוֹת חֵיל
בְּצֶדֶק נֶעְקֵד וְנִשְׁחַט תַּמּוּרוֹ אֵיל
לא לא לא לא לא...

גִּבּוֹן נָא גִזְעוּ בְּזַעֲקָתְכֶם בְּעוֹד לַיִל
לְשִׁמְעַ אֶל הָרָנָה וְאֶל הַתַּפְּלָה
לא לא לא לא לא...

דְּרוֹשׁ נָא דוֹרְשֶׁיךָ בְּדַרְשָׁם פְּנִיךָ
הַדְּרֹשׁ לָמוּ מִשְׁמִי מְעוֹנְךָ
לאי לאי לאי לאי לאי...

וּלְשׁוֹנֶת חַנוּנִים אֵל תַּעֲלֵם אֲזַנְךָ
לְשִׁמְעַ אֶל הָרָנָה וְאֶל הַתַּפְּלָה
לא לא לא לא לא...

זוֹחֲלִים וְרוֹעֲדִים מִיּוֹם בּוֹאָךָ
חֲלִים כַּמִּבְכִּירָה מִעֲבֶרֶת מִשְׁאָךְ
לאי לאי לאי לאי לאי...

טַנוּפִּים מְחָה נָא וַיּוֹדוּ פִּלְאָךְ
לְשִׁמְעַ אֶל הָרָנָה וְאֶל הַתַּפְּלָה
לא לא לא לא לא...

יוֹצֵר אֶתָּה לְכָל יֹצִיר נוֹצָר
פוֹנְנָה מֵאֵז תִּרְרָה לְחִלָּצִים מִמָּצָר
לא לא לא לא לא...

לְחוֹנְנִים חֲנָם מֵאוֹצָר הַמְּנוּצָר
לְשִׁמְעַ אֶל הָרָנָה וְאֶל הַתַּפְּלָה
לא לא לא לא לא...

מָרוֹם אִם עֲצָמוּ פִּשְׁעֵי קִהְלָךְ
נָא שִׁגְבֵם מֵאוֹצָר הַמּוֹכֵן בְּזִבּוּלָךְ
לא לא לא לא לא...

עֲדִיךָ לְחֹן חֲנָם בָּאִים אֵלֶיךָ
לְשִׁמְעַ אֶל הָרָנָה וְאֶל הַתַּפְּלָה
לא לא לא לא לא...

פְּנִיה נָא אֶל הַתַּלְאוֹת וְאֶל לַחֲטָאוֹת
צִדֵּק צוֹעֲקֶיךָ מִפְּלִיא פְּלָאוֹת
לאי לאי לאי לאי לאי...

קָשׁוּב נָא חַנוּנִים אֱלֹהִים יְיָ צָבָאוֹת
לְשִׁמְעַ אֶל הָרָנָה וְאֶל הַתַּפְּלָה
לא לא לא לא לא...

רָצָה עֲתִירְתָּם בְּעֶמְדָם בְּלִילוֹת
שְׁעָה נָא בְּרִצּוֹן כְּקָרְבֵן כָּלִיל וְעוֹלוֹת
לא לא לא לא לא...

תִּרְאֵם נִסֶּיךָ עוֹשֶׂה גְדוֹלוֹת
לְשִׁמְעַ אֶל הָרָנָה וְאֶל הַתַּפְּלָה

בְּמוֹצָאי מְנוּחָה קִדְמָנוּךָ תַּחֲלָה
הֵט אֲזַנְךָ מִמָּרוֹם יוֹשֵׁב תַּהֲלָה
לְשִׁמְעַ אֶל הָרָנָה וְאֶל הַתַּפְּלָה
לא לא לא לא לא...

B'Motzaei Menucha

At the outgoing of the day of rest, we
approach You with earnest plea.

O You who dwell in the heavens above,
Bend low and hear our hymn of praise.

Hear our plea! Accept our prayer!

Remember Isaac, bound for an offering,
In whose stead the ram was slain.

Shield his descendants, praying this
night;

Kindle Your power, come to their aid.

Hear our plea! Accept our prayer!

Receive all who seek Your Presence;
Let their plea reach Your heavenly
abode.

Do not refuse to hear their prayers,
The fervent prayers which they offer.

Hear our plea! Accept our prayer!

Trembling before you on the day of your
appearance,

They feel the pangs of a woman in
childbirth;

They stand in awe before Your
wonders,

Before the wonder of Your forgiveness.

Hear our plea! Accept our prayer!

You created every living being,
Of old You rescued us from distress.

Bless us though we be not worthy.

Grant us Your gift of forgiveness.

Hear our plea! Accept our prayer!

Strengthen Your people, O God
on high,

Though their transgressions are many.

Bless them from Your heavenly
treasure.

Though undeserving, they plead before
You.

Hear our plea! Accept our prayer!

Consider our suffering, but our sins;
Vindicate those who plead before You.

You, who performs wonders, hear us.

O God, heed our plea.

Hear our plea! Accept our prayer!

Once You received the Temple
sacrifices;

Now accept our petition for forgiveness.

Accept the plea we offer today

Reveal to us the wonder of Your deeds.

Hear our plea! Accept our prayer!

Parashat Vayishlach

Joseph's Reunion with Esav

In Vayishlach (in the Book of Bereshit), we read the story of a well-known family reunion: twin brothers Jacob and Esav meet for the first time since Jacob received the blessing that had been intended for Esav. Jacob then fled because he feared his brother's revenge. Years later, when the brothers have grown and raised their own families, they have to meet, and Jacob is afraid. In anticipation of this reunion, Jacob sends his servants to Esav with messages of subservience and a variety of gifts. With the hopes of winning him over and gaining his forgiveness, he instructs his servants to use language such as "your servant Jacob" and "my lord Esav". But when the two do finally meet, it is Esav who surprises Jacob and responds with great affection and a striking gentleness.

Is Jacob so afraid of his brother because of what happened the last time they saw each other, or might it go even deeper? The Torah suggests that Esav had always been different from Jacob. In many ways the brothers are set up as opposites. Esav is the wilder and more physical of the twins: a skilful hunter and a man of the outdoors; Jacob, on the other hand, is mild-mannered and stays indoors. Esav married two Hittite wives, which aggravated his parents; Jacob married within the family. There is a softer side to Esav as well: to appease his father Isaac, Esav also takes a wife from within his own clan; family is important to him.

These two brothers had not seen each other for years. Often when family members come together after long absences, there is apprehension. How do we get ready, and how do we protect ourselves? Jacob sends gifts to his brother, perhaps to appease him, and maybe to show his big brother how well he had done for himself. Esav also took measures for his own protection: he travelled with an entourage of 400 men. It's not unreasonable to suppose that Esav, too, was nervous about this reunion.

Like Jacob and Esav, when we reconnect each year, we have to reintroduce ourselves. If we are ready for it, we may come away from our family time with blessings. The Torah recounts that "Esav ran to greet him. [Esav] embraced him and, falling on his neck, he kissed him; and they wept." The brothers' anxious reunion turned out to be surprisingly tender. In this moment we get to see, again, the side of Esav who loves his family. Esav has left his old grudges behind. He came to the reunion in the spirit of openness and forgiveness. Jacob, too, has done his spiritual homework.

AVINU MAKEINU

אבינו מלכנו

Avinu, avinu malkeinu,
Ein lanu melech elah atah
Avinu, avinu malkeinu,
Ein lanu melech elah atah.

Dai dai dai dai dai, dai dai dai dai
dai,
Dai dai dai dai dai, dai dai dai dai
dai,
Dai dai dai dai dai, dai dai dai dai
dai,
Dai dai dai dai dai, dai dai dai dai
dai,

Anu anu amecha, v'atah malkeinu
Anu vanecha v'atah avinu, avinu
malkeinu
Anu anu amecha, v'atah malkeinu
Anu vanecha v'atah avinu, avinu
malkeinu

Our parent our sovereign,
There is none like you

We are your nation, and you are
our sovereign
We are your children and you are
our parent.

אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
די די די די די, די די די די די,
די די די די די, די די די די די,
די די די די די, די די די די די,
די די די די די, די די די די די,
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
אנו אנו עמך ואתה מלכנו
אנו בניך ואתה אבינו, אבינו מלכנו
אנו אנו עמך ואתה מלכנו
אנו בניך ואתה אבינו, אבינו מלכנו
די די די די די, די די די די די,
די די די די די, די די די די די,
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
די די די די די, די די די די די,
די די די די די, די די די די די,
אנו אנו עמך ואתה מלכנו
אנו בניך ואתה אבינו, אבינו מלכנו
אנו אנו עמך ואתה מלכנו
אנו בניך ואתה אבינו, אבינו מלכנו
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה
אבינו מלכנו, אבינו מלכנו,
אין לנו מלך אלא אתה

Parashat Vayigash

Joseph's Reunion with His Father Jacob

This Torah portion describes the heart-wrenching reunion between Jacob and his beloved son, Joseph. For twenty-two agonizing years, they had been separated, with Jacob fearing the worst. What will happen at their first meeting? Joseph's emotional response is expected; he falls on his father's neck and weeps. Jacob's reaction, however, is unusual: he doesn't embrace or kiss Joseph; instead, he recites the immortal Shema prayer.

Why did Jacob choose this profoundly passionate, heartfelt moment to occupy himself with prayer? The Chassidic Masters explain: Jacob knew that never in his life would his love be aroused as it was at that moment. So he chose to utilise this tremendous welling-up of emotion to serve God, channeling his feelings to emphasise his love of the Almighty.

Imagine how many tears Jacob shed during those long, anguished years. Finally, he was reunited with a child who had been torn from him during the boy's tender teen years. As Jacob's heart spilled over with an overabundance of love and gratitude, he chose to channel those feelings into prayer. His actions raise an interesting point about how we channel our most deeply-felt emotions. When we experience moments of intense happiness, we should pause to give thanks and appreciation to our Creator, for bringing us to such a special moment.

Berditchever Niggun

This tune was composed by Reb Levi Yitchak of Berditchev, who lived in the eighteenth century in the Ukraine. The song, a *niggun* features no words; but this form is a basic component of chassidic practice: it can be sung over and over again, like a mantra, lulling the singer into a higher spiritual state.

The story is told of Reb Levi Yitzhak beginning his evening prayers, but when he reached the words, 'Merciful One, forgive our sins, and do not arouse Your anger,' the Rebbe stopped and began to sing this haunting niggun that moved everyone who listened to it. Somehow the tune, though wordless, communicated a message to each and everyone there. It seemed to begin with a tragic statement about life, as if saying, 'Yes, life us takes us all into dark places. How could we be happy about that? But this is how it is; there must be a deeper reason.'

Then, as the niggun continued, it began to describe the regret and folly of our lives, seeming to say, 'But this is not who we wanted to be.' Then a growing hope began to build in its phrases, until finally the Rebbe lifted his arms to Heaven and the melody reached a crescendo of joy and pain all at once. Everyone gathered there was spiritually transported to heaven above -- if only they could have lingered there! But the niggun was already descending with a sigh, gently rocking them back to the Earth, comforted, and yet still longing for the regions of forgiveness and healing they were permitted to taste. Finally, the niggun receded into silence for minutes before Reb Levi Yitzhak called out, 'O God, save us! O Sovereign, answer us on the day we call out to You!'

The *Ohel Mo'ed* (Tent of Meeting)

In the Torah we read about the architectural and interior design details of the traveling tabernacle of the Israelites, which they created in the wilderness while they were wandering. It was a place for God to dwell amongst them. It seems like these details were recorded in order to recreate this tabernacle at some point in the future. Creating this beautiful place in the midst of their wanderings was an amazing and cooperative effort.

The English words 'tabernacle' and 'tent of meeting' obscure the multiplicity of interpretations that can be found in the Hebrew. The first word in Hebrew is *mishkan*. This has a similar meaning to *Shechina*, the in-dwelling presence of the Divine that is in all people, a presence that the Jewish mystical tradition also imagines as the feminine aspect of the Divine. It is similar in meaning to the modern Hebrew word *shchoona*, a neighborhood or residential area. We understand from this that there is a sense of closeness, of intimacy, from this word. It is something that brings spirituality close to hand, so much so that you could reach out or reach in, and touch it. This inflection accords well with this year's theme of reunion

The special tent (*Ohel Mo'ed*) in the wilderness, that the people could pack up and take with them wherever they went, was a place for God to live in the midst the people. It was a real place filled with holiness (a pillar of cloud by day and a pillar of fire by night). The Place, *ha-makom*, is another name for God; it's somewhere in your own reality where you can find a sense of spirit, of wholeness, and of peace. It could also be a physical place where you experience the Divine.

The second word, *mo'ed*, is translated in English as 'meeting. This word has to do with time, with being present in the moment. *Mo-adim l'simcha* is the greeting we give one another in the intermediate days of Pesach and Sukkot: these are times of joy, celebrations and holidays. *Ed* is also the word for 'witness' in Hebrew, so *mo-ed* might mean 'witnessing.'

This phrase *Mishkan Ohel Moed* seems more mysterious the more we think about it. It seems to recognize a concept learned relatively recently in science: Space-Time. It can be about setting aside a place and time for ourselves to begin to breathe slowly and deeply, to recognize the sacred all around us and inside of us, as we do for the meditative Shacharit on the second day of Rosh Hashanah. It encourages us to recognize beauty and create beauty, so that we see ourselves as beautiful and spiritual. It is also a

community endeavor; when we are in relationships, we can experience holiness that we couldn't reach alone.

The journey of the Israelites wandering in the wilderness is one of the core stories in Judaism that teaches us many of our values: hospitality, community, rest from work, the worthiness of adventure, and pushing our boundaries. The idea of space-time certainly pushes our intellectual boundaries. It seems possible that the ancient Israelites were trying to express this idea with *Mishkan Ohel Mo-ed*, creating time and space to experience the sacred that was also portable across space-time. That is truly remarkable and worth exploring.

Krakow Niggun

This niggun which moves from slow and mournful to upbeat and celebratory, was inspired by a dream that Rabbi Shlomo Carlebach had on a visit to Auschwitz.

The story goes that he was so affected by what he saw that he had a dream in which he saw Jews getting onto trains, and being taken to the concentration camps. He saw them being stripped of their possessions, then walking into the anteroom of a gas chamber and undressing. They approach a door; but when it opens, it is not a gas chamber; rather, the Jews begin leaving the chamber, wearing clothes of white, and smiling. The dream represents the light that Carlebach saw amidst the darkness. "Until then," he said, I didn't take my work as a healer seriously. You become a witness. I was there!"

After experiencing this dream, he visited the Remah Synagogue in the Kazimierz district of Kraków; it was then that Carlebach "finally understood" what the dream meant to him; he spontaneously stood up to sing the (now) well-known Krakow Niggun.

Reunion of Childhood Friends

For over eighty years, Betty Grebenschikoff believed her best friend from Germany was dead. The last time she saw her friend Ana María Wahrenberg was in the spring of 1939, when they were nine years old. They shared a tearful hug in a Berlin schoolyard before their families were forced to flee the country and the Nazis, just before the outbreak of World War II. They both thought that would be their final hug; but in late 2021, after more than eight decades apart, the two women — now both 91 years old — embraced once again.

The Holocaust survivors had searched for each other for years, scouring databases and seeking information from anyone who might know something. They had no luck, mainly because both women changed their names later in life. In 1945, Betty lived in the United States and Ana Maria lived in Chile. It wasn't until an indexer from the Shoah Foundation — a nonprofit organization founded by Steven Spielberg, which produces and preserves audiovisual testimony of Holocaust survivors — noticed similarities in their testimonies and ultimately linked the women together.

When they finally met in a Florida hotel room, they reconnected immediately. Betty said, “it was as if we had seen each other yesterday,” she said. “It was so comfortable.” The feeling was mutual for Ana Maria: “It was very special that two people, after 82 years, still love one another.”

The women, both of whom are widowed, spent four days glued at the hip. They went shopping, shared meals and, mostly, talked for hours — making up for lost time.

Every Sunday for the past year, they have had a standing phone call date, during which they each sit on their respective patios and sip their morning coffee together.

Their journey and reunion prove that “good things can happen out of a bad experience,” said Betty, who plans to visit Ana Maria in Santiago in the near future. “It was the silver lining of all silver linings. It was the fulfillment of a dream.”

“I’m very thankful that something like this could be,” Ana Maria added.

The two women, both of whom depend on canes to walk, have weathered

war, strife and loss. At heart, though, they are still the same nine-year-old girls — who truly adore one another.

“This is the way it was supposed to be,” Betty said.

Shehecheyanu

The Talmud, in Masechet Brachot, states that one should recite the blessing of Shehecheyahu upon meeting a dear friend or relative who one hasn't seen for at least a month. This friend should be someone you are especially close to, who brings you great happiness, someone who makes your heart sing. Each of us knows in our soul who these people are.

This year's High Holy Day observances are special: we are celebrating the Joy of Reunion. As we are finally able to see and be with those we love, we can acknowledge the joy of this reunion. Let us all say together:

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמַּן הַזֶּה

Baruch atah adonay eloheinu melech ha-olam shehecheyanu vi-ki-ye-manu vi-hi-gi-yanu la-z'man ha-zeh.

Blessed are You, God, Source of All Being, who has kept us alive, sustained us and brought us to this very moment.

Neshamele

נשמה'לע

Oo oo oo oo oo oo oo....

Neshamele, kum aheim
Neshamele, kum aheim
Neshamele, kum aheim
Neshamele, kum aheim

Neshama kedosha, neshama
kedosha
Zichri na mi at, umiayin at bat
Neshama kedosha, neshama
kedosha
Zichri na mi at, umiayin at bat

Ha-loh at hi, Bat ha-melech
Ha-gadol ve-hanorah
Ha-loh at hi, Bat ha-melech
Ha-gadol ve-hanorah

Neshamele, kum aheim
Neshamele, kum aheim
Neshamele, kum aheim
Neshamele, kum aheim

Lai lai lai lai lai lai lai lai...

Neshama kedosha, neshama
kedosha
Zichri na mi at, umiayin at bat
Neshama kedosha, neshama
kedosha
Zichri na mi at, umiayin at bat

נשמה'לע, קום אהיים
נשמה'לע, קום אהיים
נשמה'לע, קום אהיים
קום אהיים, לע'נשמה

נשמה קדושה, נשמה קדושה
זכרי נא מי את, ומאין את באת
נשמה קדושה, נשמה קדושה
זכרי נא מי את, ומאין את באת

הלא את היא בת המלך
הגדול והנורא
הלא את היא בת המלך
הגדול והנורא

נשמה'לע, קום אהיים
נשמה'לע, קום אהיים
נשמה'לע, קום אהיים
קום אהיים, לע'נשמה

לאי לאי לאי לאי לאי לאי לאי לאי....

נשמה קדושה, נשמה קדושה
זכרי נא מי את, ומאין את באת
נשמה קדושה, נשמה קדושה
זכרי נא מי את, ומאין את באת

Ha-loh at hi, Bat ha-melech
Ha-gadol ve-hanorah
Ha-loh at hi, Bat ha-melech
Ha-gadol ve-hanorah.

Neshamele, kum aheim...

Lai lai lai lai lai lai lai lai...
b'ezrat Hashem Yitbarach
Nor mit gutte malachim
kum aheim, kum aheim,
Kum aheim, kum aheim!

Little neshamele, come home;
Holy neshamele, remember who
you are and where you come;
You are the child of the great and
awesome monarch!

The awesome Neshamale is
coming home;
Only with God's help
With good angels coming home,
Come home, come home.

הלא את היא בת המלך
הגדול והנורא
הלא את היא בת המלך
הגדול והנורא

נשמה' לע, קום אהיים
נשמה' לע, קום אהיים
נשמה' לע, קום אהיים
קום אהיים, לע' נשמה

לאי לאי לאי לאי לאי לאי לאי...
בעזרת ה' יתברך
נאר מיט גוטע מלאכים
קום אהיים, קום אהיים

לאי לאי לאי לאי לאי לאי לאי
בעזרת ה' יתברך
נאר מיט גוטע מלאכים
קום אהיים, קום אהיים!