

Ensemble Tafillalt

Contemporary Jewish-Israeli Prayers

Yair Harel, Voice, Percussion

Yonatan Niv, Cello, Voice

Nori Jacoby, Viola, Voice, Melodica

1. Yedid Nefesh (Beloved of My Soul)/ Elazar Ezkari (16th c)/ different traditions
2. Ya'ala (My Doe) / Israel Najara (16th c) / Moroccan
3. Dance niggun / Habad Tradition
4. Aromimcha Yah (I Will Extol Thee) / Shlomo Hachohen
5. Adon Olam / Anonymus
6. Tzur MiShelo / Anonymus
7. Yah Ribon Alam / R. Yisrael Najara
8. El Eliyahu / R. Avraham Ibn Ezra

* All Arrangements by Ensemble Tafillalt

All texts are from "Invitation to Piyut" – WWW.PIYUT.ORG.IL



About the *Piyut Yedid Nefesh*

This *piyut*, which holds a highly respected place among the traditions of the communities of Israel, was written by R. Elazar Azkari of the Tz Kabbalists in the 16th century. The poet himself defined this *piyut* as “a supplication for union and the desire of love.” In Moroccan communities, the *piyut* opens *shirat habakashot* (the ritual of singing songs of supplication), the Jews of Chaleb (Syria) conclude with it, and in the Ashkenaz communities it is customary to sing this *piyut* before *Kabbalat Shabbat*. This version is taken from the author's handwritten manuscript. Over the many years changes have befallen the text, one of the more evident errors is the exchange of the word *Shifcha* (meaning maidservant), with the word *simcha* (meaning joy).

**Yedid Nefesh -R. Elazar Azkari
Tzfat, 16th Century**

Yedid nefesh av harachaman
Meshoch avdach el retzonach
Yarutz avdach kemo ayal
Yishtachaveh el mul hadarach
Ki ye'erav lo yedidutach
Minofet tzuf vechol ta'am

Hadur na'eh ziv haolam
Nafshi cholat ahavatach
Ana el na refa na la
Beharot la noam zivach
Az titchazek vetitrapeh
Vehayta lach shifchat olam

Vatik yehemu rachamecha
Vechusa na al ben ahuvach
Ki zeh chameh nechsof nechsaf
Lirot betiferet uzach
Ana eli machmad libi
Chussa na ve'al titalam

Higaleh na u'fros haviv
Alai et sukkat shelomach
Tair eretz mikevodach
Nagila venismecha vach
Maher ahuv ki va moed
Vechonenu kimei olam

**ידיד נפש / ר' אלעזר אזכר
צפת מאה 16**

מִשׁוֹךְ עַבְדְּךָ אֵל	יְדִיד נֶפֶשׁ אָב הַרְחֵמֵנִי רְצוֹנְךָ
יִשְׁתַּחֲוֶה מוֹל הַדָּרָךְ מִנְפֶת צוּף וְכָל טַעַם	רְוִץ עַבְדְּךָ כְּמוֹ אֵיל כִּי יַעֲרֹב לוֹ יְדִידוּתְךָ
נִפְשִׁי חוֹלַת אֲהַבְתְּךָ בְּהִרְאוֹת לָהּ נַעַם זִיוְךָ וְהִיְתָה לָךְ שִׁפְחַת עוֹלָם	הַדוּר נֶאֱהָ זִיו הָעוֹלָם אֲנִי אֵל נָא רַפָּא נָא לָהּ אֲזוּ תִתְחַזַּק וְתִתְרַפָּא
וְחוֹסֶה נָא עַל בֶּן אוֹהֲבְךָ לְרִאוֹת בְּתִפְאַרֶת עֲצוּךָ חַוִּשָׁה נָא וְאֵל תִּתְעַלֵּם	וְתִיק יִהְיֶמוּ רַחֲמֶיךָ כִּי זֶה כְּמֵה נִכְסֶיךָ נִכְסֶיךָ אֲנִי אֵלִי מִתְחַמַּד לְבִי
עֲלֵי אֵת סִכַּת שְׁלוֹמְךָ נִגִּילָה וְנִשְׁמַחָה בְּךָ וְחַנּוּנֵי כִימֵי עוֹלָם	הַגְּלֵה נָא וּפְרֹשׁ חֲבִיב תֵּאִיר אֶרֶץ מִבְּוֹדְךָ מִהֵר אֲהוּב כִּי בָּא מוֹעֵד

Yedid Nefesh - Beloved of My Soul

Beloved of my soul, Merciful Father,
Draw your servant after your will.
Your servant would run swift as a deer
To kneel before Your splendor.
For Your love is sweeter to him
Than honey nectar and all pleasing savor.

Exalted Glorious Beautiful Light of the World,
My soul is love-sick for You.
Please, My God, please heal her
By showing her the beauty of Your radiance.
Then she will be strengthened and healed
And be Your maidservant forever.

Ancient One arouse Your mercy
Spare the son of Your beloved friend (Abraham).
For he has a long time longed
To behold the magnificence Your might.
Please, My God, My Heart's Delight,
Oh come quickly do not forsake me.

Reveal Yourself my dearest
And spread over me Your canopy of peace.
Let the earth be illuminated with Your glory.
Let us be delighted and rejoice in You.
Make haste my beloved for the time has come
Show me Your favor as in the days of old

About the *Piyut Ya'ala Ya'ala*

This *piyut* was written by R. Yisrael Najara, one of the great poets of the 16th century. It is a love song between the beloved and his wife, who is referred to as a doe. The *piyut* has been honored with numerous melodies and is sung on various occasions in many Middle-Eastern communities. In the Moroccan tradition, this *piyut* is sung during *shirat habakashot* (the ritual of singing songs of supplication) for Shabbat Parashat “Bo” as well as on other occasions. The *piyut* is most often sung during a celebration for the birth of a daughter, or a Bat-Mitzva celebration.

הַגֵּץ רִמּוֹן גַּם פְּרָחָה גַּפְנֵי	יַעֲלָה יַעֲלָה בּוֹאֵי לְגַנִּי
וַיֹּאכֵל אֶת פְּרֵי מִגְדָּיו	בּוֹא דוֹדֵי יַחֲשִׁי צְעָדֶי
אִיךָ יַחֲדָה אֲשַׁב עַל פְּנֵי	אִם יִדְיָדִי אֶרְכּוּ נְדוּדָיו
שׁוּבֵי אִתָּךְ, וְאַנִּי אֲשׁוּבָה	שׁוּבֵי אֵלַי, אֶת בֵּית אֶהוּבָה
כִּי בְתוּכָךְ אֶתֵּן מִשְׁכְּנֵי	הִנֵּה עֲמִי זֹאת אוֹת כְּתוּבָה
וְלָךְ רַעְיָה אוֹתִי קָנִיתִּי	רַעֲי, נַפְשִׁי פָדִיתִּי
וְאִיךָ תֹאמַר, דוֹד, אֶהְבְּתֵנִי	עֲתָה לִי בֵּין עַמִּים יִרְיֵת
וְלִתְהַלֵּה וְלִשְׂמֵךְ שְׂרִיתֶיךָ	אַנְמָתִי, לְטוֹב יִרְיֵתֶיךָ
שְׂמַחִי, כִּי יִשׁוּעַתְךָ אָנִי	כִּי אֶהְבֵּת עוֹלָם אֶהְבְּתֶיךָ
עֲתָה מִהֵרָ אֶסוּף נְדוּדֵי	לֹו יְהִי כְדָבָרְךָ, יִדְיָדִי
וְשֵׁם אֶקְרִיב לָךְ אֶת קַרְבְּנֵי	וְלִתּוֹף צִיּוֹן נִהַה גְדוּדֵי
כִּי צִיָּץ יִשְׁעֶךָ רַעְנֵן רְטֹב	חֲזָקִי, רַעְיָה, חֲפָךְ פִּינֵי הַטּוֹב
וְיַחֲשִׁי אֲשַׁלַּח לָךְ אֶת סִגְנֵי	וְלִצְרָרְךָ אֶכְרֹות וְאַחֲטֹב

**Ya'ala ya'ala, Yisrael Najara
16th Century, Tzfat**

Ya'ala ya'ala bo'ee Legani
Hanetz rimon gam parcha gafni
Yavo dodi yachish tze'adav
Veyochal et pri megadav
Im yedidi archu nedudav
Ech yechida eshev al kani
Shuvi elai, at bat ahuva
Shuvi at, va'ani ashuva
Hinei imi zot ot ketuva
Ki betochech eten mishkani
Re'ee, dodi, nafshi padita
U'lecha ra'aya oti kanita
Ata li ben amim zarita
Ve'ech tomar, dod, ahavtani
Ayumati, letov zeritich
velitehila u'leshem seritich
Ki ahavat olam ahavtich
Simchi, ki yeshuatech ani
Lu yehi chidvarcha, yedidi
Ata maher esof nedudi
U'ltoch tzion necheh gedudi
Vesham akriv lech et korbani
Chizki, ra'aya, chikech keyayn tov
Ki tzitz yishech ra'anan ratov
U'ltzaraich echrot ve'echtov
Vechish eshlach lach et segani

Ya'ala – My Doe

My doe, come to my garden.
The pomegranates are in bloom and my vines have flowered.
My beloved, hasten your steps and come
Eat from the savory fruits.
If my lover's wanderings have been extended
How shall I sit alone in my place?
Come back to me, you are the loved one,
Come back to me, and I shall come back to you.
Behold I have with me a written word
For you shall be my dwelling place.
My darling, my beloved, you have redeemed my soul.
And you have taken me to be your wife.
And now among other nations you have dispersed me,
So how can you say, my beloved, that you love me?
My awesome one, it is for the best that I dispersed you,
For your glory and for the sake of your sovereignty.
For my love for you is eternal,
Rejoice, for I am your redemption
May that it be as you say, my love.
Gather me from my wandering
And into Zion lead my regiment
And there I will sacrifice my offering to you.
Be strengthened, my wife, your mouth is like choicest wine.
The bud of your salvation fresh and moist.
Your enemies I will fell and cut down.
And I will speedily send to you the messiah.

ארוממך יה ר' שלמה הכהן
מרוקו מאה 19

שׁוֹעֲתִי לָךְ וַתִּרְפְּאֵנִי	אַרְוִמְךָ יְהוָה כִּי דִלִּיתָנִי
וְכִצְרוֹךְ כָּסֶף צָרַפְתָּנִי	מִמְצוּלוֹת מְכָאוֹב הוֹצֵאתָנִי
עַד הִנֵּה חֲסִדְךָ עֲזָרָנִי	בִּימִין עֲזָדָה תִּמְכָּתְנִי
הַלֵּל וְזִמְרָה שִׁיר וּשְׁבָחָה	אַשׁוּרָר כְּשִׁיר מוֹשֵׁי וּמַחֲלֵי
וַתִּאֲזָרְנִי שְׂמֵחָה	הַפְּכֵת מִסְפְּדֵי לְמַחֹל לִי
עַל עֲרִשׁ דְּוֵי יִסְעָדְנוּ	נֹתֵן לְיַעֲקֹב כֹּחַ וְעֲצָמָה
וְאֵת תַּפְקִידָם לֹא שָׁנוּ	אַרְבַּע יְסוּדוֹת מְנַהִיג בְּחֻזְקָה

About the Piyut Aromimcha Yah

This *piyut* draws its inspiration from Psalms 30, which opens with the words "A psalm of David. A song for the dedication of the house. I will extol Thee, Lord, for You have lifted me up." Like the Psalm, in this *piyut* the poet gives thanks to God for rescuing him from a great hardship, probably an illness. And indeed the Jews of Morocco sing this *piyut* for the sick who have been healed. The *piyut* is sung in various cheerful and rhythmic melodies, and thus over time it has become customary to sing it on all occasions.

**Aromimcha Yah - R. Shlomo Hacohen
Morocco, 19th Century**

Aromimcha Yah ki dilítani
Shiva'ati lecha vatrira'eni
Mimtzulot mach'ov hotzetani
V'kitzrof kesef tzeraftani
Bimin uzcha t'machtani
Ad henah chasdecha azarani
Ashira keshir mushi u'machli
Halel vezimra shir u'shvacha
Hafachta mispedi lemachol li
Vate'azreni simcha
Noten Laya'ef coach veotzma
Al eres dvai yisadenu
Arba yesodot manhig bechochma
Ve'et tafkidam lo shinu

Aromimcha Yah / I will Extol Thee

I will extol Thee, Lord, for You have lifted me up
I cried out to You, and You healed me.
From the depths of pain you have rescued me.
And like a silversmith you have refined me.
With Your mighty right hand You upheld me.
Until now Your kindness has helped me.
I will sing songs like those of Mushi and Machli,*
Praise and music, song and glory.
You have turned my lament into dancing,
And encircled me with joy.
You give strength and might to the weary,
On our deathbed You nurse us.
The four elements You rule with wisdom,
And they have not changed over time.

*Names of Levites

About the *Piyut Adon Olam*

This is one of the more ancient *piyutim* amongst those widely known and sung throughout the communities of Israel. Some attribute this *piyut* to R. Shlomo Ibn Gabirol (The Rashbag), although there is no solid proof that he is the author. It is customary to sing this *piyut* before morning prayers. Medieval rabbis regarded this poem with high esteem. Rabbi Yehudah the Pious of Germany wrote: “*I guarantee that the prayers of one who says Adon Olam with attention are heard, and that Satan shall not act against his prayers... some say that even the evil inclination within him will reside and not entice him*” (*Sha'arei Tfilah* 308:10b.) The reason for this reverential approach can be attributed to the rare combination between some of the most important principles of faith and the sense of natural, emotional proclivity to the Divine.

The italicized verses are found in the Babylonian tradition of Adon Olam.

Adon Olam * Author Unknown, Spain * 12th Century

Adon olam asher malach
 beterem kol yetzir nivra
 Le'et na'asah vecheftzo kol
 azai melech shemo nikra
 Ve'acharei kichlot hakol
 levado yimloch nora
 Vehu haya vehu hoveh
 vehu yih'yeh betifara
 Vehu echad ve'eyn sheni
 lehamshilo ul'hachbira
 Beli reishit beli tachlit
 velo ha'oz vehamisra
*Beli erech beli dimyon
 beli shinu'yi u'tmura*
*Beli chibur beli perud
 gedol koach u'gevura*
 Vehu eli vechai go'ali
 vetzur chevli be'et tzara
 Vehu nisi umanos li
 menat kosi beyom ekra
*Vehu rofeh vehu marpeh
 vehu tzofeh vehu ezra*
 Beyado afkid ruchy
 be'et ishan ve'a'ira
 Ve'im ruchy geviyati
 Adonai li velo ira
*Bemikdasho tagel nafshi
 meshicheinu yishlach m'herah*
*Ve'az nashir beveit kadshi
 amen amen shem hanora*

אדון עולם מחבר לא ידוע

, ספרד מאה 12

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֵרֵם כָּל יִצִיר נִבְרָא
 לַעֲת נַעֲשֶׂה בְחַפְצוֹ כֹּל אֲזַי מְלֶכֶּה שְׁמוֹ נִקְרָא
 וְאַחֲרַי בְּכִלּוֹת הַכֹּל לְבָדוֹ יִמְלֶךְ נִוְרָא
 וְהוּא הִיָּה וְהוּא הִנְהוּוּ וְהוּא יִהְיֶה בְּתַפְאֲרָה
 וְהוּא אֶחָד וְאֵין שְׁנַי לְהַמְשִׁילוֹ וְלִהְיֵה בִּירָה
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הֵעֵז וְהַמְשִׁרָה
 בְּלִי עֲרֵךְ בְּלִי דְמִיוֹן בְּלִי שְׁנוּי וְתַמּוּרָה
 בְּלִי חֲבוּר בְּלִי פְרוּד גְּדוֹל כַּח וְגַבּוּרָה .
 וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵינוּ צוּר הַבְּלִי בְיוֹם צָרָה
 וְהוּא נָסִי וּמְנוּסִי מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא
 וְהוּא רוּפֵא וְהוּא מְרַפֵּא וְהוּא צוֹפֵה וְהוּא עֲזָרָה
 בְּיָדוֹ אֶפְקִיד רוּחֵי בְעַת אִישׁוֹן וְאַעֲיָרָה
 וְעַם רוּחֵי גְוִיָּתִי אֲדַנְי לִי וְלֹא אֵיךָ
 בְּמִקְדָּשׁוֹ תִּגְלַל נַפְשִׁי מִשִּׁיחַנוּ יִשְׁלַח מִהֲרָה
 וְאֲזַ נְשִׁיר בְּבַיִת קְדוֹשֵׁי אָמֵן אָמֵן שֵׁם הַנּוֹרָא

Master of the Universe

Master of the Universe, who reigned
 Before any form was created,
 At the time when His will brought all into being
 Then as 'King' was His Name proclaimed.
 And after all shall cease to be,
 He, The Awesome One, will reign alone.
 It is He Who was, He Who is,
 And He Who shall remain in splendor.
 And He is one and there is no other
 To compare Him to or who can be like Him.
 Without beginning, without end,
 And to Him is the might and dominion.
*Without measure, without likeness,
 Without change or transformation.*
*Without connection, without division,
 Great in strength and courage.*
 And He is my God, my living redeemer,
 And my rock in time of grief.
 And He is my miracle and my refuge,
 The portion in my cup on the day I plea.
*And He is the healer and the remedy,
 And He is the watcher and He is help.*
 In His hand I shall entrust my spirit,
 When I sleep and when I wake.
 And with my spirit shall my body remain.
 The Lord is with me I shall not fear.
*In his temple my soul shall rejoice.
 Our messiah He shall speedily send.*
*And then we shall sing in the holy temple,
 Amen amen, The Awesome One.*

About the *Piyut Yah Ribon Alam*

This is one of the most famous *piyutim* of R. Yisrael Najara, the greatest poet of the post-expulsion period. He was a descendant of the Spanish exiles and served as Rabbi of the community of Gaza in the 16th century. Although Shabbat is not mentioned at all in the poem and despite the fact it is written in Aramaic, it became part of the Shabbat repertoire throughout the Jewish Diaspora.

יה רבוך עלם / ר' ישראל נג'ארה צפת, המאה ה 16

אנת הוא מלכא מלך מלכיא שפר קדמי להטויה	י ה רבוך עלם ועלמיה עובדי גבורתך ותמהיה
לך א להא קדישא ברא כל נפשא חיות ברא ועוף שמיא	שבחין אסדר צפרא ורמשא עירין קדישין ובני אנשא
מכיה רמיה זקיה כפיין לא יעול גבורתך בחושבניה	רבךבין עובדך ותקייין לו יחי גבר שניין
פרוק ית ענה מפם אריותא עמד די בחרת מפל אמיה	א להא די ליה יקר ורבותא ואפיק ית עמד מגו גלותא
אתר די ביה יחדון רוחין ונפשין בירושלם קרתא דשפריא	למקדשך תוב ולקדש קדשין ויזמרון לך שירין ורמשיין
אתה הוא מלך מלכי המלכים נאה לי להביע	תרגום: י ה אדון כל העולמים מעשי גבורותיך ונפלאותיך
לך א ל קדוש בורא כל הנפשות חיות שדה ועוף השמים	שבחים אערוך בוקר וערב מלאכי מרום ובני
משפיל רמים זוקף כפופים לא יספיק לספר גבורותיך	גדולים מעשיך ואדירים לו יחיה אדם אלף שנים
פדה את צאנך מפי אריות עמד שבחרת מכל האומות	האלוקים שלו יקר וגדולה והוצא את עמך מתוך הגלות
מקום בו ישמחו כל רוח ונפש בירושלים עיר כלילת יופי	למקדשך שוב ולקדש קודשים ויזמרו לך שירים ושבחים

Yah Ribon Alam / R. Yisrael Najara

Tzfat, 16th Century

Yah ribon alam ve'almaya
ant hu malka melech malchaya
Ovadei gevurtach vetimhaya
shefar kodamai lehachavaya
Shevachin assader tzafra veramsha
lach Elaha kadisha di bera kol nafsha
Irin kadishin uvnei enasha
chevat bara ve'of shemaya
Ravrevin ovadach vetakifin
makich ramaya zakif kefifin
Lu yechi gevar shenin alfeen
la ye'ul gevurtach bechushbenaya
Elaha di leh yekar urvuta
perok yat anach mipum aryavata
Ve'apek yat amach migo galuta
amach di bechart mikol u'maya
Lemikdashach tuv u'lekodesh kudshin
atar di beh yechedun ruchin venafshin
Vizamerun lach shirin verach'shin
birushlem karta deshufra

Sovereign of all the Worlds

Yah, Sovereign of all the Worlds
You are the King of kings
Of Your mighty deeds and wonders
It pleases me to proclaim
I offer praises morning and evening
to You, holy God, creator of all souls
Heavenly angels and mortals
beasts of the field and birds of the sky
Great and mighty are your deeds
shaming the proud and elevating up the humble
Even if one lived a thousand years
these would not suffice to tell of your mighty actions
O God, to whom glory and greatness belong
save Your flock from the mouths of lions
Lead Your people out of exile
your people whom You chose above all nations
Return to Your Temple and to the Holy of Holies
the place where all spirits and souls will rejoice
There they will sing to You songs and praises
in Jerusalem, the city of beauty

About the *Piyut Tzur Mishelo Akhalnu*

This is an ancient *Piyut* which is sung as an introduction to the grace after meals in most Jewish communities. It was probably written in Northern France no later than the second half of the 14th century and spread very rapidly throughout the Jewish Diaspora. Despite its popularity and the fact that some authors tried to imitate it, the identity of the author remains unknown.

צור משלו אכלנו / מחבר לא ידוע

צור משלו אכלנו
שבענו והותרנו

הזן את עולמו
אכלנו מלחמו
על פני נודה לשמו
אמרנו ונענינו

בשיר וקול תודה
על ארץ המדה טובה
ומזון וצדה
חסדו גבר עלינו

רחם בחסדך
על ציון משפן כבודך
יבן דוד עבדך
רוח אפנו

בנה המקדש
ושם נשיר שיר קדש
הרחמן הנקדש
על פוס יין מלא

Tzur Mishelo Akhalnu / Anonymus

Tzur mishelo akhalnu barechu emunai
Savanu vehotarnu kidvar Adonay

Hazan et olamo ro'enu avinu
Achalnu milachmo u'miyeno shatinu
Al ken nodeh lishmo u'nehallelo befinu
Amarnu ve'aninu en kadosh ka'Adonay

Beshir vekol toda nevarech le'Eloheinu
Al eretz chemda tova shehinchil la'avotenu
Umazon vetzeda hisbi'a lenafshenu
Chasdo gavar alenu ve'emet Adonay

Rachem bechasdecha al amcha tzurenu
Al tzion mishkan kvodecha zevul bet tifartenu
Uven David avdecha yavo veyigalenu
Ruach apenu meshiach Adonay

Yibaneh hamikdash ir tzion temalleh
Vesham nashir shir chadash u'virnana sham
na'alleh
Harachaman hanikdash yitbarach veyitalleh
Al kos yayin malleh kevirkat Adonay

The Lord, Whose Food We Have Eaten

The Lord, Our Rock, whose food we have eaten, let us bless Him
We are satiated and there is still food left over, as God has instructed

He nourishes His world, our Shepherd, our Father
We have eaten of His bread and drunk from His wine
Therefore we will thank Him and speak His praise
We said and respond: there is no one holy like our Lord

With song and gratitude we will give praise to our God
For the desirable good land He bequeathed to our fathers
With nourishment and sustenance He has satisfied us
His grace has overwhelmed us as has His truth

Have mercy in Your graciousness on Your nation, Lord, Our Rock
And upon Zion the dwelling place of Your honor, the Temple of our splendor
And the son of David, Your servant, will come and redeem us
The breath of our life, The Messiah of God

The Temple will be rebuilt; the City of Zion will be restored
And there we will sing a new song and journey up [to Jerusalem]
The Merciful and the Sanctified One will be blessed and exalted
Over a full glass of wine, according to God's blessing

About the *Piyut El Eliyahu*

“El Eliyahu” is a poem for Saturday night (Motzae Shabbat), which is sung to various tunes by most Sephardic communities. The prophet Elijah, as the harbinger of redemption, is a prominent figure in the Saturday night liturgy in which the Jews bid farewell to the Shabbat. Some commentators explain that according to tradition Elijah will not appear on the eve of the Shabbat or holidays, so as not to bother the people who are busy preparing for these special days, and it is therefore appropriate to ask for his arrival once we emerge from the celebratory mood.

Others say that since the Talmud states that the observance of two Sabbaths would lead to redemption, we claim at the end of the Shabbat that we did our share and now await the coming of Elijah and with him, the Messiah.

**El Eliyahu / R. Avraham Ibn Ezra
Sfarad, 12th Century**

El Eliyahu El Eliyahu [Bizchut]
Eliyahu HaNavi haveh na

Bo yirtom richbo Na bashevi ki bo
Lo shachav libo Gam lo ra'ah shenah

Rav machli bir'ot Kach'shi u'msanot
yafot u'vriot Bassar vatirena

Hashkeh tzur mei rosh Tzar einav yiltosh
yom einai likdosh Yisrael tish'ena

Matai tar'eh ot Yesha el kor'ot
Lacha u'lecha nos'ot Kolan vativkenah [vatarona]

Hamalach hago'el Lifnei dal sho'el
Ana haEl El Avraham hakreh na

א ל אליהו הנביא הבא נא	א ל אליהו בזכות אליהו
נע בשבי פי בו גם לא ראה שנה	בו ירתום רכבו לא שוכב לבו
פקזשי ומשנאות בשר ותעינה	רב מחלי בראות יפות ובריאות
צר עיניו ילטוש ישאל תשעינה	השקה צור מי ראש יום עיני לקדוש
ישע א ל קוראות קולו ותבנה [ותנה]	מתי תראה אות לך ולך נושאות
לפני דל שואל אברהם הקרה נא	המלאך הגואל אנא הלא ל א ל

Lord, please send Eliyahu HaNavi

He will lead his chariot
restless in captivity
His heart did not rest
nor envision sleep

My illness grows as I see
my leanness while my enemies
Are beautiful fat-fleshed
and graze

Our Rock, give them poisonous water
while the enemy shall glare
My eyes to the Holy One
of Israel will be raised

When will You give a sign
of redemption to those who call out
To You, O to You they raise
their voices and weep

Angel of Deliverance
come before this poor seeker
O Lord, God of
Abraham call him forth

About Ensemble Tafillalt

Tafillalt navigate the multicultural soundscape of 21st-century Israel, presenting a deeply personal interpretation of various traditional and modern Jewish materials (sacred Hebrew poetry from North Africa and the Middle East, Hassidic Niggunim, modern secular Hebrew poetry and more), as well as their own original musical and literary compositions. Established in 2000, the members of the Tafillalt ensemble are also founding members of the Jerusalem contemporary music collective, *Haoman Hai*, a counterpart of the Radical Jewish Music projects in New York City. Tafillalt have performed widely throughout Israel, as well as the USA, England, Hungary, Germany, and Ukraine at venues including the Lviv Klezmer Fest, Jewish Summer Festival, Budapest, the Sounds of Israel Festival in Hamburg, and at the Israel National Museum. In addition to concert performances, the ensemble frequently gives workshops on both traditional and modern approaches to Jewish music.

WWW.TAFILLALT.COM