מלא עולם כבוד יופי, Malé ‘Olam Kevod Yofi

**Introduction:** This poem for Havdala — apparently by a fifteenth-century Karaite poet — begins by praising God as the end of the Sabbath approaches. Every stanza concludes with the word “evening,” the time of the Havdala ritual on Saturday evenings. The congregants distinguish the holy Sabbath from the rest of the weekdays and welcome the beginning of a new week, and fragrant spices, joy, and wine are part of the farewell ritual. The poem concludes with a lyrical rendition of the Havdala prayer in the Siddur, denouncing envy and hatred in all hearts.

**Category:** Zemirot (Songs)  
**Genre:** Zemer for Havdala  
**Occasion:** Conclusion of the Sabbath  
**Name:** מלא עולם כבוד יופי, Malé ‘Olam Kevod Yofi  
**Composer**: Mordochai ben Ya‘aḳov ben Shemu’el Politi (?)  
**Acrostic:** מרדכי חזק “Mordochai, be strong!”  
**Source:** Vilna Siddur, Volume 4, page 121  
**Fixed word:** ערב, “evening”  
**Meter:** Eight syllables (including vocal sheva as a full syllable)  
**Davidson number:** מ 1445  
**Karaite origin:** Yes

|  |  |
| --- | --- |
| Malé ‘olam kevod yofi  Gedullat el yezammer pi  Yotse’é shabbat ‘orechim tefi-  La gam boḳer veḡam ‘erev. | מָ֒לֵא עוֹלָם כְּבוֹד יוֹפִי  גְּדֻלַּת אֵל יְזַמֵּר פִּי יֹצְאֵי שַׁבָּת עֹרְכִים תְּפִ- לָּה גַּם בֹּקֶר וְגַם עֶרֶב: |
| Beautiful Glory fills the world.  My mouth sings of God’s greatness.  Those parting from the Sabbath pray  in the morning and in the evening. | |
| Rishon shofechim tefillatam  Le’el ‘elyon ‘atiratam  Hu yeḳabbel teḥinnatam  Lemin boḳer veḡam ‘erev. | רִ֒אשׁוֹן שֹׁפְכִים תְּפִלָּתָם לְאֵל עֶלְיוֹן עֲתִירָתָם הוּא יְקַבֵּל תְּחִנָּתָם לְמִן בֹּקֶר וְגַם עֶרֶב: |
| First, they pour out their prayer:  their plea to God Most High.  He receives their petition  from morning until evening. | |
| Dibber adonai alehem  Beyad moshé adonehem  Lehavdil leven ḳodshehem  Leven haḥol hu ba‘erev. | דִּ֒בֵּר יְהֹוָה אֲלֵיהֶם בְּיַד משֶׁה אֲדֹנֵיהֶם לְהַבְדִּיל לְבֵין קָדְשֵׁיהֶם לְבֵין הַחֹל הוּא בָּעֶרֶב: |
| Adonai spoke to them  through Moses, their master:  “Distinguish between their holiness and the profane in the evening.” | |
| Kos yeshu‘ot beshem essa  Na adonai hoshi‘a sa  Vehatsliḥa rosh oyevai sa  Maher natu tsilelé ‘erev. | כּ֒וֹס יְשׁוּעוֹת בְּשֵׁם אֶשָּׂא נָא יְהֹוָה הוֹשִׁיעָה שָׂא וְהַצְלִיחָה ראֹשׁ אֹיְבַי שָׂא מַהֵר נָטוּ צִלְלֵי עֶרֶב: |
| I raise the cup of deliverance in [His] Name.  Please, Adonai, deliver me, raise [Your eyes],  Let me succeed! Lift off the heads of my enemies!  Hasten, for the shadows of evening are now long. | |
| Yayin hattov yats-hil panim  Yesammaḥ gam lev miḡonim  Lichvod shabbat ‘avar banim  Mavdilim bo hem ba‘erev. | יַ֒יִן הַטּוֹב יַצְהִיל פָּנִים יְשַֹמַּח גַּם לֵב מִיגוֹנִים לִכְבוֹד שַׁבָּת עָבַר, בָּנִים מַבְדִּילִים בּוֹ הֵם בָּעֶרֶב: |
| Good wine makes faces shine  and also cheers a melancholy heart.  In honor of the Sabbath, now parting, the children  distinguish it [from the profane] in the evening. | |
| Ḥaḳor nafshi veḡam teda‘  Re’aḥ bosem hu ba‘eda  Sibbato me’od ḥamuda  Menuḥa ḥalefa ba‘erev. | חֲ֒קֹר נַפְשִׁי וְגַם תֵּדַע רֵיחַ בֹּשֶׂם הוּא בָּעֵדָה סִבָּתוֹ מְאֹד חֲמוּדָה מְנוּחָה חָלְפָה בָּעֶרֶב: |
| Examine my soul and you will know  the fragrant balsam in the congregation!  Its cause is very dear:  The [Day of] Rest has passed by this evening. | |
| Zo‘amenu mitraggeshim  ‘Etsot ra‘ot me’od doreshim  Ḳalḳel maḥashavtam tasim  ‘Alehem navé ba‘erev. | זֹ֒עֲמֵינוּ מִתְרַגְּשִׁים עֵצוֹת רָעוֹת מְאֹד דּוֹרְשִׁים קַלְקֵל מַחֲשַׁבְתָּם תָּשִׂים עֲלֵיהֶם נָוֶה בָּעֶרֶב: |
| Our haters are astir  and seek very evil counsel.  Frustrate their plans. May You make  their dwellings collapse this evening! | |
| Ḳinatenu lo ta‘alé  ‘Al lev adam asher ‘olé  Velo ḳinat sinat ellé  Ta‘alé ‘al lev ba‘erev. | קִ֒נְאָתֵנוּ לֹא תַעֲלֶה עַל לֵב אָדָם אֲשֶׁר עוֹלֶה וְלֹא קִנְאַת שִׂנְאַת אֵלֶּה תַּעֲלֶה עַל לֵב בָּעֶרֶב: |
| Our envy should not come up  in the heart of any of us, as we come up.  And may envy and hatred of these [enemies] never come to [their] minds, in the evening. | |
| Kakkatuv: Kos yeshu‘ot essa uvshem adonai eḳra. | כַּכָּתוּב: כּוֹס־יְשׁוּע֥וֹת אֶשָּׂ֑א וּבְשֵׁ֖ם יְהוָ֣ה אֶקְרָֽא׃ |
| As it is written: I raise the cup of deliverance and invoke the name of Adonai. (Ps. 116:13) | |