

Sha-lom A-lei-chem

Sha-lom a-lei-chem mal-a-chei ha-sha-reit,
mal-a-chei El-yon,
Mi-me-lech Mal-a-chei ha-M'la-chim
ha-Ka-dosh Ba-ruch Hu.

Bo-a-chem l'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
Mi-me-lech Ma-l'chei ha-M'la-chim
ha-Ka-dosh Ba-ruch Hu.

Ba-r'chu-ni l'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
Mi-me-lech Ma-l'chei ha-M'la-chim
ha-Ka-dosh Ba-ruch Hu.

Tzeit-chem l'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei El-yon,
Mi-me-lech Ma-l'chei ha-M'la-chim
ha-Ka-dosh Ba-ruch Hu.

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם, מְלַאֲכֵי הַשָּׁרֵת,
מְלַאֲכֵי עֲלִיּוֹן,
מִמְלַךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא :

בּוֹאֲכֶם לְשָׁלוֹם, מְלַאֲכֵי הַשָּׁלוֹם,
מְלַאֲכֵי עֲלִיּוֹן,
מִמְלַךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא :

בְּרַכּוּנִי לְשָׁלוֹם, מְלַאֲכֵי הַשָּׁלוֹם,
מְלַאֲכֵי עֲלִיּוֹן,
מִמְלַךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא :

צְאֵתְכֶם לְשָׁלוֹם, מְלַאֲכֵי הַשָּׁלוֹם,
מְלַאֲכֵי עֲלִיּוֹן,
מִמְלַךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא :

Peace to You

Peace to you, attending angels,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Come in peace, angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Bless me with peace, angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Go in peace, angels of peace,
messengers of the Most High,
the Supreme Ruler,
the Blessed Holy One.

Sha-lom A-lei-chem is traditionally recited before Kiddush.

This practice was introduced by the mystics of Tz'fat (Safed) in the sixteenth century. According to the Zohar Chadash: When coming home from the synagogue on Friday evening, a person is accompanied by angels on either side, and the Sh'chinah oversees them, as does a mother with her children. When the Sh'chinah sees the candles burning and the table set, and the family together in happiness and peace, the Sh'chinah says, "This is mine, Israel in whom I take pride."

This story, which has its origins in the Talmud (Shabbat, 119b) has here been transformed.

A Chasidic interpretation suggests that just as Jacob had two camps of angels watching over him (one when he was inside, and another when he was outside the land of Israel), there are two groups of angels watching over us as well: those that watch over us during the week and those that watch over us on Shabbat. We say *Sha-lom A-lei-chem* to welcome the Sabbath angels, and *Tzeit-chem l'sha-lom* to bid farewell to the weekday angels, who can now celebrate Shabbat knowing that we are in good care.

Some communities may also sing *Sha-lom A-lei-chem* at the start or conclusion of services.

Y'did Ne-fesh

Y'did ne-fesh, av ha-ra-cha-man,
m'shoch av-dach el r'tzo-nach.
Ya-rutz av-dach k'mo a-yal,
yish-ta-cha-veh mul ha-da-rach.
Ki ye'e-rav lo y'di-du-tach
mi-no-fet tzuf v'chol ta-am.

Ha-dur, Na-eh, Ziv ha-O-lam,
naf-shi cho-lat a-ha-va-tach.
A-na, Eil na, r'fa na la
B'har-ot lah no-am zi-vach.
Az tit-cha-zeik v'tit-ra-peï
v'ha-y'tah lach shif-chat o-lam.

Va-tik, ye-he-mu ra-cha-me-cha.
v'chus na al bein o-ha-vach.
Ki zeh ka-mah nich-sof nich-saf
li-r'ot b'tif-e-ret u-zach
A-na, Ei-li, mach-mad li-bi,
Chu-shah na, v'al tit-a-lam.

Hi-ga-leih na u-fros cha-viv a-lai
et suk-kat sh'lo-mach.
Ta-ir e-retz mi-k'vo-dach
na-gi-lah v'nis-m'chah bach.
Ma-heir, a-huv, ki va mo-eid.
V'cho-nei-ni ki-meï o-lam.

יְדִיד נֶפֶשׁ

יְדִיד נֶפֶשׁ, אָב הַרְחֵמֵן
מְשׁוֹף עֲבָדְךָ אֶל רְצוֹנְךָ.
יָרוּץ עֲבָדְךָ כְּמוֹ אֵיל
לְשִׂמְחָה מוֹל הַדָּרָךְ.
כִּי יַעֲרֹב לוֹ יְדִידוֹתְךָ
מִנֶּפֶת צוּף וְכָל טֶעֶם:

הָדוּר, נְאֻה, זִיב הָעוֹלָם,
נַפְשִׁי חוֹלַת אֲהָבָתְךָ.
אֲנָא, אֵל נָא, רַפָּא נָא לָהּ,
בְּהֵרְאוֹת לָהּ נֵעֵם וְיִוָּךְ.
אֲז תִּתְחַזַּק וְתִתְרַפָּא,
וְהֵיטָה לָךְ שְׂפַחַת עוֹלָם:

וְתִיק, יְהִמוּ רַחֲמֶיךָ
וְחוּס נָא עַל בֶּן אוֹהָבְךָ.
כִּי זֶה כְּמָה נִכְסֶיךָ נִכְסֶיךָ
לְרְאוֹת בְּתַפְאֲרַת עֲנֶךָ.
אֲנָא, אֵלִי, מְחַמַּד לִבִּי,
חוֹשֶׁה נָא, וְאַל תִּתְעַלֵּם:

הַגִּלְה נָא וּפְרוֹשׁ, חֲבִיב, עָלַי
אֶת סִכַּת שְׁלוֹמְךָ.
תֵּאִיר אֲרִיץ מִכְבוֹדְךָ
נְגִילָה וְנִשְׂמַחָה בְּךָ.
מְהֵרָה, אֲהוּב, כִּי בָא מוֹעֵד
וְחַנְּנֵי כִימֵי עוֹלָם:

Soul-mate

Soul-mate, Merciful Parent,
draw Your servant to do Your will.
Your servant will run like a ram,
will bow down before Your splendor.
For Your love is tastier
than nectar or any imaginable delight.

You, pleasing in Splendor, Light of the World,
my soul is love-sick for You.
Please, God, heal her
with the pleasure of Your light.
Then she will be strengthened and healed
and will be Your hand-maiden forever.¹

Ancient One, let Your mercies be aroused.
Have pity on Your beloved child,
who has so longed
to see the beauty of Your power.
Pray, my God, my heart's desire,
hurry, please, and do not hide.²

Reveal Yourself, Beloved, spread over me
'our canopy of peace.
et the land be lit up with Your glory,
f us rejoice and revel in You.
ome quickly, my Love, the time has come.
ow me Your grace as of old.

Many communities follow the Chasidic custom of beginning Kabbalat Shabbat with *Y'did Ne-fesh*, a love poem to God, written by Rabbi Eleazar Azikri, a sixteenth-century Kabbalist of Safed (Tz'fat). The first letters of the four verses form an acrostic, spelling out the four-letter name of God.

The poet speaks of God as parent, master, and especially lover, expressing a profound desire for union with the Divine Presence and asking for healing, mercy, and protection. The fourth verse expresses the poet's desire to be sheltered under God's canopy of peace, a theme that resonates with the *Hash-ki-vei-nu* prayer in the *Ma-a-riv* service.

The text given here is the original, based on the author's autograph manuscript. In Chasidic communities, another equally popular version has evolved, which contains some significant variants. Several alternatives are given below.

Y'did ne-fesh, av ha-ra-cha-man, אָב הַרְחֵמֵן
m'shoch av-d'cha el r'tzo-ne-cha. מְשׁוֹף עֲבָדְךָ אֶל רְצוֹנְךָ.
Ya-rutz av-d'cha k'mo a-yal, יָרוּץ עֲבָדְךָ כְּמוֹ אֵיל
yish-ta-cha-veh mul ha-da-re-cha. לְשִׂמְחָה מוֹל הַדָּרָךְ.
Te'e-rav lo y'di-du-te-cha תַּעֲרֹב לוֹ יְדִידוֹתְךָ
mi-no-fet tzuf v'chol ta-am. מִנֶּפֶת צוּף וְכָל טֶעֶם.

¹Alternate version: *v'ha-y'tah lah sim-chat o-lam* וְהֵיטָה לָהּ שְׂפַחַת עוֹלָם (and she will rejoice in You forever).

²Alternative version: *Ei-leh cham-dah li-bi, chu-sah na v'al na tit-a-leim* אֵלֵה חַמְדָּה לִבִּי חוֹסָה נָא וְאַל נָא *v'al na tit-a-leim* אֵלֵה חַמְדָּה לִבִּי חוֹסָה נָא וְאַל נָא (These things my heart desires; have mercy and do not hide.)

Some communities also sing *Sha lom A lei chem* (page 49) or *Shab bat ha Mal kah* (page 47) at the start or conclusion of services.

Psalm 95

L'chu n'ra-n'nah la-do-nai,
na-ri-ah l'tzur yish-ei-nu.
N'kad-mah fa-nav b'to-dah,
bi-z'mi-rot na-ri-a lo.

Ki eil ga-dol A-do-nai,
u-me-lech ga-dol al kol e-lo-him.
A-sher b'ya-do mech-k'rei a-retz,
v'to-a-fot ha-rim lo.

A-sher lo ha-yam v'hu a-sa-hu.
V'ya-be-shet ya-dav ya-tza-ru.
Bo-u, nish-ta-cha-veh, v'nich-ra-ah,
niv-r'chah li-fnei A-do-nai, o-sei-nu.

Ki hu E-lo-hei-nu,
va-a-nach-nu am mar-i-to,
v'tzon ya-do, ha-yom
im b'ko-lo tish-ma-u:

Al tak-shu l'vav-chem ki-M'ri-vah,
k'yom Ma-sah ba-mid-bar,
a-sher ni-su-ni a-vo-tei-chem,
b'cha-nu-ni gam ra-u fa-o-li.

❖ Ar-ba-im sha-nah a-kut b'dor,
Va-o-mar am to-ei lei-vav heim,
v'heim lo ya-d'u d'ra-chai.
A-sher nish-ba-ti v'a-pi:
Im y'vo-un el m'nu-cha-ti.

לְכוּ נִרְנְנָה לַיהוָה
נְרִיעָה לְצוּר יִשְׁעֵנוּ:
נִקְדְּמָה פָּנֵינוּ בַתּוֹדָה
בְּזִמְרוֹת נְרִיעַ לּוֹ:

כִּי אֵל גָּדוֹל יְיָ
וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים:
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ
וְתוֹעֲפוֹת הָרִים לּוֹ:

אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ
וַיַּבְשֵׁת יַדָּיו יָצְרוּ:
בְּאוֹ נִשְׁתַּחֲוֶה וְנִכְרַעַה
נִבְרָכָה לְפָנָיו יְיָ עַשְׂנוּ:

כִּי הוּא אֱלֹהֵינוּ
וַאֲנַחְנוּ עִם מַרְעִיתוֹ
וְצֹאן יָדוֹ, הַיּוֹם
אִם בְּקוֹלוֹ תִשְׁמָעוּ:

אֵל תִּקְשׁוּ לְבַבְכֶם פְּמֵרִיבָה
כִּיוֹם מַסָּה בַּמִּדְבָּר:
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
בְּחַנּוּנִי, גַּם רָאוּ פְעָלַי:

❖ אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר
וְאָמַר עִם תַּעֲיֵי לְכַב הֵם
וְהֵם לֹא יָדְעוּ דְרֹכַי:
אֲשֶׁר נִשְׁבַּעְתִּי בְּאַפִּי
אִם יִבְאוּן אֵל מְנוּחָתִי:

Psalm 95

Come, let us sing to Adonai,
let us shout out to the Rock of our salvation.
Let us receive Adonai's countenance with thanks,
with hymns let us shout out to God.

For a great god is Adonai,
a great ruler, above all other gods.
In whose hand are the depths of the earth,
and to whom the mountain peaks belong.

The sea is Yours, Adonai; You made it.
Your hands created the dry land.
Come, let us prostrate ourselves, bow down,
bend the knee before Adonai, our Maker.

For You, Adonai, are our God,
and we are the people You tend,
the flock of Your hand, if this day
we would only heed Your voice:

Do not harden your heart as at Merivah,
as on the day of Massah in the wilderness¹,
when your ancestors tried Me,
they tested Me, though they had seen My deeds.

❖ For forty years I loathed that generation,
I said: "They are a people whose hearts go astray,
they do not know My ways."
So, I vowed in my anger:
"Never shall they enter my resting place."

Welcoming Shabbat

Kabbalat Shabbat, the special service to welcome the Sabbath, was introduced by the kabbalists of Safed (Tz'fat) in the 16th Century. These Jewish mystics would re-enact a teaching from Talmud, relating how our sages would dress in their best clothes and walk in the fields to welcome the Sabbath queen.

Rabbi Moshe Cordovero, one of this group, selected seven psalms (95, 96, 97, 98, 99, 29, and 92) to comprise the Kabbalat Shabbat Service. They represent the six working days and Shabbat. His brother-in-law, Shlomo Alkabetz, wrote *L'chah Do-di*, a poem comparing Shabbat to a bride.

When Shabbat coincides with or occurs during a festival, the six preliminary psalms and *L'chah Do-di* are omitted; on these occasions the service begins with Psalm 92, the Psalm for Shabbat.

If the service you are attending allows time for reciting all seven psalms, you may wish to use them as a meditation. Recall with each of the first six psalms each work day of the week now ending, then put that day aside in your mind, to help you prepare for Shabbat's arrival.

The *Kabbalat Shabbat* service begins with *Psalm 95, L'chu n'ra-n'nah*, a psalm in appreciation for all that God has done for us. It ends with God warning us not to "go astray in the wilderness" as our ancestors did, but rather to follow God's path and heed God's voice.

¹ *Merivah* means "quarreling" and *Massah* means "testing", a reference to Exodus 17:7, in which the name *Massah u-Merivah* is given to one of the places in the desert where the Israelites complained about the lack of water.

Psalm 96

Shi-ru IA-do-nai shir cha-dash,
shi-ru IA-do-nai kol ha-a-retz.

Shi-ru IA-do-nai ba-r'chu sh'mo,
ba-s'ru mi-yom l'yom y'shu-a-to.
Sa-p'ru va-go-yim k'vo-do,
b'chol ha-a-mim nif'l'o-tav.

Ki ga-dol A-do-nai u-m'hu-lal m'od,
no-ra hu al kol e-lo-him.
Ki kol e-lo-hei ha-a-mim e-li-lim,
vA-do-nai sha-ma-yim a-sah.

Hod v'ha-dar l'fa-nav.
oz v'tif-e-ret b'mik-da-sho.

Ha-vu IA-do-nai mish-p'chot a-mim,
Ha-vu IA-do-nai ka-vod va-oz.
Ha-vu IA-do-nai k'vod sh'mo,
s'u min-chah u-vo-u l'chatz-ro-tav.

Hish-ta-cha-vu IA-do-nai b'had-rat ko-desh
Chi-lu mi-pa-nav kol ha-a-retz.
Im-ru va-go-yim A-do-nai ma-lach.
Af ti-kon tei-veil bal ti-mot.
Ya-din a-mim b'mei-sha-rim.

Yis-m'chu ha-sha-ma-yim v'ta-geil ha-a-retz,
Yir-am ha-yam u-m'lo-o,
Ya-a-loz sa-dai v'chol a-sher bo
az y'ra-n'nu kol a-tzei ya-ar ←

שִׁירוּ לַיְי שִׁיר חֲדָשׁ,
שִׁירוּ לַיְי כָּל הָאָרֶץ :

שִׁירוּ לַיְי בְּרִכּוֹ שְׁמוֹ
בְּשָׂרוּ מִיּוֹם לַיּוֹם יְשׁוּעָתוֹ :
סַפְּרוּ בַּגּוֹיִם כְּבוֹדוֹ
בְּכָל הָעַמִּים נִפְלְאוֹתָיו :

כִּי גָדוֹל יְי וּמְהֻלָּל מְאֹד
נוֹרָא הוּא עַל כָּל אֱלֹהִים :
כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים
וַיְי שְׁמַיִם עָשָׂה :

הוֹד וְהַדָּר לִפְנֵינוּ
עוֹ וְתִפְאֵרַת בְּמִקְדָּשׁוֹ :

הָבוּ לַיְי מִשְׁפָּחוֹת עַמִּים,
הָבוּ לַיְי כְּבוֹד וְעוֹז :
הָבוּ לַיְי כְּבוֹד שְׁמוֹ
שְׂאוּ מִנְחָה וּבִאוּ לְחַצְרוֹתָיו :

הִשְׁתַּחֲוּוּ לַיְי בְּהַדְרַת קֹדֶשׁ
תִּלְלוּ מִפְּנֵינוּ כָּל הָאָרֶץ :
אָמְרוּ בַּגּוֹיִם יְי מֶלֶךְ
אֶף תִּכּוֹן תִּבְּל בַּל תִּמוּט
יְדִין עַמִּים בְּמִישְׁרֵיהֶם :

יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
יִרְעַם הַיָּם וּמְלֵאוֹ :
יַעֲלֶז שָׂדֵי וְכָל אֲשֶׁר בּוֹ
אֲז יִרְנְנוּ כָּל עֵצֵי יַעַר ←

Psalm 96

Sing to Adonai a new song,
sing to Adonai all the earth.

Sing to Adonai, bless God's Name,
proclaim God's victory from day to day.
Recount among the nations God's glory,
among all the peoples God's wonders.

For great is Adonai and most deserving of praise,
to be held in awe above all gods.
For all the gods of the peoples are idols,
but Adonai made the heavens.

Splendor and majesty are before The One,
strength and beauty are in The Sanctuary.

Give to Adonai, O families of the peoples,
give to Adonai glory and power.
Give to Adonai the glory due The Name,
bear an offering and enter God's courts.

Bow down to Adonai in the majesty of holiness.
Tremble before God all the land.
Say among the nations: "Adonai rules.
Firmly established is the world, it cannot be shaken.
Adonai judges the peoples with uprightness."

Let the heavens be glad, and the earth rejoice.
Let the sea roar, and all that fills it.
Let the field exult and everything in it.
Then shall all the trees of the wood sing out ←

Psalm 96 suggests that we will "sing to Adonai a new song" when declaring God's beauty and speaking of God's wonders. On that day "the heavens will be glad and the earth will rejoice," for God will have come to judge the people in righteousness, and the nations in truth.

A midrash teaches that the word "sing" is mentioned three times in this psalm because each corresponds to one of the three daily prayer services. We "sing to Adonai a new song" at *Sha-cha-rit* (morning), for God renews creation; *Min-chah* (afternoon) is the time for "all the earth" to "sing to Adonai" having enjoyed the light of the day; and at *Ma'ariv* (evening) we "sing to Adonai, bless God's Name," when God shelters us with peace and watches over us throughout the night.

❖ li-f'nei A-do-nai ki va,
ki va li-sh'pot ha-a-retz.
Yish-pot tei-veil b'tze-dek
v'a-mim be-e-mu-na-to.

Psalm 97

A-do-nai ma-lach ta-geil ha-a-retz
yis-m'chu i-yim ra-bim.
A-nan va-a-ra-fel s'vi-vav.
Tze-dek u-mish-pat
m'chon kis-o.

Eish l'fa-nav tei-leich u't'la-heit sa-viv tza-rav.
Hei-i-ru v'ra-kav tei-veil,
ra-a-tah va-ta-cheil ha-a-retz.
Ha-rim ka-do-nag na-ma-su mi-li-f'nei A-do-nai,
mi-li-f'nei a-don kol ha-a-retz.

Hi-gi-du ha-sha-ma-yim tzid-ko.
V'ra-u chol ha-a-mim k'vo-do.
Yei-vo-shu kol ov-dei fe-sel
ha-mit-ha-l'lim ba-e-li-lim.
Hish-ta-cha-vu lo kol el-o-him.

Sham-ah va-tis-mach Tzi-yon
va-ta-geil-nah b'not Y'hu-dah
l'ma-an mish-pa-te-cha A-do-nai.
Ki A-tah A-do-nai el-yon,
al kol ha-a-retz
M'od na-a-lei-ta al kol e-lo-him. ←

❖ לְפָנַי יְיָ כִּי בָא
כִּי בָא לְשֹׁפֵט הָאָרֶץ :
לְשֹׁפֵט תִּבְל בְּצַדִּיק
וְעַמִּים בְּאַמוּנָתוֹ :

יְיָ מִלֵּךְ תִּגַּל הָאָרֶץ
יִשְׂמְחוּ אַיִם רַבִּים :
עָנָן וְעָרְפֶל סְבִיבֵי
צֶדֶק וּמִשְׁפָּט
מְכוֹן כְּסֹאוֹ :

אֵשׁ לְפָנָיו תִּלְךְ וּתְלַהֵט סְבִיב צָרִיו :
הָאֵירוּ בְּרָקִי תִבְל
רָאִתָּה וּתְחַל הָאָרֶץ :
הָרִים כְּדוֹנָג נִמְסוּ מִלְּפָנַי יְיָ
מִלְּפָנַי אֲדוֹן כָּל הָאָרֶץ :

הַגִּידוּ הַשָּׁמַיִם צֶדֶק
וְרֹאוּ כָּל הָעַמִּים כְּבוֹדוֹ :
יִבְשׁוּ כָּל עַבְדֵי פֶסֶל
הַמְתַּהַלְלִים בְּאֱלִילִים
הַשֹּׁתַחֲוִי לוֹ כָּל אֱלֹהִים :

שָׁמְעָה וַתִּשְׂמַח צִיּוֹן
וַתִּגְלַנָּה בְּנוֹת יְהוּדָה
לְמַעַן מִשְׁפָּטֶיךָ יְיָ :
כִּי אַתָּה יְיָ עֲלִיוֹן
עַל כָּל הָאָרֶץ
מֵאֵד נִעְלִיתָ עַל כָּל אֱלֹהִים : ←

❖ before Adonai, when You come,
when You come to judge the earth.
You will judge the world with righteousness
and the peoples with divine Faithfulness.

Psalm 97

Adonai rules, let the earth rejoice,
the many isles be glad!
Cloud and fog surround God.
Righteousness and justice
are the foundation of God's throne.

Fire goes before God, burning foes all around.
God's lightning-flashes light up the world,
the earth sees and trembles.
Mountains melt like wax before Adonai,
before the Ruler of all the earth.

The heavens declare God's righteousness.
All the peoples see God's glory.
Ashamed will be all who serve images,
who boast of idols.
Bow down to the One God, all you gods!

Zion hears and is glad,
the daughters of Judah rejoice
because of Your judgments, Adonai.
For You, Adonai, are the Most High,
above all the earth.
You are most exalted, above all gods. ←

Psalm 97 reminds us that God rules over all the earth. Those who love God will hate evil, and for them, God's light will shine, bringing joy, gladness, and thanks in remembrance of God's holiness.

How Wise is Our Tradition

How wise is our tradition
to command us to take time to feel joy.

How wise is our tradition
to command us to study Torah,
and what joy it is to be guided by her words.

How wise is our tradition
to command us to seek rest on Shabbat,
and what joy it is for our souls to be refreshed.

How wise is our tradition
to command us to kindle Shabbat candles,
and what joy it is to marvel in their light.

How wise is our tradition
to command us to be mindful of Shabbat,
and what joy it is to remember God's holiness.

Light is sown for the righteous;
joy for those who are upright.

The righteous will rejoice in Adonai,
give thanks, and remember God's holiness.

Mark Frydenberg

O-ha-vei A-do-nai si-n'u ra.
Sho-meir naf-shot cha-si-dav
mi-yad r'sha'im ya-tzi-leim.

❖ Or za·ru·a la-tza·dik,
u-l'yish-rei leiv sim·chah.
Si-m'chu tza-di·kim bA-do-nai,
v'ho·du l'zei·cher kod·sho.

Psalm 98

Miz·mor. Shi·ru lA·do·nai shir cha·dash
ki nif·la·ot a·sah.
Ho·shi·ah lo,
y'mi·no u·z'ro·a kod·sho.
Ho·di·a A·do·nai y'shu·a·to,
l'ei·nei ha·go·yim
gi·lah tzid·ka·to.

Za·char chas·do ve·e·mu·na·to
l'veit Yis·ra·e'el
ra·u chol af·sei a·retz eit y'shu·at E·lo·hei·nu.

Ha·ri·u lA·do·nai kol ha·a·retz.
Pi·tz'chu v'ra·n'nu v'za·mei·ru.
Za·m'ru lA·do·nai b'chi·nor,
b'chi·nor v'kol zim·rah.
Ba·cha·tzo·tz'rot v'kol sho·far,
ha·ri·u li·f'nei ha·me·lech A·do·nai.

Yir·am ha·yam u·m'lo·o,
tei·veil v'yosh·vei vah.←

אֲהַבֵי יְיָ שְׂנְאוּ רָע
שִׁמְרֵם נַפְשׁוֹת חֲסִידָיו
מִיַּד רְשָׁעִים יִצִּילֵם:

❖ אֹר זָרַע לְצַדִּיק
וְלִישְׂרֵי לֵב שִׂמְחָה:
שִׂמְחוּ צַדִּיקִים בְּיְיָ
וְהוֹדוּ לְזִכְרֵ קְדוּשׁוֹ:

מְזֻמָּר. שִׁירוּ לַיְיָ שִׁיר חָדָשׁ
כִּי נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה לוֹ
יְמִינוּ וְזָרַע קְדוּשׁוֹ:
הוֹדִיעַ יְיָ יִשְׁוֹעָתוֹ,
לְעֵינֵי הַגּוֹיִם
גִּלְהָה צְדָקָתוֹ:

זָכַר חֲסִדוֹ וְאַמּוּנָתוֹ
לְבַיִת יִשְׂרָאֵל
רְאוּ כָּל אַפְסֵי אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ:

הֲרִיעוּ לַיְיָ כָּל הָאָרֶץ
פָּצְחוּ וְרַנְּנוּ וְזָמְרוּ:
זָמְרוּ לַיְיָ בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זָמְרָה:
בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ:

יְרַעַם הַיָּם וּמַלְאוֹ
תִּבְבַּל וַיִּשְׁבִּי בָּהּ: ←

Lovers of Adonai, hate evil.
God preserves the souls of the faithful.
From the hands of the wicked will God save them.

❖ Light is sown for the righteous,
for the straight-hearted, joy.
Be glad, righteous ones, in Adonai,
and give thanks in remembrance of God's holiness.

Psalm 98

A Psalm. Sing to Adonai a new song
for wonders You have performed.
Your right hand,
Your holy arm, has brought You victory.
Adonai, You have made known Your victory,
before the eyes of the nations
You have revealed Your justice.

You have remembered Your kindness and faithfulness
to the House of Israel.
All the ends of the earth have seen our God's victory.

Sing out to Adonai, all the earth.
Break out, exult, make music!
Make music to Adonai with the lyre,
with the lyre and the sound of music.
With trumpets and the sound of the horn,
sing out before the ruler, Adonai.

Let the sea roar and all that fills it,
the world and those who dwell in it. ←

Psalm 98 invites us to "sing a new song" to God,
who has done wonders, saved us, and
remembered us. All the world breaks into song
and sings God's praises. The rivers clap and the
mountains sing before the One who judges the
earth.

The Wonder of Life

Sing a new song to God,
Give thanks for the wonders God has performed.

When we are trapped in narrow places,
yet find strength to move forward
with confidence and trust;

When we could look the other way,
yet take a chance to reach out to one another
with openness and compassion;

When we experience great pain or sorrow,
yet find light in the midst of darkness;

When we recognize the Wonder of Life,
ordinary moments become sacred.

Mark Frydenberg

N'ha-rot yim-cha-u chaf,
ya-chad ha-rim y'ra-nei-nu.

נְהָרוֹת יִמְחֲאוּ כָף
יַחַד הַרִים יִרְאֵנוּ:

The rivers will clap hands,
together the mountains will sing

❖ Li-fnei A-do-nai ki va li-sh'pot ha-a-retz.
Yish-pot tei-veil b'tze-dek
v'a-mim b'mei-sha-rim.

❖ לִפְנֵי יי כִּי בָא לְשַׁפֵּט הָאָרֶץ
יִשְׁפֹּט תִּבְלַבּ בְּצַדִּיק
וְעַמִּים בְּמִישָׁרִים:

❖ before Adonai, who comes to judge the earth.
God will judge the world with righteousness
and the peoples with uprightness.

Psalm 99

A-do-nai ma-lach yir-g'zu a-mim;
yo-sheiv k'ru-vim ta-nut ha-a-retz.
A-do-nai b'Tzi-yon ga-dol,
v'ram hu al kol ha-a-mim.
Yo-du shim-cha,
ga-dol v'no-ra ka-dosh hu,
V'oz me-lech mish-pat a-heiv.
A-tah ko-nan-ta mei-sha-rim.
Mish-pat u-tz'da-kah
b'Ya-a-kov A-tah a-si-ta.

יְי כּוֹלֵךְ יִרְגְּזוּ עַמִּים
יֵשֶׁב כְּרוּבִים תְּנוּט הָאָרֶץ:
יְי בְּצִיּוֹן גָּדוֹל
וְרָם הוּא עַל כָּל הָעַמִּים:
יְי דְּרוֹ שִׁמְךָ,
גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא,
וְעַז מְלִךְ מִשְׁפָּט אֱהִיב:
אֵתָה כּוֹנֵנֵת מִישָׁרִים:
מִשְׁפָּט וְצַדִּיקָה
בְּיַעֲקֹב אֵתָה עָשִׂיתָ:

Psalm 99

Adonai rules, peoples tremble;
God is enthroned on the cherubim, the earth quakes.
Adonai in Zion is great,
high is God over all the peoples.
Let them praise Your Name,
great and awesome, holy it is,
and the power of the Ruler who loves justice.
You have established uprightness.
Justly and righteously
with Ya'akov You Yourself have dealt.

Psalm 99 continues the theme of God's majesty, ruling the world in justice and righteousness from on high. God is above the winged cherubim (angels) atop the *Aron* (Ark) housing the Two Tablets of the Law that the Jewish people carried through the desert and into the Promised Land. (See Exodus 25:18-22.)

God was faithful and forgiving to our ancestors Moses, Aaron, and Samuel, and answered their prayers because they kept the laws that God gave them. We ask that God show us the same compassion, for we too sense God's holiness when we sing God's praises.

Ro-m'mu A-do-nai E-lo-hei-nu v'hish-ta-cha-vu
la-ha-dom rag-lav ka-dosh hu.
Mo-sheh v'A-ha-ron b'cho-ha-nav
u-Sh'mu-eil be-kor-ei sh'mo.
Ko-r'im el A-do-nai v'hu ya-a-neim.
B'a-mud a-nan y'da-beir a-lei-hem.
Sham-ru ei-do-tav v'chok na-tan la-mo.
A-do-nai E-lo-hei-nu A-tah a-ni-tam.
Eil no-sei ha-yi-ta la-hem,
v'no-keim al a-li-lo-tam.

רוֹמְמוּ יְי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ
לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא:
מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו
וּשְׁמוֹאֵל בְּקֹרְאֵי שְׁמוֹ
קוֹרְאִים אֵל יְי וְהוּא יַעֲנֵם:
בְּעַמּוּד עָנַן יְדַבֵּר אֲלֵיהֶם
שָׁמְרוּ עֲדוֹתַי וְחֹק נָתַן לָמוֹ:
יְי אֱלֹהֵינוּ אֵתָה עֲנִיתָם
אֵל נֹשֵׂא הַיָּיִת לָהֶם
וְנִקְּם עַל עֲלִילוֹתָם:

Exalt Adonai our God, bow down
at the footstool of God's feet; holy is God.
Moses and Aaron among God's priests,
and Samuel among those who call out The Name,
call out to Adonai, and You, God, answer them.
In a pillar of cloud, You, God, speak to them.
They kept Your testimonies, the law You gave them.
Adonai our God, You Yourself answered them.
You were a forgiving God for them,
but a punisher of their misdeeds.¹

¹ Moses and Aaron were punished for their role in the incident of the waters of Merivah (Numbers 20:1-14); they were forbidden to enter the Land of Israel. Samuel was punished for not bringing up his sons in the proper way. Some interpret, with regard to Moses and Aaron, that God punished their opponents as in the incident with Korach and his followers.

❖ Ro-m'mu A-do-nai E-lo-hei-nu
v'hish-ta-cha-vu l'har kod-sho
ki ka-dosh A-do-nai E-lo-hei-nu.

❖ רוֹמְמוּ יְי אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁ
כִּי קְדוֹשׁ יְי אֱלֹהֵינוּ:

❖ Exalt Adonai, our God,
bow down at The Holy Mountain,
for Adonai, our God, is holy.

Psalm 29

Miz-mor L'Da-vid.

Ha-vu IA-do-nai b'nei ei-lim,
ha-vu IA-do-nai ka-vod va-ov.
Ha-vu IA-do-nai k'vod sh'mo,
hish-ta-cha-vu IA-do-nai b'had-rat ko-desh.

Kol A-do-nai al ha-ma-yim.
Eil ha-ka-vod hir-im,
A-do-nai al ma-yim ra-bim.

Kol A-do-nai ba-ko-ach.
Kol A-do-nai be-ha-dar.
Kol A-do-nai sho-veir a-ra-zim.
Va-y'sha-beir A-do-nai et ar-zei ha-L'va-non.

Va-yar-ki-deim k'mo ei-gel,
L'va-non v'Sir-yon k'mo ven r'ei-mim.

Kol A-do-nai cho-tzeiv la-ha-vot eish.
Kol A-do-nai ya-chil mid-bar.
Ya-chil A-do-nai mid-bar Ka-deish.
Kol A-do-nai y'cho-leil a-ya-lot.

Va-ye-che-sof y'a-rot
u-v'hei-cha-lo ku-lo o-meir ka-vod.

❖ A-do-nai la-ma-bul ya-shav.
Va-yei-shev A-do-nai me-lech l'o-lam.
A-do-nai oz l'a-mo yi-tein.
A-do-nai y'va-reich et a-mo va-sha-lom.

מְזֻמֹּר לְדָוִד.
הָבוּ לַיְי בְּנֵי אֱלִים
הָבוּ לַיְי כְּבוֹד וְעֹז:
הָבוּ לַיְי כְּבוֹד שְׁמוֹ
הַשְׁתַּחֲוּוּ לַיְי בְּהַדְרַת קֹדֶשׁ:

קוֹל יְיַ עַל הַמַּיִם
אֵל הַכְּבוֹד הַרְעִים
יְיַ עַל מַיִם רַבִּים:

קוֹל יְיַ בַּכַּף
קוֹל יְיַ בְּהַדָּר:
קוֹל יְיַ שֶׁבַר אֲרָזִים
וַיִּשְׁבַּר יְיַ אֶת אֲרָזֵי הַלְּבָנוֹן,

וַיַּרְקִידֵם כְּמוֹ עֵגֶל
לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בֶן רְאֵמִים,

קוֹל יְיַ חֲצֵב לְהַבֹּת אֵשׁ,
קוֹל יְיַ יַחִיל מִדְּבָר,
יַחִיל יְיַ מִדְּבַר קֹדֶשׁ:
קוֹל יְיַ יַחֲלֵל אֵילֹת

וַיַּחֲשֶׁף יַעֲרוֹת
וַיִּבְהִיקְלוּ כְּלוֹ אֹמֶר כְּבוֹד:

❖ יְיַ לְמַבּוּל יָשָׁב
וַיֵּשֶׁב יְיַ מֶלֶךְ לְעוֹלָם:
יְיַ עֹז לְעַמּוֹ יִתֵּן
יְיַ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Psalm 29

A Psalm of David.

Give to Adonai, children of gods,
give to Adonai glory and power.
Give to Adonai the glory of God's Name,
bow down to Adonai in the majesty of holiness.

The voice of God is upon the waters.
The God of glory thunders,
Adonai is upon the many waters.

The voice of God is in might itself.
The voice of God is in majesty indeed.
The voice of God breaks the cedars.
Adonai smashed the cedars of Lebanon.

God made them leap like a calf,
Lebanon and Siryon, like a young wild ox.

The voice of Adonai flashes out flames of fire.
The voice of Adonai makes the desert tremble.
Adonai makes tremble the desert of Kadesh.
The voice of Adonai makes the deer writhe.

God strips the forests bare
and in God's palace, everything says: "Glory."

❖ Adonai at the flood sat enthroned.
Adonai sits enthroned, ruling forever.
Adonai, You will give strength to Your people.
Adonai, You will bless Your people with peace.

Psalm 29 celebrates God's might and majesty in the midst of chaos. God rules over all the earth, bringing times of peace to those who hear God's voice.

The Talmud teaches that the phrase *Ha-vu IA-do-nai* appears three times, representing the first three blessings of the Amidah. *Kol A-do-nai* appears seven times, corresponding to the seven blessings in the Shabbat *A-mi-dah*, and the name *A-do-nai* appears eighteen times, one for each of the eighteen blessings of the weekday *A-mi-dah*.

This psalm acknowledges that the glory of God thunders, as a powerful storm, in four directions: from the "many waters" of the Mediterranean Sea on Israel's western border to the (Judean) Desert in the east; from the cedars of Lebanon and Siryon (Mount Hermon) in the north to the Desert of Kadesh in the south. In the center is Jerusalem, City of Peace.

Others have seen this Psalm as a poetic rendering of the presence of God within a tremendous thunderstorm, the repeated use of the word *kol* referring to thunderclaps.

However viewed, the psalm concludes with quiet and peace, just as our turbulent week ends with the peace of Shabbat.

A·na, b'Cho·ach

A·na, b'cho·ach g'du·lat y'min·cha
ta·tir tz'ru·rah.

Ka·beil ri·nat am·cha sa·g'vei·nu
ta·ha·rei·nu no·ra.

Na gi·bor dor·shei yi·chud·cha
k'va·vat sho·m'reim.

Ba·r'cheim ta·ha·reim
ra·cha·meim tzid·kat·cha
ta·mid go·m'leim.

Cha·sin ka·dosh b'rov tuv·cha
na·heil a·da·te·cha.

Ya·chid gei·eh l'am·cha p'neih
zoch·rei k'du·sha·te·cha.

Shav·a·tei·nu ka·beil u·sh'ma tza·a·ka·tei·nu
yo·dei·a ta·a·lu·mot.

Ba·ruch sheim k'vod mal·chu·to
l'o·lam va·ed.

אָנָא, בְּכַח

אָנָא, בְּכַח גְּדִלַת יְמִינְךָ
תַּתִּיר צְרוּרָה:

קַבֵּל רִנַּת עַמְּךָ שְׂגִבְנוּ
טַהַרְנוּ נוֹרָא:

נָא גְבוּר דּוֹרְשֵׁי יְחֻדְךָ
כְּכַבַּת שְׂמֵרָם:

בְּרַכֵּם טַהַרֵם
רַחֲמֵם צְדִקְתְּךָ
תַּמִּיד גְּמִלֵם:

תְּרַמְּסֵן קְדוֹשׁ בְּרוּב טוֹבְךָ
נַהַל עֲדִתְךָ:

יְחִיד גָּאֹה לְעַמְּךָ פְּנֵה
זוֹכְרֵי קְדוּשַׁתְךָ:

שׁוּעָתֵנוּ קַבֵּל וּשְׁמַע צְעָקָתֵנוּ
יִדְעַתְּ מַעֲלָמוֹת:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ
לְעוֹלָם וָעֶד:

Please, with Power

Please, with the power of Your great right hand
free the bound.

Accept the song of Your people, empower us,
make us pure, Awesome One!

Please, Mighty One, the seekers of Your unity,
watch them like the pupil of an eye.

Bless them, make them pure,
have mercy on them; Your justness
bestow upon them always.

Tremendous Holy One, in Your abundant goodness
lead Your community.

One and Only, Exalted One, face Your people
who remember Your holiness.

Accept our prayer, hear our cry,
Knower of secrets.

Blessed is the name of God's glorious majesty
forever and ever.

A·na, b'Cho·ach is a mystical meditation attributed to Rabbi Nechunya ben Hakanah of the second century. It contains seven names of God (Awesome One, Mighty One, Tremendous One, Holy One, One and Only, Exalted One, Knower of Secrets) which are said to correspond to the seven voices of God (*Kol A·do·nai*) in the previous psalm. It is usually recited among traditional communities.

The following reading expresses ways in which our tradition enables us to experience these names of God in our own lives and through our own actions.

So Many Ways To Pray

There are so many ways to pray,
so many doors
that open our minds
to greater understanding,
so many paths
that open our hearts
to greater caring.

Ours is a tradition which recognizes
the infinite manifestations of the Divine
in the miracles of nature,
in the sanctity of deeds.

Ours is a tradition which calls us
to an encounter with the Divine,
to seek the signs of transcendence
in the commonplace,
to seek holiness through intimacy.

Rabbi Laurence Elis Milder

L'chah Do-di

L'chah do-di li-k'rat ka-lah.

P'nei Shab-bat n'ka-b'lah.

1 Sha-mor v'za-chor b'di-bur e-chad
hish'mi-a-nu Eil ha-m'yu-chad.
A-do-nai E-chad u-sh'mo E-chad
l'sheim u-l'tife-ret v'lit-hi-lah.
L'chah do di li k'rat ka lah. P'nei Shab bat n'ka b'lah.

2 Li-k'rat Shab-bat l'chu v'neil-chah
ki hi m'kor ha-b'ra-chah.
Mei-rosh mi-ke-dem n'su-chah
sof ma-a-seh, b'ma-cha-sha-vah, t'chi-lah.
L'chah do di li k'rat ka lah. P'nei Shab bat n'ka b'lah.

3 Mik-dash me-lech, ir m'lu-chah,
ku-mi tz'i mi-toch ha-ha-fei-chah.
Rav lach she-vet b'ei-mek ha-ba-cha.
V'hu ya-cha-mol a-la-yich chem-lah.
L'chah do di li k'rat ka lah. P'nei Shab bat n'ka b'lah.

4 Hit-na-a-ri mei-a-far, ku-mi,
liv-shi big-dei tif-ar-teich a-mi.
Al yad ben Yi-shai Beit ha-Lach-mi,
ka-r'vah el naf-shi g'a-lah.
L'chah do di li k'rat ka lah. P'nei Shab bat n'ka b'lah.

5 Hit-o-r'ri, hit-o-r'ri,
ki va o-reich ku-mi o-ri.
U-ri, u-ri, shir da-bei-ri
k'vod A-do-nai a-la-yich nig-lah.
L'chah do di li k'rat ka lah. P'nei Shab bat n'ka b'lah.

לְכֵה דוּדִי
לְכֵה דוּדִי לְקִרְאֵת כְּלָה.
פְּנֵי שַׁבָּת נִקְבְּלָה:

1 שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הַשְּׁמִיעֵנוּ אֵל הַמְיֻחָד.
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֵרֶת וְלִתְהִלָּה:
לְכֵה דוּדִי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

2 לְקִרְאֵת שַׁבָּת לָכוּ וּגְלֵכֵה
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשִׁית מְקֻדָּם נִסְוְכָה
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:
לְכֵה דוּדִי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

3 מְקֻדָּשׁ מְלֶךְ עִיר מְלוּכָה,
קוֹמִי צְאִי מִתּוֹךְ הַהֶפְכָּה.
רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא.
וְהוּא יַחְמוֹל עָלֶיךָ חַמְלָה:
לְכֵה דוּדִי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

4 הַתְּנַעֲרִי מֵעָפָר, קוֹמִי,
לְבָשִׁי בְּגָדֵי תַפְאֵרֶת עָמִי:
עַל יָד כֶּן יְשִׁי בֵּית הַלְחָמִי,
קְרֹבָה אֵל נַפְשִׁי גְאֻלָּה:
לְכֵה דוּדִי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

5 הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי כָּא אֲוִרְךָ קוֹמִי אֲוִרִי.
עוֹרִי עוֹרִי, שִׁיר דְּבָרִי
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:
לְכֵה דוּדִי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבָּת נִקְבְּלָה:

Come, My Love

Come, my love, to meet the bride.

Let us welcome the presence of the Sabbath.

1 "Keep" and "remember" in one utterance¹
did the one God cause us to hear.
Adonai is One, and The Name is One
for fame, for glory, and for praise.

2 To meet the Sabbath, go, let us go
for she is the source of the blessing.
From the very beginning was she established,
last in deed, in thought, first.

3 Regal shrine, royal city,
rise up, go out from amidst the desolation.
Too long have you dwelled in the valley of tears.
God, with mercy, will have mercy upon you.

4 Shake off the dust, rise up,
put on your garments of glory, My people.
Through Jesse's scion,² the Bethlehemite,
draw near to My soul, redeem it.

5 Wake up, wake up,
for Your light has come, rise and shine.
Get up, get up, utter a song.
The glory of Adonai is revealed upon you.

L'chah Do-di is an acrostic poem, written by the 16th Century Kabbalist Rabbi Shlomo Ha-Levi Alkabetz of Safed (Tz'fat). The first letter of each Hebrew verse spells out his name. The title is taken from Song of Songs, 7:12, "Come my beloved, let us go out into the field."

As the sun would set over the hilltops of Safed, Rabbi Isaac Luria and his followers would go out into the countryside, and sing this song, which uses the metaphor of a bridegroom and his bride to describe the relationship of the Jewish people to the *Sh'chi-nah* (the Sabbath Queen).

Only the first two and last verses mention Shabbat explicitly; the fifth verse invites us to praise God and see God's light and glory. The other verses reflect hope for the Messianic age and recall various stages of the rebuilding of Jerusalem. Since these themes are often omitted in Reform liturgy, some communities sing only verses 1, 2, 5, and 9.

¹ The Sages explained the discrepancy in the two versions of the fourth commandment (Exodus 20:8, Deuteronomy 5:12) by saying that God uttered both words *Sha-mor* and *Za-chor* simultaneously.

² A reference to the Messiah.

6 Lo tei-vo-shi v'lo ti-kal-mi.
Mah tish-to-cha-chi u-mah te-he-mi.
Bach ye-che-su a-ni-yei a-mi,
v'niv-n'tah ir al ti-lah.
L'chah do di li k'rat ka lah. P'nei Shab bat n'ka b'lah.

6 לֹא תבוֹשִׁי וְלֹא תִקַּלְמִי.
מַה תִּשְׁתַּחֲוֶה וּמַה תִּהְיֶה מִי.
בַּח יֵחֶסֶוּ עֲנָיִי עִמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּה:
לְכֵה רוּדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

7 V'ha-yu li-m'shi-sah sho-sa-yich
v'ra-cha-ku kol m'val-a-yich.
Ya-sis a-la-yich E-lo-ha-yich
ki-m'sos cha-tan al ka-lah.
L'chah do di li k'rat ka lah. P'nei Shab bat n'ka b'lah.

7 וְהֵיוּ לְמִשְׁפַּחַת שְׂאֵסִיךְ
וְרָחֲקוּ כָּל מְבַלְעֵיךְ.
יֵשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ
כְּמִשׁוֹשׁ חַתָּן עַל כְּלָה:
לְכֵה רוּדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

8 Ya-min u-s'mol tif-ro-tzi
v'et A-do-nai ta-a-ri-tzi.
Al yad ish ben Par-tzi
v'nis-m'chah v'na-gi-lah.
L'chah do di li k'rat ka lah. P'nei Shab bat n'ka b'lah.

8 יְמִין וּשְׂמֹאל תִפְרוּצֵי
וְאֵת יְיָ תַעֲרִיצֵי.
עַל יַד אִישׁ בֶּן פֶּרֶצִי
וְנִשְׁמַחְתָּ וְנִגִּילָה:
לְכֵה רוּדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*It is customary to stand facing the door while reciting the last verse,
to symbolically welcome the Shabbat bride.
It is customary to bow when saying the last line.*

9 Bo-i v'sha-lom a-te-ret ba'lah
gam b'sim-chah u-v'tza-ho-lah
toch e-mu-nei am s'gu-lah.
Bo-i cha-lah, bo-i cha-lah.
L'chah do di li k'rat ka lah. P'nei Shab bat n'ka b'lah.

9 בּוֹאֵי בְשָׁלוֹם עֲטֹרַת בַּעֲלָה
גַּם בְּשִׂמְחָה וּבְצִדְדָה
תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה.
בּוֹאֵי כְלָה, בּוֹאֵי כְלָה:
לְכֵה רוּדֵי לְקִרְאֵת כְּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

*When mourners come to the synagogue
on the first Friday evening during or after Shivah,
we greet them with these words of consolation.*

Ha-Ma-kom y'na-cheim et-chem
B'toch sh'ar a-vei-lei Tzi-yon vi-ru-sha-la-yim.

הַמָּקוֹם יְנַחֵם אֶתְכֶם
בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם:

12 Kab-ba-lat Shabbat

6 Do not be ashamed, do not be embarrassed.
Why are you so downcast, why are you moaning?
The poor of My people will take shelter in you,
and the city will be rebuilt on its ruins.

Some people sing these words as an alternative to the verses:

Shab-bat Sha-lom, שַׁבַּת שְׁלוֹם,
Shab-bat Sha-lom, שַׁבַּת שְׁלוֹם,
Shab-bat Sha-lom, שַׁבַּת שְׁלוֹם,
u-m'vo-rach! וּמְבוֹרָךְ.

A Shabbat of Peace and Blessing!

7 They will be for plunder, those that plunder you,
and they will be removed, all those that devour you.
Your God will rejoice over you
as a bridegroom rejoices over his bride.

8 To the right and to the left you will burst out
and Adonai will you revere.
By the hand of the descendant of Perez¹
we will rejoice and be happy.

*It is customary to stand facing the door² while reciting the last verse,
to symbolically welcome the Shabbat bride.
It is customary to bow when saying the last line.*

9 Come in peace, crown of her mate
with both joy and exultation
among the faithful of the treasured people.
Come, O bride, come, O bride.

¹ Perez also refers to the Messiah. Perez was the son of Judah, and an ancestor of David.

² According to tradition, the *Sh'chi-nah* resides in the west. In most synagogues, which face east, the door is at the back, facing west.

³ *Ha-Ma-kom* literally translated means "The Place", and is a term used to signify God's Presence.

*When mourners come to the synagogue
on the first Friday evening during or after Shivah,
we greet them with these words of consolation.*

May God's Presence³ comfort you
among all the mourners of Zion and Jerusalem.

Welcoming Shabbat 12

Psalm 92

Miz-mor Shir l'yom ha-Shab-bat.

Tov l'ho-dot lA-do-nai

u-l'za-meir l'shim-cha El-yon.

L'ha-gid ba-bo-ker chas-de-cha,

v'e-mu-nat'cha ba-lei-lot,

a-lei a-sor va-a-lei na-vel

a-lei hi-ga-yon b'chi-nor.

Ki si-mach-ta-ni A-do-nai b'fa-o-le-cha.

B'ma-a-sei ya-de-cha a-ra-nein.

Mah gad-lu ma-a-se-cha A-do-nai.

M'od am-ku mach-sh'vo-te-cha.

Ish ba-ar lo yei-da

u-ch'sil lo ya-vin et zot:

Bi-f'ro-ach r'sha'im k'mo ei-sev

va-ya-tzi-tzu kol po-a-lei a-ven,

l'hi-sha-m'dam a-dei ad.

V'a-tah ma-rom l'o-lam A-do-nai.

Ki hi-neih oi-ve-cha A-do-nai,

ki hi-neih oi-ve-cha yo-vei-du.

Yit-par-du kol po-a-lei a-ven.

Va-ta-rem ki-r'eim kar-ni

ba-lo-ti b'she-men ra-a-nan.

V'ta-beit ei-ni b'shu-rai.

Ba-ka-mim a-lai m'rei-im,

tish-ma-nah oz-nai. ←

13 Kab-ba-lat Shabbat

מְזֻמָּר שִׁיר לְיוֹם הַשַּׁבָּת:

טוֹב לְהַדוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:

לְהַגִּיד בְּבֹקֶר חֲסֵדְךָ

וְאֶמְנָתְךָ בְּלַיְלוֹת:

עָלַי עֲשׂוֹר וְעָלַי נָבֵל

עָלַי הַגִּיּוֹן בְּכִנּוֹר:

כִּי שִׂמַּחְתָּנִי יְיָ בְּפַעֲלֶיךָ

בְּמַעֲשֵׂי יְדֵיךָ אֲרָנוּ:

מַה גָּדוֹל מַעֲשֶׂיךָ יְיָ

מֵאֵד עֲמָקוֹ מַחְשַׁבְתֶּיךָ:

אִישׁ בֹּעֵר לֹא יָדַע

וּכְסִיל לֹא יָבִין אֵת זֹאת:

בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב

וַיִּצְיָצוּ כָּל פְּעָלֵי אֲנִי

לְהַשְׁמָדָם עֲדֵי עַד:

וְאַתָּה מְרוֹם לְעֹלָם יְיָ:

כִּי הִנֵּה אֵיבֹיךָ יְיָ

כִּי הִנֵּה אֵיבֹיךָ יֹאבְדוּ

וְתִפְרְדוּ כָּל פְּעָלֵי אֲנִי?

וַתִּרְם כְּרָאִים קַרְנֵי

בְּלַתִּי בְשֶׁמֶן רֵעָנוּ:

וַתִּבֹּט עֵינֵי בְשׂוֹרֵי

בְּקָמִים עָלַי מְרַעִים

וַתִּשְׁמַעְנָה אָזְנֵי: ←

Psalm 92

A Psalm, a Song for the Sabbath Day.

It is good to give thanks to Adonai,

to sing to Your Name, Most High.

To proclaim in the morning Your kindness,

Your faithfulness in the nights,

with ten-stringed lyre and lute,

with a melody on the harp.

For You have made me glad, Adonai, with Your work.

I will revel in the works of Your hands.

How great are Your deeds, Adonai!

Very deep are Your thoughts.

A stupid person cannot know,

a fool cannot understand this:

Though the wicked flower like grass

and all wrongdoers blossom,

ultimately, they will be destroyed.

But You are exalted for all time, Adonai.

For see how Your enemies, Adonai,

for see how Your enemies have perished.

They will be scattered, all the evildoers.

But You raised up my horn like that of a wild ox.

I am anointed with fresh oil.

My eye has seen [the downfall of] my enemies¹

When evildoers rose against me,

my ears have heard [of their doom]. ←

Psalm 92, Miz-mor Shir l'Yom ha-Shab-bat, is the psalm specifically written for Shabbat. In it, we give praise for all God has done for the Jewish people in overcoming the forces set against us. The psalm ends with Tza-dik ka-ta-mar yif-rach, promising that the righteous will flourish and thrive.

Psalm 92 (Interpretive Translation)

It is good to give thanks to the Eternal, and to sing praise to the Great Name,

to tell about Your love in the morning and Your faithfulness every night, with the ten-stringed harp and the lute, in song and meditation.

For I delight in Your world, Source of Joy, in Your deeds, in the works of Your hands. How great are Your designs, Creator; they are beyond our comprehension!

The foolish do not perceive this, the shallow cannot understand:

though the wicked flourish like the weeds, though they spring up like grass, they will be cut down,

for You shine on high forever. Behold, Your enemies shall perish, the evil ones will fall apart.

You lift me. You increase my strength like the wild ram. I am fragrant with oil. I have seen the defeat of my enemies and heard the doom of my attackers. ←

¹ Literally, "those who spy on me."

Tza·dik ka·ta·mar yif·rach
K'e·rez ba·L'va·non yis·geh.
Sh'tu·lim b'veit A·do·nai,
b'chatz·rot E·lo·hei·nu yaf·ri·chu.

❖ Od y'nu·vun b'sei·vah
d'shei·nim v'ra·a·na·nim yi·h'yu
l'ha·gid ki ya·shar A·do·nai,
Tzu·ri, v'lo av·la·tah bo.

Psalm 93

A·do·nai ma·lach gei·ut la·veish.
La·veish A·do·nai oz hit·a·zar.
Af ti·kon tei·vel
bal ti·mot.

Na·chon kis·a·cha mei·az.
Mei·o·lam A·tah.

Nas·u n'ha·rot A·do·nai,
nas·u n'ha·rot ko·lam.
Yis·u n'ha·rot doch·yam.

Mi·ko·lot ma·yim ra·bim,
a·di·rim mish·b'rei yam,
a·dir ba·ma·rom A·do·nai.

❖ Ei·do·te·cha ne·em·nu m'od
L'veit·cha na·a·vah ko·desh,
A·do·nai, l'o·rech ya·mim.

צַדִּיק כַּתְּמֹר יִפְרֹחַ
כְּאַרְז בְּלִבְנוֹן יִשְׁגָּה׃
שְׁתוּלִים בְּבֵית יי
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ׃

❖ עוֹד יִנּוּבוּן בְּשִׁיבָה
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ׃
לְהַגִּיד כִּי יֵשֶׁר יי
צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ.

יי מִלְּדָד גָּאוֹת לְבֶשׂ
לְבֶשׂ יי עַז הַתְּאֵזָר
אֶף תִּכּוֹן תִּבְּל
כֹּל תִּמּוֹט׃

נִכּוֹן כִּסְאֲךָ מֵאֶז
מֵעוֹלָם אֶתָּה׃

נְשָׂאוּ נְהָרוֹת יי
נְשָׂאוּ נְהָרוֹת קוֹלָם
יִשָּׂאוּ נְהָרוֹת דְּכָפָם׃

מִקּוֹלוֹת מַיִם רַבִּים
אֲדִירִים מִשְׁבְּרֵי יָם
אֲדִיר בְּמָרוֹם יי׃

❖ עֲדִתִּיךָ נֶאֱמָנוּ מְאֹד
לְבֵיתֶךָ נֶאֱוָה קֹדֶשׁ
יי לְאֶרֶץ יָמִים׃

The righteous, like the date-palm, will flower,
like a cedar in Lebanon they will flourish.
Planted in the house of Adonai,
in the courtyards of our God will they flower.

❖ They will still bear fruit in old age;
vigorous and fresh will they be
to proclaim that Adonai is upright,
My Rock, in whom there is no crookedness.

Psalm 93

Adonai rules, in majesty clothed.
Clothed is Adonai, in strength girded.
Firmly established is the world,
it cannot be shaken.

Established of old was Your throne.
You are from eternity.

The rivers raised up, Adonai,
the rivers raised up their voices.
The rivers will raise up their pounding.

Above the sounds of many waters,
mighty breakers of the sea,
supreme on high is Adonai.

❖ Your laws are very certain.
Holiness befits your house,
Adonai, for all the length of days.

The righteous flourish like palm trees;
they grow tall like cedars in Lebanon.
Planted in the dark soil of the Holy One,
they blossom in the courtyard of our God.

Even in old age they bear fruit;
they are green and full of vigor,
proclaiming that the Source of Life is just,
our Rock, whose way is perfect.

Judith Kerman

Psalm 93 acknowledges that God is above all
Creation, and that God has ruled the world since
the time of Creation.

It has become the custom among traditional
communities to add these five verses following
Psalm 92 in order to complete the selection of
psalms proclaiming God's majesty.