

## Hadlakat Neiroi

## הַדְּלָקַת נֵרוֹת

*Some communities begin their services with candle lighting and an opening song or meditation to help separate the end of the work week from the beginning of Shabbat or the festival. Light the candles. Raise your hands as if to draw in the light, then cover your eyes as you say the blessing.*

Ba-ruch A-tah A-do-nai  
E-lo-hei-nu Me-lech ha-O-lam,  
a-sher ki-d'sha-nu b'mitz-vo-tav  
v'tzi-va-nu l'had-lik neir shel Shab-bat.

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וַיְצַוֵּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

*Light the candles and recite this blessing on the first and last days of Pesach, Shavuot, and Sukkot, as well as on Rosh Hashanah:*

Ba-ruch A-tah A-do-nai  
E-lo-hei-nu Me-lech ha-O-lam,  
a-sher ki-d'sha-nu b'mitz-vo-tav  
v'tzi-va-nu l'had-lik neir (shel Shab-bat v')  
shel Yom Tov.

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וַיְצַוֵּנוּ לְהַדְלִיק נֵר [שֶׁל שַׁבָּת ו']  
שֶׁל יוֹם טוֹב.

*Light the candles and recite this blessing on Yom Kippur eve, after the pre-fast meal:*

Ba-ruch A-tah A-do-nai  
E-lo-hei-nu Me-lech ha-O-lam,  
a-sher ki-d'sha-nu b'mitz-vo-tav  
v'tzi-va-nu l'had-lik neir (shel Shab-bat v')  
shel Yom ha-Kip-pu-rim.

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וַיְצַוֵּנוּ לְהַדְלִיק נֵר [שֶׁל שַׁבָּת ו']  
שֶׁל יוֹם הַכִּפּוּרִים.

*Recite Shehecheyanu on the first night of all festivals, on Kol Nidre Eve, and to mark special occasions.*

Ba-ruch A-tah A-do-nai  
E-lo-hei-nu Me-lech ha-O-lam,  
she-he-che-ya-nu, v'ki-y'ma-nu,  
v'hi-gi-a-nu la-z'man hazeh.

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהֶחֱיָנוּ, וְקִיַּמְנוּ,  
וְהִגִּיעָנוּ לְזִמְנוֹן הַזֶּה.

## Candle Lighting

### For Shabbat

Blessed are You, Adonai,  
Our God, Ruler of the Universe,  
who made us holy with Your Commandments,  
and commanded us to kindle the Shabbat light.

### For Yom Tov

Blessed are You, Adonai,  
Our God, Ruler of the Universe,  
who made us holy with Your Commandments,  
and commanded us to kindle the (Shabbat and)  
festival light.

### For Yom Kippur

Blessed are You, Adonai,  
Our God, Ruler of the Universe,  
who made us holy with Your Commandments,  
and commanded us to kindle the (Shabbat and)  
Yom Kippur light.

### Shehecheyanu

Blessed are You, Adonai,  
Our God, Ruler of the Universe,  
who has kept us alive, sustained us,  
and enabled us to reach this season.

### Make Circles

Make circles  
to take in the light  
that brings us Shabbat joy.

Make circles  
to take in the light  
that brings us Shabbat rest.

Make circles  
to take in the light  
that brings us Shabbat holiness.

Make circles  
to take in the light  
that brings us Shabbat peace.

— Mark Frydenberg

### Blessed with Light

As soon as the sun set on the evening of the Sabbath, the Blessed Holy One wanted to hide the light, but also wanted to give honor to the Sabbath. And so it is written, "And God blessed the seventh day" for God blessed it with light.

When the sun set and it was dark, the light continued to shine. The whole world praised God, whose light reaches to the ends of the earth.

— Midrash Bereshit Rabbah 11:2

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## Kabbalat Shabbat

# קַבְּלַת שַׁבָּת

*A song, niggun (wordless melody), or guided meditation often sets the tone for prayer with the community.*

**Mah to-vu** o-ha-le-cha Ya-a-kov.  
Mish-k'no-techa Yis-ra-eil.

מֵה טוֹבוֹ אֶהְלִיךָ יַעֲקֹב  
מִשְׁכְּנוֹתֶיךָ יִשְׂרָאֵל.

**Mah ya-feh ha-yom.** Shab-bat Sha-lom.

מֵה יִפֶּה הַיּוֹם. שַׁבָּת שְׁלוֹם.

**Bim bam.** Shab-bat Sha-lom.

בִּם בָּם. שַׁבָּת שְׁלוֹם.

**Hi-neih mah tov** u-mah na-im  
she-vet a-chim gam ya-chad.

הִנֵּה מַה טוֹב וּמַה נְעִים  
שֵׁבֶת אַחִים גַּם יַחַד.

**Ha-vah na-shi-rah,** shir Ha-l'lu-yah.

הֲבֵה נְשִׁירָה שִׁיר הַלְלוּיָהּ.

*On an ordinary Shabbat, the Kabbalat Shabbat service begins with Yedid Nefesh on page 3.  
On Shabbat during Pesach, Shavuot, or Sukkot, the Kabbalat Shabbat service begins with Psalm 92 on page 13.*

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## Welcoming Shabbat

### Mah Tov

How good are Your tents, O Jacob.  
Your dwelling places, O Israel.

— NUMBERS 24:5

### Mah Yafeh Hayom

What a beautiful day! Shabbat Shalom.

### Bim Bam

Bim bam. Shabbat Shalom.

### Hineih Mah Tov

Behold how good and how pleasant it is  
sitting as brothers and sisters in unity.

— PSALM 133:1

### Havah Nashirah

Let us sing a song of praise. Halleluyah!

**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 el mul ha-da-rach.  
Ki ye-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 lah,  
b'har-ot lah no-am zi-vach.  
Az tit-cha-zeik v'tit-ra-pei  
v'ha-y'tah lach shif-chat o-lam.<sup>1</sup>

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  
lir-ot b'tife-ret uzach.  
A-na, Ei-li, mach-mad li-bi,  
chu-shah na, v'al tit-a-lam.<sup>2</sup>

Hi-ga-leh na, u-f'ros, 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 kiy-mei o-lam.

יְדִיד נֶפֶשׁ, אֵב הַרְחָמָן,  
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.  
יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל,  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ.  
כִּי יַעֲרַב לוֹ יְדִידוֹתְךָ  
מִנּוֹפֶת צוּף וְכָל-טַעַם.

הַדּוֹר נֹאֵה, זִיו הָעוֹלָם,  
נֶפְשִׁי חוֹלֵת אֶהְבֶּתְךָ.  
אֲנִי, אֵל נָא, רַפֵּא נָא לָהּ,  
בְּהִרְאוֹת לָהּ נֶעַם זִינְךָ.  
אֲזוּ תִתְחַזַּק וְתִתְרַפֵּא  
וְהִיְתָה לְךָ שִׁפְחַת עוֹלָם.<sup>1</sup>

וְתִיק, יְהִמוּ רַחֲמֶיךָ  
וְחוּס נָא עַל בֶּן אוֹהֶבְךָ,  
כִּי זֶה כְּמָה נִכְסוּף נִכְסָף  
לְרֵאוֹת בְּתַפְאֲרַת עֲזֶךָ.  
אֲנִי, אֵלִי, מִחֲמַד לְבִי,  
חֻשָּׁה נָא וְאַל תִּתְעַלֵּם.<sup>2</sup>

הַגְּלֵה נָא, וּפְרוֹס, חֲבִיב, עָלַי  
אֶת סִפְת שְׁלוֹמְךָ.  
תְּאִיר אֶרֶץ מִכְבוֹדְךָ,  
נִגְלֵה וְנִשְׂמַחָה בְּךָ.  
מִהֵר, אֲהוּב, כִּי בָא מוֹעֵד,  
וְחֲנִנִי כִימֵי עוֹלָם.

## Y'did Nefesh

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.

Pleasing in splendor, light of the world,  
my soul is love-sick for You.  
Please, God, heal her,  
shine on her Your soothing light.  
Then she will be strengthened and healed  
and will be Your hand-maiden forever.<sup>1</sup>

Ancient One, let Your mercies be aroused  
and take 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.<sup>2</sup>

Reveal Yourself, Beloved, and spread over me  
Your canopy of peace.  
Let the land be lit up with Your glory,  
let us rejoice and revel in You.  
Come quickly, my Love, the time has come,  
show me Your grace as of old.

Many communities follow the Chasidic custom of beginning Kabbalat Shabbat with Y'did Nefesh, 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 which resonates with the Hashkiveinu prayer in the Maariv service.

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

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יְדִיד נֶפֶשׁ, אֵב הַרְחָמָן,  
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.  
יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל,  
יִשְׁתַּחֲוֶה מוֹל הַדָּרָךְ.  
תַּעֲרַב לוֹ יְדִידוֹתְךָ  
מִנּוֹפֶת צוּף וְכָל-טַעַם.

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### Alternate version:

וְהִיְתָה לָהּ שִׁפְחַת עוֹלָם. וְהִיְתָה לָהּ שִׁפְחַת עוֹלָם.  
and she will rejoice in you forever.

### Hasidic version:

אֵלֶּה חֲמֻדָּה לְבִי וְהוֹסָה נָא וְאַל תִּתְעַלֵּם.  
Ei-leh cham-dah li-bi  
chu-sah na v'al na tita-leim.  
These things my heart desires;  
have mercy and do not hide.

*Some communities also sing Shalom Aleichem (page 41) or  
Shabbat HaMalkah (page 42) at the start or conclusion of services.*

**L'chu n'ra-n'nah** IA-do-nai,  
na-ri-ah l'tzur yish-ei-nu.  
N'ka-d'mah fa-nav b'to-dah,  
biz-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 lif-nei A-do-nai, o-sei-nu.

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

Al takshu l'vav-chem kim-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.

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

לְכוּ נְרַנְנָה לַיְי  
נְרִיעָה לְצוּר יִשְׁעֵנו.  
נִקְדְּמָה כְּנֵי בְּתוּדָה  
בְּזִמְרוֹת נְרִיעֵ לוֹ.

כִּי אֵל גָּדוֹל יְי  
וּמְלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.  
אֲשֶׁר בְּיָדוֹ מַחְקֵי אֶרֶץ  
וְתוֹעֲפוֹת הָרִים לוֹ.

אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ  
וַיִּבְשֹׁת יַדָיו יָצְרוּ.  
בָּאוּ נִשְׁתַּחֲוּהוּ וְנִכְרַעַה  
נִבְרָכָה לִפְנֵי יְי עֲשֵׂנוּ.

כִּי הוּא אֱלֹהֵינוּ  
וְאִנְחָנוּ עִם מְרַעִיתוֹ  
וְצֵאֵן יְדוֹ, הַיּוֹם  
אִם בְּקוֹלוֹ תִשְׁמָעוּ.

אֵל תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה  
כִּיּוֹם מַסָּה בַּמִּדְבָּר.  
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם  
בְּחַנוּנֵי גַם רָאוּ פְעָלִי.

v אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר  
וְאָמַר עִם תַּעֲיֵי לְבַב הֵם  
וְהֵם לֹא יָדְעוּ דְרָכֵי.  
אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי  
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 wilderness,<sup>1</sup>  
when your ancestors tried Me,  
they tested Me, though they had seen My deeds.

v 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 the 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'ran'nah*, a psalm in appreciation of 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.

<sup>1</sup>Merivah means "quarreling" and Massah means "trial," a reference to Exodus 17:7, in which the name Massah uMerivah is given to one of the places in the desert where the Israelites complained about the lack of water.

**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,

Yiram hayam u-m'lo-o,

Ya-a-loz sa-dai v'chol a-sheer bo

az y'ra-n'nu kol a-tzei ya-ar

**שִׁירוּ לַיְי שִׁיר חֲדָשׁ**

**שִׁירוּ לַיְי כָּל הָאָרֶץ.**

**שִׁירוּ לַיְי בְּרַכּוּ שְׁמוֹ**

**בְּשָׂרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.**

**סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ**

**בְּכָל הָעַמִּים נִפְלְאוֹתָיו.**

**כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד**

**נִרְאָה הוּא עַל כָּל אֱלֹהִים.**

**כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים**

**וַיְי שָׁמַיִם עָשָׂה.**

**הוֹד וְהַדָּר לְפָנָיו**

**עַז וְתַפְאֵרֶת בְּמִקְדָּשׁוֹ.**

**הָבוּ לַיְי מִשְׁפָּחוֹת עַמִּים**

**הָבוּ לַיְי כְּבוֹד וְעֹז.**

**הָבוּ לַיְי כְּבוֹד שְׁמוֹ**

**שְׂאוּ מִנְחָה וּבְאוּ לְחֻצְרוֹתָיו.**

**הִשְׁתַּחֲווּ לַיְי בְּהַדְרַת קֹדֶשׁ**

**חִילוּ מִפָּנָיו כָּל הָאָרֶץ.**

**אָמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ**

**אֵף תִּכּוֹן תִּבְלַל בַּל תִּמוּט**

**יִדִין עַמִּים בְּמִישְׁרִים.**

**יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ**

**יִרְעֵם הַיָּם וּמְלֵאוּ.**

**יַעֲלֶז שָׂדֵי וְכָל אֲשֶׁר בּוֹ**

**אֲזַ 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 fields exult and everything in them.

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 glory 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 *Shacharit* (morning), for God renews creation; *Minchah* (afternoon) is the time for "all the earth" to "sing to Adonai" having enjoyed the light of the day; and at *Maariv* (evening) we "sing to Adonai, bless God's Name," when God shelters us with peace and watches over us throughout the night.



v lif·nei A·do·nai ki va,  
ki va lish·pot ha·a·retz.  
Yish·pot tei·veil b'tze·dek  
v'a·mim be·e·mu·na·to.

v לפני יי כי בא  
כי בא לשפט הארץ  
ישפט תבל בצדק  
ועמים באמונתו.

**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.

יי מלך תגל הארץ  
ישמחו אים רבים.  
ענן וערפל סביביו  
צדק ומשפט  
מכון כסאו.

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·lif·nei A·do·nai,  
mi·lif·nei a·don kol ha·a·retz.

אש לפניו תלה ותלהט סביב צריו.  
האירו ברקיו תבל  
ראתה ותחל הארץ.  
הרים כדונג נמסו מלפני יי  
מלפני אדון כל הארץ.

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·eli·lim.  
Hish·ta·cha·vu lo kol el·o·him.

הגידו השמים צדקו  
וראו כל העמים כבודו.  
יבשו כל עבדי פסל  
המתהללים באלילים  
השתחוו לו כל אלהים.

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.

שמעה ותשמח ציון  
ותגלנה בנות יהודה  
למען משפטיך יי.  
כי אתה יי עליון  
על כל הארץ  
מאד נעלית על כל אלהים.



v 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 sin-u ra.  
Sho-meir naf-shot cha-si-dav  
mi-yad r'sha-im ya-tzi-leim.

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

**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-eil  
ra-u chol af-sei a-retz  
eit y'shu-at E-lo-hei-nu.

Hari-u lA-do-nai kol ha-a-retz.  
Pitz-chu v'ra-n'nu v'za-meiru.  
Zam-ru lA-do-nai b'chi-nor,  
b'chi-nor v'kol zim-rah.  
Ba-cha-tzotz-rot v'kol sho-far,  
ha-ri-u lifnei ha-me-lech A-do-nai.

Yiram ha-yam u-m'lo-o,  
tei-veil v'yosh-vei vah.

אֲהַבֵּי יְיָ שְׂנְאוּ רָע  
שׁוֹמְרֵי נַפְשׁוֹת חֲסִידָיו  
מִיַּד רְשָׁעִים יִצְלִימֵם.

וְאוֹר זָרַע לְצַדִּיק  
וְלַיִשָּׁרִי לֵב שְׂמֵחָה.  
שְׂמְחוּ צַדִּיקִים בְּיְיָ  
וְהוֹדוּ לְזִכְרֵ קְדֻשׁוֹ.

**מִזְמוֹר.** שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ  
כִּי נִפְלְאוֹת עָשָׂה  
הוֹשִׁיעָה לּוֹ  
יְמִינוּ וְזָרוּעַ קְדָשׁוֹ.  
הוֹדִיעַ יְיָ יְשׁוּעָתוֹ  
לְעֵינֵי הַגּוֹיִם  
גְּלָה צְדָקָתוֹ.

זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ  
לְבֵית יִשְׂרָאֵל  
רָאוּ כָּל אַפְסֵי אֶרֶץ  
אֵת יְשׁוּעַת אֱלֹהֵינוּ.

הֲרִיעוּ לַיְיָ כָּל הָאָרֶץ  
פָּצְחוּ וְרַנְּנוּ וְזָמְרוּ.  
זָמְרוּ לַיְיָ בְּכִנּוֹר  
בְּכִנּוֹר וְקוֹל זְמֶרָה.  
בְּחִצְצְרוֹת וְקוֹל שׁוֹפָר  
הֲרִיעוּ לְפָנֵי הַמֶּלֶךְ יְיָ.

יִרְעַם הַיָּם וּמְלֵאוֹ  
תִּבַּל וַיִּשְׁבִּי בָהּ.



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

v 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.

v Lif-nei A-do-nai ki va lish-pot ha-a-retz.  
Yish-pot tei-veil b'tze-dek  
v'a-mim b'mei-sha-rim.

**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,  
Voz 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.

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-korei sh'mo.  
Ko-rim 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.

v 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.

נְהָרוֹת יִמְחָאוּ כָף  
יַחַד הָרִים יִרְנְנוּ.

v לִפְנֵי יי כִּי בָא לְשֹׁפֵט הָאָרֶץ  
יִשְׁפֹּט תִּבְל בְּצַדִּיק  
וְעַמִּים בְּמִישָׁרִים.

יְי מֶלֶךְ יִרְגְּזוּ עַמִּים  
יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.  
יְי בְּצִיּוֹן גְּדוֹל  
וְרֵם הוּא עַל כָּל הָעַמִּים.  
יִוְדוּ שְׁמֶךָ  
גְּדוֹל וְנוֹרָא קְדוֹשׁ הוּא.  
וְעַז מֶלֶךְ מִשְׁפָּט אֱהֵב  
אֶתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל  
מִשְׁפָּט וְצַדִּיקָה  
בִּיעֲקֹב אֶתָּה עֲשִׂיתָ.

רוֹמְמוּ יְי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ  
לְהַדָּם רַגְלֵי קְדוֹשׁ הוּא.  
מִשֶּׁה וְאַהֲרֹן בְּכַהֲנֵי  
וְשִׁמּוֹאֵל בְּקִרְאֵי שְׁמוֹ  
קִרְאִים אֵל יְי וְהוּא יַעֲנֵם.  
בְּעִמּוּד עֲנַן יִדְבֵר אֲלֵיהֶם  
שְׁמְרוּ עֲדוֹתַי וְחֻק נָתַן לָמוֹ.  
יְי אֱלֹהֵינוּ אֶתָּה עֲנִיתָם  
אֵל נִשְׂא הַיִּתְּ לָהֶם  
וְנִקֵּם עַל עֲלִילוֹתָם.

v רוֹמְמוּ יְי אֱלֹהֵינוּ  
וְהִשְׁתַּחֲוּוּ לְהַר קְדוֹשׁוֹ  
כִּי קְדוֹשׁ יְי אֱלֹהֵינוּ.

The rivers will clap hands,  
together the mountains will sing

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

## 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.

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.<sup>1</sup>

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

*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.

<sup>1</sup> 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 Korah and his followers.



### Miz-mor L'Da-vid.

Ha-vu IA-do-nai b'nei ei-lim,  
ha-vu IA-do-nai ka-vod va-oz.  
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 arzei ha-L'va-non.

Va-yar-ki-deim k'mo ei-gel,  
L'va-non v'Siryon 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.

v 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.

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

קוֹל יְי עַל הַמַּיִם  
אֵל הַכְּבוֹד הַרְעִים  
יְי עַל מַיִם רַבִּים.

קוֹל יְי בְּכַחַ  
קוֹל יְי בְּהַדָּר.  
קוֹל יְי שֹׁבֵר אֲרָזִים  
וַיִּשְׁבֵּר יְי אֶת אֲרָזֵי הַלְּבָנוֹן,

וַיִּרְקִידֵם כְּמוֹ עֵגֶל  
לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בֶן רְאֵמִים,

קוֹל יְי חֹצֵב לְהַבּוֹת אֵשׁ,  
קוֹל יְי יַחִיל מִדְּבַר,  
יַחִיל יְי מִדְּבַר קֹדֶשׁ.  
קוֹל יְי יַחֲלֵל אֵילוֹת

וַיִּחַשְׁף יַעֲרוֹת  
וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד.

v יְי לְמַבּוּל יָשָׁב  
וַיִּשָׁב יְי מִלֶּךְ לְעוֹלָם.  
יְי עֹז לְעַמּוֹ יִתֵּן  
יְי 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."

v 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 *Havu l'Adonai* appears three times, representing the first three blessings of the Amidah. *Kol Adonai* appears seven times, corresponding to the seven blessings in the Shabbat Amidah, and the name *Adonai* appears eighteen times, one for each of the eighteen blessings of the weekday Amidah.

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.

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**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.

Shava-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  
גְּדַלַת יְמִינְךָ  
תַּתִּיר צְרוּרָה.

קַבֵּל רִנַּת עַמְּךָ שְׂגָבְנוּ  
טְהַרְנוּ נוֹרָא.

נָא גְבוּר דּוֹרְשֵׁי יְחוּדְךָ  
כְּבַבַת שְׂמֵרָם.

בְּרַכְּם טְהַרְם  
רַחֲמִים; צְדָקָתְךָ  
תַּמִּיד גְּמִלְם.

חֲסִין קְדוּשׁ  
בְּרוּב טוֹבְךָ  
נְהַל עֲדָתְךָ.

יְחִיד גָּאֵה לְעַמְּךָ פְּנֵה  
זוֹכְרֵי קְדְשִׁתְךָ.

שׁוֹעַתָּנוּ קַבֵּל וּשְׁמַע צַעֲקוֹתָנוּ  
יִדְעַתְּ תַעֲלָמוֹת.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֵד.

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**Ana, B'choach**

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.

*Ana, b'Choach* 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 Adonai) 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** 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'tif-e-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-arteich a-mi.  
Al yad ben Yi-shai Beit ha-Lach-mi,  
kor-vah el nafshi 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.

**לְכָה דוּדֵי לְקִרְאֵת כָּלָה.**

**פְּנֵי שַׁבַּת נִקְבְּלָה.**

1 שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,  
הַשְּׁמִיעֵנוּ אֵל הַמֵּיחָד.  
יְיָ אֶחָד וְשִׁמוֹ אֶחָד.  
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה.  
לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

2 לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה.  
כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֵאשׁ מְקֻדָּם נְסוּכָה.  
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה.  
לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

3 מְקֻדָּשׁ מְלֶךְ עִיר מְלוּכָה.  
קוֹמֵי צְאֵי מִתּוֹךְ הַהִפְכָה.  
רַב לָךְ שַׁבַּת בְּעַמְקֵי הַבְּכָא.  
וְהוּא יַחְמוֹל עֲלֶיךָ חֶמְלָה.  
לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

4 הַתְּנַעֲרֵי מֵעַפָּר, קוֹמֵי.  
לְבָשֵׁי בְגָדֵי תַפְאֵרֶתְךָ עָמִי.  
עַל יָד יָד בֶּן יֵשׁוּעַ בֵּית הַלְחָמִי.  
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.  
לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

5 הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי.  
כִּי בָא אוֹרְךָ קוֹמֵי אוֹרִי.  
עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי.  
כְּבוֹד יְיָ עֲלֶיךָ נִגְלָה.  
לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.



**L'chah Dodi**

Come, my love, to meet the bride.

Let us welcome the presence of the Sabbath.

1 "Keep" and "remember" in one utterance<sup>1</sup>  
did the one God cause us to hear.  
Adonai is One, and The Name is One  
for fame, for glory, and for praise.  
Come, my love, to meet the bride. Let us welcome . . .

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.  
Come, my love, to meet the bride. Let us welcome . . .

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.  
Come, my love, to meet the bride. Let us welcome . . .

4 Shake off the dust, rise up,<sup>2</sup>  
put on your garments of glory, My people.  
Through the son of Jesse,<sup>3</sup> the Bethlehemite,  
draw near to my soul, redeem it.  
Come, my love, to meet the bride. Let us welcome . . .

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.  
Come, my love, to meet the bride. Let us welcome . . .

*L'chah Dodi* 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'chinah (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.

<sup>1</sup> 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 *Shamor* and *Zachor* simultaneously.

<sup>2</sup> Isaiah 52:2

<sup>3</sup> 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 לא תבושי ולא תכלמי.  
מה תשתוחחי ומה תהמי.  
בך יחסו עניי עמי,  
ונבנתה עיר על תלה.  
לכה דודי לקראת כלה. פני שבת נקבלה.

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

7 והיו למשסה שאסיך.  
ורחקו כל מבלעיך.  
ישיש עליך אלהיך.  
כמשוש חתן על כלה.  
לכה דודי לקראת כלה. פני שבת נקבלה.

8 Ya-min u-s'mol tif-ro-tzi  
v'et A-do-nai ta-a-ri-tzi.  
Al yad ish ben Partzi  
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 ימין ושמאל תפרוצי.  
ואת יי תעריצי.  
על יד איש בן פרצי.  
ונשמחה ונגילה.  
לכה דודי לקראת כלה. פני שבת נקבלה.

*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 בואי בשלום עטרת בעלה.  
גם בשמחה ובצלה.  
תוך אמוני עם סגלה.  
בואי כלה, בואי כלה.  
לכה דודי לקראת כלה. פני שבת נקבלה.

*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.

המקום ינחם אתכם  
בתוך שאר אבלי ציון וירושלים.

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.  
Come, my love, to meet the bride. Let us welcome . . .

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.  
Come, my love, to meet the bride. Let us welcome . . .

8 To the right and to the left you will burst out  
and Adonai will you revere.  
By the hand of the descendant of Perez<sup>1</sup>  
we will rejoice and be happy.  
Come, my love, to meet the bride. Let us welcome . . .

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.  
Come, my love, to meet the bride. Let us welcome . . .

May God's Presence<sup>3</sup> comfort you  
among all the mourners of Zion and Jerusalem.

The verses of *L'chah Dodi* draw on sources from the Bible, Talmud, and Midrash, to welcome the Shabbat bride, marking the high point of the Kabbalat Shabbat service. With images that span all of Jewish history, from the creation of the world, to the revelation at Sinai, to the Jerusalem Temple and its destruction, to visions of the Messianic Age, *L'chah Dodi* reminds us that Shabbat transcends all time.

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

<sup>2</sup> 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.

<sup>3</sup> HaMakom literally translated means "The Place," and is a term used to signify God's Presence.

## Miz-mor Shir l'Yom ha-Shab-bat.

Tov l'ho-dot IA-do-nai  
u-l'za-meir l'shim-cha El-yon.

L'ha-gid ba-bo-ker chas-de-cha,  
ve-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:  
Bif-ro-ach r'sha-im k'mo ei-sev  
va-ya-tzi-tzu kol po-a-lei a-ven,  
l'hi-sham-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 kireim kar-ni  
ba-lo-ti b'she-men ra-a-nan.  
V'ta-beit ei-ni b'shu-lai.  
Ba-ka-mim a-lai m'rei-im,  
tish-ma-nah oz-nai.

## מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

טוֹב לְהַדוֹת לַיְיָ  
וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.

לְהַגִּיד בְּבִקְרַת חֲסִדֶיךָ  
וְאִמּוֹנָתְךָ בַּלַּיְלוֹת.  
עָלַי עֲשׂוֹר וְעָלַי נָבֵל  
עָלַי הִגְיוֹן בְּכִנּוֹר.

כִּי שִׂמַּחְתָּנִי יְיָ בְּפַעֲלֶיךָ  
בְּמַעֲשֵׂי יְדֶיךָ אֲרֹנָן.  
מֵה גָדְלוֹ מַעֲשֵׂיךָ יְיָ  
מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ.

אִישׁ בְּעַר לֹא יָדַע  
וְכַסִּיל לֹא יָבִין אֵת זֹאת.  
בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב  
וַיִּצְיָצוּ כָּל פְּעָלֵי אֲנֹן  
לְהַשְׁמָדֵם עַדִּי עַד.

וְאַתָּה מְרוֹם לְעֵלָם יְיָ.  
כִּי הִנֵּה אֵיבֶיךָ יְיָ  
כִּי הִנֵּה אֵיבֶיךָ יֵאָבְדוּ  
יִתְפָּרְדּוּ כָּל פְּעָלֵי אֲנֹן.

וְתָרַם כְּרָאִים קַרְנֵי  
בְּלַתִּי בְּשִׁמֹן רַעְנָן.  
וְתַבֵּט עֵינַי בְּשׂוֹרֵי  
בְּקַמִּים עָלַי מְרַעִים  
תִּשְׁמַעְנָה אָזְנִי.



## 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 enemies<sup>1</sup>

When evildoers rose against me,

my ears have heard [of their doom].

*Psalm 92, Mizmor Shir l'Yom haShab-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 Tzadik katamar yifrach, 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.



<sup>1</sup> Literally, "those who spy on me."



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**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.

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

**A-do-nai ma-lach** gei-ut la-veish.  
La-veish A-do-nai oz hita-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.

v 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.

**צְדִיק כְּתַמָּר יִפְרֹחַ**  
**כְּאַרְז בְּלְבָנוֹן יִשְׁגָּה.**  
**שְׁתוּלִים בְּבֵית יי**  
**בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.**

v עוֹד יִנוּבוֹן בְּשֵׁיבָה v  
דְּשֻׁנִים וְרַעֲנָנִים יִהְיוּ.  
לְהַגִּיד כִּי יֵשֶׁר יי  
צוּרֵי וְלֹא עוֹלָתָהּ בּוּ.

**יי מְלַךְ גְּאוֹת לְבַשׁ**  
**לְבַשׁ יי עַז הַתְּאֵזֶר**  
**אֵף תִּכּוֹן תִּבְל**  
**בַּל תִּמוּט.**

**נְכוֹן כְּסֵאֶךָ מֵאֵז**  
**מֵעוֹלָם אֶתָּה.**

**נִשְׂאוּ נְהָרוֹת יי**  
**נִשְׂאוּ נְהָרוֹת קוֹלָם**  
**יִשְׂאוּ נְהָרוֹת דְּכָם.**

**מִקּוֹלוֹת מַיִם רַבִּים**  
**אֲדִירִים מִשְׁפְּרֵי יָם**  
**אֲדִיר בְּמָרוֹם יי.**

v עֲדֹתֶיךָ נֶאֱמָנוּ מֵאֵד v  
לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ  
יי לְאֶרֶץ יָמִים.

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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.

v 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.

v 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 tradi-  
tional communities to add these five verses  
following Psalm 92 in order to complete  
the selection of psalms proclaiming God's  
majesty.

When no mourners are present, recite Chatzi Kaddish (half kaddish)  
to mark the separation between Kabbalat Shabbat and Maariv

Yit-ga-dal v-yit-ka-dash sh'meih ra-ba (CONG. A-mein) וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵיהּ רַבָּא  
B'al-ma di v'ra chir-u-teih, בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,  
v'yam-lich mal-chu-teih וַיִּמְלִיךְ מַלְכוּתָהּ  
b'cha-yei-chon u-v'yo-mei-chon בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
u-v'cha-yei d'chol beit Yis-ra-eil, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
Ba-a-ga-la u-vizman ka-riv, v'im-ru a-mein (CONG. A-mein). בְּעֵגְלָא וּבְזְמַן קָרִיב וְאָמְרוּ אָמֵן.

Congregation and reader respond:

Y'hei sh'meih ra-ba m'va-rach יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ  
la-lam u-l'al-mei al-ma-ya. לְעֵלָם וּלְעַלְמֵי עֲלַמְיָא.

Reader:

Yit-ba-rach v'yish-ta-bach יִתְבָּרַךְ וַיִּשְׁתַּבַּח,  
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,  
v'yit-ha-dar v'yit-a-leh v-yit-ha-lal וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל  
sh'meih d'kud-sha b'rich hu (CONG. B'rich hu!) שְׁמֵיהּ דְקֻדְשָׁא בְרִיךְ הוּא  
l'eila (l'eila) לְעֵלָא (לְעֵלָא)  
min kol bir-cha-ta v'shi-ra-ta, מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,  
tush-b'cha-ta v'ne-che-ma-ta תְּשֻׁבְחָתָא וְנַחֲמָתָא,  
da-a-mi-ran b'al-ma, v'im-ru a-mein (CONG. A-mein). דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Between Rosh Hashanah and Yom Kippur, say: l'eila l'eila.

Chatzi Kaddish ends here.

Y'hei sh'la-ma ra-ba min sh'ma-ya יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָא  
v'cha-yim a-lei-nu v'al kol Yis-ra-eil, וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
v'im-ru a-mein (CONG. A-mein). וְאָמְרוּ אָמֵן.

Take three steps backward. Bow left at Oseh shalom,  
right at hu ya'aseh shalom, and forward at v'al kol Yisraeil.

O-seh sha-lom bim-ro-mav, עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו  
Hu ya-a-seh sha-lom a-lei-nu הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ  
v'al kol Yis-ra-eil, וְעַל כָּל יִשְׂרָאֵל,  
[v'al kol yosh-vei tei-veil] v'im-ru a-mein (CONG. A-mein).. [וְעַל כָּל יוֹשְׁבֵי תֵבֵל] וְאָמְרוּ אָמֵן.

## Mourner's Kaddish

May The Great Name be made great and holy  
in the world created according to Divine will.  
May The One's Rule be established  
in your lifetimes and in your days  
and in the lifetimes of all the House of Israel,  
speedily and in a short time, and say Amen.

May The Great Name be blessed  
in all worlds, forever and ever.

Blessed, lauded,  
glorified, exalted, extolled,  
beautified, raised up, and praised  
be the Name of the Blessed Holy One,  
(Between Rosh Hashanah and Yom Kippur: far) beyond all  
blessing and song,  
praise and consolation  
that are said in the world, and say Amen.

May there be a great peace from the heavens,  
with life and goodness for us and all Israel,  
and say Amen.

May The One who makes peace in the heavens,  
make peace for us  
and for all Israel,  
[and for all who dwell on earth],<sup>1</sup> and say Amen.

The **Kaddish** prayer is written in Aramaic, the language spoken by Jews of Babylonia. It was originally recited by the rabbis (as the *Kaddish d'Rabbanan*) upon completion of study, and now marks a point of transition in the service.

Its words remind us of our task to make God's Name great and holy in our lives and in the world.

For an alternative translation by Richard Heiberger, see page M-21.

<sup>1</sup> The additional phrase וְעַל כָּל יוֹשְׁבֵי תֵבֵל *v'al kol yosh-vei tei-veil* (and for all who dwell on earth) affirms the hope for peace for the Jewish people and for all the earth's inhabitants.