

*Some congregations begin Kabbalat Shabbat with this lyrical poem, composed in sixteenth-century Eretz Yisrael by Rabbi Eleazar Azikri. It speaks of our passionate love for God — an inspirational prelude to the Psalms which follow. Like the Song of Songs, also recited in some congregations before the Shabbat service, its role is to bring us into Shabbat with a willing heart.*

## YEDID NEFESH

Soul mate, loving God, compassion's gentle source,  
Take my disposition and shape it to Your will.  
Like a darting deer will I rush to You.  
Before Your glorious presence humbly will I bow.  
Let Your sweet love delight me with its thrill,  
Because no other dainty will my hunger still.

How splendid is Your light, illumining the world.  
My soul is weary yearning for Your love's delight.  
Please, good God, do heal her; reveal to her Your face,  
The pleasure of Your presence, bathed in Your grace.  
She will find strength and healing in Your sight;  
Forever will she serve You, grateful, with all her might.

What mercy stirs in You since days of old, my God.  
Be kind to me, Your own child; my love for You requite.  
With deep and endless longing I yearned for Your embrace,  
To see my light in Your light, basking in Your grace.  
My heart's desire, find me worthy in Your sight.  
Do not delay Your mercy; please hide not Your light.

Reveal Yourself, Beloved, for all the world to see,  
And shelter me in peace beneath Your canopy.  
Illumine all creation, lighting up the earth,  
And we shall celebrate You in choruses of mirth.  
The time, my Love, is now; rush, be quick, be bold.  
Let Your favor grace me, in the spirit of days of old.

## ידיד נפש

יְדִיד נֶפֶשׁ, אָב הַרְחֵמֵן, מְשׁוֹךְ עֲבָדֶךָ אֶל רְצוֹנְךָ  
יְרוּץ עֲבָדֶךָ כְּמוֹ אֵיל, יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ  
יַעֲרֵב לוֹ יְדִידוֹתֶךָ מִנְפֶת צוּף וְכָל-טָעַם.

הַדּוֹר, נְאֻה, זִיו הָעוֹלָם, נִפְשֵׁי חוֹלֵת אֶהְבֶּתְךָ  
אָנָּה, אֵל נָא, רָפָא נָא לָהּ בְּהִרְאוֹת לָהּ נְעַם זִיוֶךָ  
אֲזוֹ תִתְחַזֵּק וְתִתְרַפָּא, וְהִיִּתָּה לָךְ שְׂפַחַת עוֹלָם.

וְתִיק, יִהְיֶמוּ רַחֲמֶיךָ, וְחוּס נָא עַל בֶּן אוֹהֶבְךָ  
כִּי זֶה כְּמָה נְכֻסוֹף נְכֻסָף לְרִאוֹת בְּתַפְאֶרֶת עֲוֹךְ  
אָנָּה, אֵלִי, מִחֲמַד לְבִי, חוֹשֶׁה נָא, וְאֵל תִּתְעַלֵּם.

הַגִּלָּה נָא וּפְרוֹשׁ, חֲבִיב, עָלִי אֶת-סִכַּת שְׁלוֹמְךָ  
תִּנְאִיר אֶרֶץ מְכַבֹּדֶךָ, נְגִילָה וְנִשְׁמָחָה בְּךָ  
מִהָרָ, אֶהוּב, כִּי בָּא מוֹעֵד, וְחַנּוּנֵי כִימֵי עוֹלָם.

## A SABBATH PRAYER

Dear God, help us now to make this a new Shabbat.  
After noise, we seek quiet;  
after crowds of indifferent strangers,  
we seek to touch those we love;  
after concentration on work and responsibility,  
we seek freedom to meditate,  
to listen to our inward selves.  
We open our eyes to the hidden beauties  
and the infinite possibilities  
in the world You are creating;  
we break open the gates of the reservoirs  
of goodness and kindness in ourselves and in others;  
we reach toward one holy perfect moment of Shabbat.

— Ruth Brin

*God's essence is beyond human comprehension, but this Psalm tells us that we can still recognize the Divine through discerning the way God intervenes in the affairs of the world, and by refusing to succumb to the rebelliousness of our ancestors.*

## PSALM 95

Let us sing to Adonai.  
Let us rejoice in our Creator!  
Let us greet God with thanksgiving,  
singing psalms of praise.

*Adonai is the foundation of all life,  
exalted beyond all that is worshiped.*

In God's hand rests the world He fashioned:  
sea and land,  
abyss and mountain peak.  
All are God's.

*Let us worship Adonai; exalt our Creator, our God.  
We are the flock guided by God;  
help is ours, even today,  
if only we would listen to the divine voice:*

"Harden not your heart  
in the way of your ancestors,  
who tried and tested Me in the wilderness,  
even though they had witnessed My miracles.

*"Forty years of contending with that generation  
led Me to say:  
They are wayward;  
they care not for My ways.*

"In indignation, therefore, did I vow:  
Never would they reach My land —  
the land of peace,  
the land of rest."

תהלים צ"ה

לְכוּ נִרְנְנָה לַיהוָה, נְרִיעָה לְצוֹר יִשְׁעֵנוּ.  
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ.  
כִּי אֵל גָּדוֹל יְהוָה,  
וּמִלֵּךְ גָּדוֹל עַל כָּל-אֱלֹהִים.  
אֲשֶׁר בִּידוֹ מַחְקֵרֵי-אָרֶץ,  
וְתוֹעֲפוֹת הָרִים לוֹ.  
אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,  
וַיִּבְשֹׁת יַדָּיו יַצְרוּ.  
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה,  
נִבְרָכָה לְפָנֵי יְהוָה עֲשֵׂנוּ.  
כִּי הוּא אֱלֹהֵינוּ,  
וְאֲנַחְנוּ עִם מְרֻעֵיתוֹ וְצֹאן יָדוֹ,  
הַיּוֹם אִם בָּקְלוֹ תִשְׁמְעוּ.  
אֵל תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה,  
כִּיּוֹם מָסָה בַּמִּדְבָּר.  
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,  
בְּחַנוּנֵי גַם רָאוּ פִעְלֵי.  
□ אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,  
וְאָמַר עִם תַּעֲיֵי לֵבָב הֵם, וְהֵם לֹא יָדְעוּ דְרָכֵי.  
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אִם יִבְאוּן אֶל מְנוּחָתִי.

*The Kabbalat Shabbat passages on pages 15-24 were compiled by the mystics of sixteenth-century Safed as a prelude to the Shabbat evening service. The opening six Psalms extol God as the Creator of nature and the Master of history, and correspond to the six days of creation. L'kha Dodi, the hymn welcoming Shabbat, envisioned as a royal bride, follows. This portion of the service ends with Psalms 92 and 93, tributes to Shabbat and God's creative power.*

*In this Psalm we are instructed to tell the nations that God is the Creator who formed the world on a sound foundation. God is the equitable Judge of both individuals and peoples.*

## PSALM 96

Sing a new song to Adonai!  
Acclaim Adonai, all people on earth.

*Sing to Adonai;  
proclaim each day God's awesome might.  
Announce to the world God's glory and wonders.*

For Adonai is great, deserving of praise;  
Adonai alone is to be revered as God.

*All the gods of the nations are nothingness,  
but Adonai created the heavens.*

Majesty and might accompany God;  
splendor and strength adorn God's sanctuary.

*Acknowledge Adonai, all families of nations;  
acclaim God's majestic power.  
Acknowledge God's glory,  
and bring Him tribute.*

Worship Adonai in resplendent reverence;  
let the earth tremble in God's presence.

*Declare to the world: Adonai is sovereign.  
God has steadied the world, which stands firm,  
and judges all nations with fairness.*

Let the heavens rejoice; let the earth be glad.  
Let the sea and all it contains exult.

*Let field and forest sing for joy;  
Adonai comes to rule the earth:  
To rule the world justly,  
the nations with faithfulness.*

תהלים צ"ו

שִׁירוּ לַיהוָה שִׁיר קֹדֶשׁ, שִׁירוּ לַיהוָה כָּל־הָאָרֶץ.

שִׁירוּ לַיהוָה, בְּרִכּוֹ שָׁמוֹ,  
בְּשָׂרוֹ מִיּוֹם לַיּוֹם יִשׁוּעָתוֹ.

סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,  
נֹרָא הוּא עַל כָּל־אֱלֹהִים.

כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים,  
וַיהוָה שָׁמַיִם עָשָׂה.

הוֹד וְהָדָר לִפְנֵי, עוֹ וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.

הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הִבּוּ לַיהוָה כְּבוֹד וְעֹז.

הִבּוּ לַיהוָה כְּבוֹד שָׁמוֹ, שְׂאוּ מִנְחָה וּבְאוּ לַחֲצֵרוֹתָיו.

הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ,  
חִילוֹ מִפְּנֵי כָל־הָאָרֶץ.

אָמְרוּ בַּגּוֹיִם יְהוָה מֶלֶךְ,  
אֶף תִּכּוֹן תֵּבֵל בְּלֹ תִמוּט,  
יְדִין עַמִּים בְּמִישְׁרִים.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, יִרְעַם הַיָּם וּמְלֵאוּ.

יַעֲלֹז שָׂדֵי וְכָל־אֲשֶׁר בּוֹ, אֲזוּ יִרְנְנוּ כָּל־עֵצֵי יַעַר.

□ לִפְנֵי יְהוָה כִּי בָא, כִּי בָא לְשַׁפֵּט הָאָרֶץ,  
יִשְׁפֹט תֵּבֵל בְּצֶדֶק, וְעַמִּים בְּאִמוּנָתוֹ.

*The highest goal of Jewish ethics is to imitate the attributes of divine providence, the ways in which God cares for us. This Psalm reminds us that God is a righteous Judge, and divine justice requires that we, similarly, practice justice and righteousness in our relations with one another.*

## PSALM 97

Adonai is Sovereign! Let the world rejoice.

*God's throne is founded on justice.  
Though God be clouded from view,  
divine justice reveals God's presence.*

God's lightning illumines the earth;  
fire consumes God's foes.  
Mountains melt like wax before Adonai;  
the earth trembles.

*The heavens proclaim God's righteousness;  
all people behold His majesty.*

Shame covers those who worship idols,  
those who take pride in revering images  
which must themselves bow low before God.

*Hearing of Your judgments, Adonai,  
Zion exults and the cities of Judah rejoice.*

You are supreme over all the earth,  
highly exalted beyond all that is worshiped.

*Those who love Adonai, hate evil;  
God protects the faithful  
and saves them from the wicked.*

Light is stored for the righteous,  
joy for the honorable.

*Rejoice in Adonai, you who are righteous;  
acclaim the holiness of God's name.*

תהלים צ"ז

יהוה מֶלֶךְ תִּגַּל הָאָרֶץ, יִשְׁמְחוּ אַיִם רַבִּים.  
עָנַן וְעֶרְפָּל סְבִיבָיו, צֶדֶק וּמִשְׁפָּט מִכּוֹן כְּסָאוֹ.  
אֵשׁ לִפְנֵי תֵלֶךְ, וּתְלַהֵט סְבִיב צְרִיו.  
הָאֵירוּ בְּרַקְיוֹ תַבַּל, רָאֲתָה וַתַּחַל הָאָרֶץ.  
הָרִים כִּדְוֹנָג נִמְסוּ מִלִּפְנֵי יְהוָה,  
מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ.  
הִגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ,  
וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ.  
יִבְשׁוּ כָל־עַבְדֵי פֶסֶל הַמֵּתֵהֱלִלִים בְּאֵלִילִים,  
הַשֹּׁתְחוּוֹ לֹא כָל־אֱלֹהִים.  
שָׁמְעָה וַתִּשְׂמַח צִיּוֹן,  
וַתִּגְלַנָּה בְּנוֹת יְהוּדָה,  
לְמַעַן מִשְׁפָּטֶיהָ יְהוָה.  
כִּי אַתָּה יְהוָה עֲלִיוֹן עַל כָּל־הָאָרֶץ,  
מְאֹד נִעְלִיתָ עַל כָּל־אֱלֹהִים.  
אֲהַבִּי יְהוָה שְׂנְאוֹ רָע,  
שֹׁמֵר נַפְשׁוֹת חֹסֵדָיו, מִיַּד רָשָׁעִים יִצִּילֵם.  
□ אֹרֶץ זָרַע לְצַדִּיק, וּלְיִשְׂרָאֵל לֵב שִׂמְחָה.  
שְׂמְחוּ צַדִּיקִים בִּיהוָה, וְהוֹדוּ לְזִכְרֵךְ קִדְשׁוֹ.

*The psalmist describes the overwhelming joy he feels, secure in God's presence. Sing a new song, implores the author. Sing aloud!*

## PSALM 98

Sing to Adonai a new song, for God has worked wonders.  
God's might has been triumphant,  
revealing supreme power to all.

*God has remembered His steadfast love  
and faithfulness to the house of Israel.*

The whole world has seen the triumph of our God.  
Let all on earth shout for joy  
and break into jubilant song!

*Sing praise to Adonai with the harp;  
with trumpets and horns make a joyful noise.*

Let the sea roar, and all its creatures;  
the world, and its many inhabitants.

*Let the rivers applaud in exultation,  
let the mountains all echo earth's joyous song.*

Adonai is coming to rule the earth:  
To sustain the world with kindness,  
to judge its people with fairness.

תהלים צ"ח  
מזמור.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, כִּי נִפְלְאוֹת עָשָׂה,  
הוֹשִׁיעָה לּוֹ יְמֵינוּ וְזָרוּעַ קִדְשׁוֹ.  
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,  
לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ.  
זָכַר חֲסֵדוֹ וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל,  
רָאוּ כָל-אֶפְסֵי אֲרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ.  
הֲרִיעוּ לַיהוָה כָּל-הָאָרֶץ,  
בְּצִחוֹ וּרְנֵנוּ וְזָמְרוּ.  
וְזָמְרוּ לַיהוָה בְּכִנּוֹר,  
בְּכִנּוֹר וְקוֹל זְמֶרָה.  
בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר  
הֲרִיעוּ לִפְנֵי הַמַּלְךְ יְהוָה.  
יִרְעַם הַיָּם וּמְלֵאוֹ, תִּבֹל וַיִּשְׁבִּי בָהּ.  
נְהַרֹת יִמְחֲאוּ כָף, יִחַד הַרִים יִרְנְנוּ.  
□ לִפְנֵי יְהוָה כִּי בָא לְשַׁפֵּט הָאָרֶץ,  
יִשְׁפֹט תִּבֹל בְּצֶדֶק וְעַמִּים בְּמִישָׁרִים.

*The contrast between human and divine justice is the theme of this Psalm. God alone judges the world with righteousness, and the children of Jacob are a superb example of the righteousness of Divine judgment. Yet God, though bestowing compassion on Israel, does not show arbitrary favoritism. Even our greatest leaders must answer for their misdeeds.*

## PSALM 99

Adonai is sovereign; nations tremble.  
God is enthroned on high; the very earth quivers.

*Adonai is great in Zion, exalted over all peoples.  
Let them praise God, for God is awesome, holy.*

A sovereign, mighty, rules with a love of justice;  
You alone bring about equity,  
ordaining justice and compassion  
for the people of Jacob.

*Exalt Adonai our God.  
Worship God, who is holy.*

Moses, Aaron, and Samuel,  
God's chosen ones,  
called out to Adonai,  
who answered them in a pillar of cloud.

*They zealously strove to obey the divine law,  
even when God's decrees were beyond their grasp.*

You responded to them with compassion,  
even as You rebuked them for their offenses.

*Extol Adonai, and bow toward God's holy mountain.  
Adonai our God is holy.*

תהלים צ"ט

יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים,  
יֵשֵׁב כְּרוֹבִים תְּנוּט הָאָרֶץ.  
יהוה בְּצִיּוֹן גָּדוֹל, וְרָם הוּא עַל כָּל־הָעַמִּים.  
יִדּוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא, קְדוֹשׁ הוּא.  
וְעַז מֶלֶךְ מִשְׁפָּט אֱהָב,  
אֶתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל,  
מִשְׁפָּט וּצְדָקָה בִּיעֲקֹב אֶתָּה עָשִׂיתְ.  
רוֹמְמוֹ יְהוּה אֱלֹהֵינוּ,  
וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו, קְדוֹשׁ הוּא.  
מֹשֶׁה וְאַהֲרֹן בְּכַהֲנֵי וּשְׂמוּאֵל בְּקִרְאֵי שְׁמוֹ  
קִרְאִים אֶל יְהוּה וְהוּא יַעֲנֵם.  
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,  
שָׁמְרוּ עֲדוֹתָיו וְחֻק נִתֵן לָמוֹ.  
יְהוּה אֱלֹהֵינוּ אֶתָּה עֲנִיתָם,  
אֵל נִשְׂא הַיְיִת לָהֶם,  
וְנָקַם עַל עֲלִילוֹתָם.  
□ רוֹמְמוֹ יְהוּה אֱלֹהֵינוּ  
וְהִשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ,  
כִּי קְדוֹשׁ יְהוּה אֱלֹהֵינוּ.

*Psalm 29 portrays the power of God as revealed in a thunderous storm. Seven times "the voice of Adonai" is mentioned. Some interpret this as an allusion to the seven days of creation, culminating in Shabbat.*

PSALM 29

*A Song of David.*

Acclaim Adonai, exalted creatures;  
Acclaim Adonai, glorious and mighty.  
Acclaim Adonai, whose name is majestic;  
Worship Adonai in sacred splendor.

*The voice of Adonai thunders over rushing waters.*

*The voice of Adonai roars with might.*

*The voice of Adonai echoes with majesty.*

*The voice of Adonai shatters the cedars.*

Adonai splinters the cedars of Lebanon,  
Making Mount Lebanon skip like a calf,  
Compelling Siryon to leap like a ram.

*The voice of Adonai splits rock with lightning.*

*The voice of Adonai stirs the wilderness.*

*The voice of Adonai strips the forest bare,*

*While in God's sanctuary all chant: Glory!*

Adonai sat enthroned at the Flood;  
Adonai will sit enthroned forever,  
Bestowing strength upon His people,  
Blessing His people with peace.

### A PRAYER FOR DELIVERANCE

*Ana B'khoaḥ forms a bridge between the awesome majesty of Psalm 29 and the reassuring anticipation of redemption in L'kha Dodi.*

God whose mighty hand makes nations free,  
release all captives, hear our humble plea.  
Accept this plaintive song we offer You  
to praise and glorify Your name.

Preserve the righteous ones who seek You,  
who, in love, sing out Your oneness.  
Guard and bless with Your great goodness  
Your people who revere Your name.

You, our God, who are alone exalted,  
turn to us; hearken to our prayer,  
our thoughts revealed, laid bare before You  
as Your dominion ever we proclaim.

*It is customary to stand for the recitation of this Psalm.*

תהלים כ"ט

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.  
קוֹל יְהוָה עַל הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים,  
יְהוָה עַל מַיִם רַבִּים.  
קוֹל יְהוָה בְּפָחַ, קוֹל יְהוָה בְּהַדְר.  
קוֹל יְהוָה שֹׁבֵר אַרְזִים, וַיִּשְׁבֵּר יְהוָה אֶת-אַרְזֵי הַלְּבָנוֹן.  
וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בָּן-רְאֵמִים.  
קוֹל יְהוָה חִצֵּב לְהַבּוֹת אֵשׁ.  
קוֹל יְהוָה יַחִיל מִדְבָּר, יַחִיל יְהוָה מִדְבַר קֹדֶשׁ.  
קוֹל יְהוָה יַחֲוֹלֵל אֵילוֹת  
וַיַּחֲשֵׁף יַעֲרוֹת, וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד.  
□ יְהוָה לַמְּבוּל יֵשֵׁב, וַיִּשָּׁב יְהוָה מֶלֶךְ לְעוֹלָם.  
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

### אַנָּא בַּכַּח

*Ana B'khoaḥ is a Kabbalistic poem that pleads for Israel's redemption from exile. Although of unknown authorship, tradition attributes it to a sage of the second century. Its seven lines of six words each — their first letters spelling out a secret divine name — have served as the basis of much mystical speculation.*

אַנָּא, בְּכַח גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה.  
קִבֵּל רַחֲמֵי עַמְּךָ, שְׂגִבְנוּ, טְהַרְנוּ, נוֹרָא.  
נָא, גְּבוּר, דּוֹרְשֵׁי יְהוּדָה כְּבַבְתָּ שְׁמֵרָם.  
בְּרַכְּם, טְהַרְם, רַחֲמֵם, צְדָקְתְּךָ תָּמִיד גְּמִלֵם.  
חֲסִין קְדוּשׁ, בְּרַב טוֹבָךָ נִהַל עַדְתְּךָ.  
יַחֲדִיד גְּאֵה, לְעַמְּךָ פָּנֵה, זוֹכְרֵי קִדְשְׁתְּךָ.  
שׁוֹעֲתֵנוּ קִבֵּל, וּשְׁמַע צַעֲקוֹתֵנוּ, יוֹדֵעַ תַּעֲלֹמוֹת.  
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

 L'KHA DODI

*This song, composed in sixteenth-century Safed by the mystic Solomon Halevi Alkabetz (whose name appears as a Hebrew acrostic) is the crowning glory of Kabbalat Shabbat. Its universal acceptance into the liturgy is a tribute to its mystical beauty, depicting both Shabbat's grandeur and messianic redemption, our vision of an ideal world.*

Come, my beloved, with chorus of praise;  
Welcome Shabbat the Bride, Queen of our days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

"Keep" and "remember" were uttered as one  
By our Creator, beyond comparison.  
Adonai is One and His name is One,  
Reflected in glory, in fame, and in praise.

*Come, my beloved, with chorus of praise;  
Welcome Shabbat the Bride, Queen of our days.*

Come, let us greet Shabbat, Queen sublime,  
Fountain of blessings in every clime.  
Anointed and regal since earliest time,  
In thought she preceded Creation's six days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Holy city, majestic, banish your fears.  
Arise, emerge from your desolate years.  
Too long have you dwelled in the valley of tears.  
God will restore you with mercy and grace.

*Come, my beloved, with chorus of praise;  
Welcome Shabbat the Bride, Queen of our days.*

Arise and shake off the dust of the earth.  
Wear glorious garments reflecting your worth.  
Messiah will lead us all soon to rebirth.  
Let my soul now sense redemption's warm rays.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Awake and arise to greet the new light,  
For in your radiance the world will be bright.  
Sing out, for darkness is hidden from sight.  
Through you, Adonai His glory displays.

*Come, my beloved, with chorus of praise;  
Welcome Shabbat the Bride, Queen of our days.*

 לכה דודי

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

שְׁמוֹר וְזָכוֹר בְּדַבּוֹר אֶחָד  
הַשְּׁמִיעֵנוּ אֶל הַמְּיוֹחָד.  
יְהוּה אֶחָד וְשְׁמוֹ אֶחָד  
לְשֵׁם וּלְתַפְאֳרָתוֹ וּלְתַהֲלָהּ.

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה  
כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֵאשׁ מְקֻדָּם נְסוּכָה  
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָהּ.

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

מְקֻדָּשׁ מְלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה.  
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא,  
וְהוּא יַחֲמוּל עֲלֶיךָ חֲמָלָהּ.

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

הַתְּנַעֲרִי, מַעֲפָר קוּמִי,  
לְבָשִׁי בְּגָדֵי תַפְאֳרָתְךָ עִמִּי,  
עַל יַד בְּנֵי־יִשְׂרָאֵל בֵּית הַלְחָמִי.  
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּהּ.

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי  
כִּי בָּא אוֹרְךָ קוּמִי אוֹרִי.  
עוֹרִי עוֹרִי שִׁיר דְּבָרִי,  
כְּבוֹד יְהוּה עֲלֶיךָ נִגְלָהּ.

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבַּת נִקְבְּלָהּ.



In your redemption you will never be shamed;  
Be not downcast, you will not be defamed.  
Sheltered by you will My poor be reclaimed.  
The city renewed from its ruins is raised.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Then your destroyers will themselves be destroyed;  
Ravagers, at great distance, will live in a void.  
Your God then will celebrate you, overjoyed,  
As a groom with his bride when her eyes meet his gaze.

*Come, my beloved, with chorus of praise;  
Welcome Shabbat the Bride, Queen of our days.*

Break out of your confines, to the left and the right.  
Revere Adonai in whom we delight.  
The Messiah is coming to gladden our sight,  
Bringing joy and rejoicing in fullness of days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

*We rise and turn to the entrance,  
symbolically greeting Shabbat as a bride.*

Come in peace, soul-mate, sweet Bride so adored,  
Greeted with joy, in song and accord,  
Amidst God's people, the faithful restored,  
Come, Bride Shabbat; come, crown of the days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

*Come, my beloved, with chorus of praise;  
Welcome Shabbat the Bride, Queen of our days.*

*Mourners do not observe public mourning on Shabbat.  
During Shivah, however, as Shabbat is welcomed,  
mourners attending services are welcomed by the  
congregation, who offer these words of comfort:*

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

Ha-makom y'nahem etkhem b'tokh sh'ar avelei Tziyon virushalayim.

May God comfort you together with all the other mourners  
of Zion and Jerusalem.

לֹא תִבְשִׂי וְלֹא תִבְלָמִי,  
מֵה תִשְׁתוּחָחִי וּמֵה תִהְדָּמִי.  
בְּךָ יִחַסּוּ עַנְיֵי עַמִּי,  
וְנִבְנְתָה עִיר עַל תִּלְתָּה.

לְכֶה דוּדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיךְ  
וְרַחֲקוּ כָּל-מִבְלַעֲיִיךְ.  
יִשֵּׁשׂ עָלֶיךָ אֱלֹהֶיךָ  
בְּמִשׁוֹשׁ חֲתָן עַל כְּלָה.

לְכֶה דוּדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

יִמִּין וּשְׂמֹאל תִּפְרָצִי  
וְאֶת-יְהוָה תִּעְרִיצִי.  
עַל יַד אִישׁ בֶּן-פְּרָצִי,  
וּנְשִׁמְחָה וְנִגְלִיָּה.

לְכֶה דוּדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

*The congregation rises and faces the entrance.*

בּוֹאֵי בְּשִׁלּוּם עֵטְרַת בַּעֲלָה,  
גַּם בְּשִׁמְחָה וּבְצִדָּה,  
תּוֹךְ אֲמוּנֵי עַם סִגְלָה,  
בָּאֵי כְּלָה, בָּאֵי כְּלָה.

לְכֶה דוּדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

*This Psalm was recited by the Levites on Shabbat with the offering of the Tamid, the daily sacrifice. Rashi considers this Psalm's dedication to Shabbat appropriate because it portrays an ideal world. This will become a reality only in messianic times, an era often described in rabbinic tradition as one long unbroken Shabbat.*

## PSALM 92

*A Song for Shabbat.*

It is good to acclaim Adonai,  
to sing Your praise, exalted God,

*to affirm Your love each morning,  
and Your faithfulness each night,  
to the music of the lute  
and the melody of the harp.*

Your works, Adonai, make me glad;  
I sing with joy of Your creation.

*How vast Your works, Adonai!  
Your designs are beyond our grasp.*

The thoughtless cannot comprehend;  
the foolish cannot fathom this:

*The wicked may flourish, springing up like grass,  
but their doom is sealed, for You are supreme forever.*

Your enemies, Adonai, Your enemies shall perish;  
all the wicked shall crumble.

*But me You have greatly exalted;  
I am anointed with fragrant oil.  
I have seen the downfall of my foes;  
I have heard the despair of my attackers.*

The righteous shall flourish like the palm tree;  
they shall grow tall like a cedar in Lebanon.

Planted in the house of Adonai,  
they will thrive in the courts of our God.

*They shall bear fruit even in old age;  
they shall be ever fresh and fragrant,  
to proclaim: Adonai is just —  
my Rock, in whom there is no flaw.*

*On Shabbat Ḥol Ha-mo'ed, or any Shabbat that coincides with or follows a Festival, the service begins here.*

ההלים צ"ב

מזמור שיר ליום השבת.

טוב להדות ליהוה, ולזמר לשמך עליון.

להגיד בבקר חסדך, ואמונתך בלילות.

עלי-עשור ועלי-נבל, עלי הגיון בכנור.

כי שמחתני יהוה בפעלה, במעשי ידיך ארנן.

מה גדלו מעשיך יהוה, מאד עמקו מחשבתך.

איש-בער לא ידע, וכסיל לא יבין את-זאת.

בפרח רשעים כמו עשב, ויציצו כל-פעלי און,

להשמדם עדי-עד.

ואתה מרום לעלם יהוה.

כי הנה איביך, יהוה,

כי הנה איביך יאבדו,

יתפרדו כל-פעלי און.

ותרם בראים קרני,

בלתי בשמן רענן.

ותבט עיני בשורי,

בקמים עלי מרעים תשמענה אזני.

צדיק בתמר יפרח, כארז בלבנון ישגה.

שתולים בבית יהוה, בחצרות אלהינו יפריחו.

□ עוד ינובון בשיבה, דשנים ורעננים יהיו.

להגיד כי ישר יהוה, צורי ולא עולתה בו.

*The song of the universe, at its most powerful, pales beside God's might, and gives eloquent testimony to God's supremacy. Holiness resides with God alone.*

PSALM 93

Adonai is sovereign, crowned with splendor;  
Adonai reigns, robed in strength.

*You set the earth on a sure foundation.  
You created a world that stands firm.*

Your kingdom stands from earliest time.  
You are eternal.

*The rivers may rise and rage,  
the waters may pound and pulsate,  
the floods may swirl and storm.*

Yet above the crash of the sea  
and its mighty breakers  
is Adonai our God, supreme.

*Your decrees, Adonai, never fail.  
Holiness befits Your house for eternity.*

## MOURNER'S KADDISH

*Mourners and those observing Yahrzeit:*

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,  
v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon  
u-v'hayei d'khol beit Yisra-el,  
ba'agala u-vi-z'man kariv, v'imru amen.

*Congregation and mourners:*

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

*Mourners:*

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei,  
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu  
\*l'ela min kol birkhata v'shirata, tushb'hata v'nehamata  
da'amiran b'alma, v'imru amen.

*\*On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,*

Y'hei sh'lama raba min sh'maya  
v'hayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom  
aleinu v'al kol Yisra-el, v'imru amen.

*Bar'khu is on page 28.*

תהלים צ"ג

יהוה מלך גאות לבש,  
לבש יהוה, עז התאזר,  
אף תכון תבל כל תמוט.  
נכון כסאך מאז, מעולם אָתָה.  
נשאו נהרות יהוה, נשאו נהרות קולם,  
ישאו נהרות דכים.  
מקלות מים רבים אדירים משברי ים,  
אדיר במרום יהוה.  
□ עדתֶיךָ נאִמְנוּ מֵאֵד,  
לְבֵיתֶךָ נִאֲוָה קֹדֶשׁ יְהוָה, לְאֶרֶץ יָמִים.

## קדיש יתום

*Mourners and those observing Yahrzeit:*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֹדֶשׁא, בְּרִיךְ הוּא \*לְעֵלְא  
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְאִמְרִין  
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

*\*On שבת שובה: שבת שובה On*

יְהִיא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלִינוּ וְעַל כָּל-יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלִינוּ וְעַל  
כָּל-יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

*ברכו is on page 28.*

## B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Hanina: Peace is increased by Disciples of Sages, as it was said: "When all of your children are taught of Adonai, great will be the peace of your children" (Isaiah 54:13). The second mention of "your children" (*banayikh*) means all who have true understanding (*bonayikh*). Thus it is written in the Book of Psalms: *Those who love Your Torah have great peace; nothing makes them stumble* (119:165). *May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare* (122:7-9). *May Adonai grant His people strength; may Adonai bless His people with peace* (29:11).

 KADDISH D'RABBANAN

*After the study of Torah we praise God with the Kaddish, and include in it a prayer for the well-being of teachers and students of Torah, whose learning enhances the world.*

*A translation of this prayer for teachers is on page 71.*

Yitgdal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,  
v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon  
u-v'hayei d'khol beit Yisra-el,  
ba-agala u-vi-z'man kariv, v'imru amen.

Y'hei sh'mei raba m'varakh l'alam u-l'almei amaya.

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei,  
v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'kudsha, b'rikh hu  
\*l'ela min kol birkhata v'shirata, tushb'hata v'nehamata  
da'amiran b'alma, v'imru amen.

*\*On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,*

Al Yisra-el v'al rabanan v'al talmideihon,  
v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita,  
di v'atra hadein v'di v'khol atar v'atar,  
y'hei l'hon u-l'khon sh'lama raba, hina v'hisda v'rahamin,  
v'hayin arikhin u-m'zona r'viha,  
u-furkana min kodam avuhon di vi'sh'maya, v'imru amen.

Y'hei sh'lama raba min sh'maya  
v'hayim tovim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu b'rah'amav ya'aseh shalom  
aleinu v'al kol Yisra-el, v'imru amen.

ברכות סד.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חַנִּינָא:  
תְּלַמְּיָדֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאָמַר: וְכָל-בְּנֵיךָ  
לְמוֹדֵי יְהוָה, וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֶלָּא בּוֹנֵיךָ.  
שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לָמוּ מְכָשׁוּל. יְהִי שְׁלוֹם  
בְּחֵילְךָ, שְׁלֹה בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֵי וְרַעֵי, אֲדַבְּרֶה-נָא  
שְׁלוֹם בָּךְ. לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ. יְהוָה עוֹ  
לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשְׁלוֹם.

 קדיש דרבנן

*Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ, וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא לְעֵלְמָא מִן כָּל-בְּרַכְתָּא  
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.  
לְעֵלְמָא לְעֵלְמָא מְבַל-בְּרַכְתָּא וְשִׁירְתָּא: שבת שובה On

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תְּלַמְּיָדֵיהוֹן, וְעַל כָּל-תְּלַמְּיָדֵי  
תְּלַמְּיָדֵיהוֹן, וְעַל כָּל-מָאן דְּעַסְקִין בְּאוּרֵיךָ, דִּי בְּאַתְרָא  
הָדִין וְדִי בְּכָל-אַתְרָא וְאַתְרָא, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,  
חָנָא וְחֻסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִין וּמְזוֹנָא רְוִיחָא, וּפּוֹרְקָנָא  
מִן קָדָם אַבּוּהוֹן דִּי בְּשְׁמֵיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים טוֹבִים עֲלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.