

The Kabbalat Shabbat Experience Siddur



**Prayer Book for
Welcoming the Shabbat**



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Kabbalat Shabbat: Welcoming the Past, Present and Future

Where does the seven-day week come from? Why don't we have an eight- or twelve-day week? Judaism introduced the world to the universally accepted seven-day week based on the Torah's account of the seven days of creation, when God created the world over six days and Shabbat on the seventh. Moreover, Judaism views time as a cyclical dimension, a medium through which we move just as we move through space. We travel through a weekly cycle, meeting Shabbat once every seven days. We also travel through a yearly cycle, uniting with the Jewish festivals and holidays along the way. Each one of these meeting points emits a spiritual energy – the same power that the Jewish festivals and Shabbat have emanated throughout our rich history. Each one offers us a unique opportunity for personal growth, if we tap into the spirituality of the day.

What is the spiritual essence of the Shabbat? The establishment of the Sabbath day itself was, and still is, the completion and goal of the entire creation! Shabbat represents an end-point, the purpose of a process. The week is a period of working, building; Shabbat is the cessation of that work, which brings home the significance and sense of achievement that building has generated. Furthermore, Shabbat signals the creation of a world of *menukhah*, of spiritual rejuvenation and rest – a clear break from mundane material existence.

On Shabbat, we view all of our material pursuits as if they are totally completed. Our business and work is off the radar. The *menukhah* of Shabbat removes us from a world of disjointed details and puts

us into the totality and unity of creation. On Shabbat, we can see how the big picture comes together; we can rethink our priorities and consider what the important things in life really are. That is why Shabbat is called “a semblance of the World to Come,” that time in the future when we, with our eternal souls, will have clarity that we live in a perfect world where everything works out for the best. Shabbat is a weekly rendezvous with enhanced spirituality, physical enjoyment, restfulness, peace and a stronger connection to God.

Without the weekly Shabbat experience, the cycle of time would spiral out of control – we would lose sight of the ultimate purpose of creation. We would forget on a practical level that the universe has a Creator. By observing the Sabbath we proclaim that God created the universe and gave us the Torah, and that He continuously guides the history of the world and seeks a relationship with each one of us. And that is why Shabbat is the essence of Judaism and Jewish life.

As the sun sets on Friday, after disconnecting from our over-wired/wireless existence, we can now reconnect with our soul and be transformed by the serenity and magnificence of Shabbat. We begin to joyously sing the Kabbalat Shabbat Service. Prayer, the natural expression of our soul, helps us both to turn inward for greater self-awareness and reach outward toward our Divine Source. We celebrate with a rekindled spirit, singing the Kabbalat Shabbat psalms, and journey from the six days of work into the transcendent Shabbat experience – a merging of past, present and future.

(Based on Rabbi Yehuda Halevi, Ramban, Rabbi Eliyahu Dessler, Rabbi Yitzchak Berkovitz, Rabbi Avraham Edelstein, Rabbi Akiva Tatz, and Rabbi Doniel Baron.)

Overview of the Kabbalat Shabbat Service

What is the Origin of Kabbalat Shabbat?

The concept of welcoming the Sabbath is found in the Talmud (Shabbat 119a) when the Sages dressed in their finest clothes to greet the arrival of Shabbat on Friday evening. During the sixteenth century in the mystical city of Safed, this practice of the Talmudic Sages was expanded – the holy kabbalists would literally run to the edge of the city to welcome Shabbat. And it was then in Safed that the universal custom of reciting the Kabbalat Shabbat Friday night service was established by the great kabbalist, Rabbi Moshe Cordovero.

What Does the Kabbalat Shabbat Service Contain?

The Kabbalat Shabbat Service is a joyful testament to God creating the universe and guiding world events. The Prayer Service is composed of eight psalms, a kabbalistic prayer called Ana B'koakh, and Lekha Dodi, an ecstatic song welcoming Shabbat. The first five psalms refer to the future, the Messianic era which will usher in a perfected world. They are followed by a sixth psalm which proclaims seven manifestations of God's voice, a reflection of the seven days of the week. Next is Ana B'koakh which alludes to God's creation of the world, followed by Lekha Dodi joyously welcoming the Shabbat. The seventh psalm praises the Shabbat day. Kabbalat Shabbat concludes with an eighth psalm relating to the Messianic era when God's dominion will be evident throughout the world.

Organization of the Kabbalat Shabbat Experience Siddur

Each prayer begins with the Hebrew text and its English transliteration, followed by a brief overview and then the prayer's English translation. The Afterward is the landmark speech delivered by former Prime Minister Menachem Begin to the Israeli Knesset highlighting the vital importance of Shabbat to the Jewish people.

Enunciation of “kh” in the Hebrew transliteration

The “kh” is pronounced as “ch” as in the holiday “Chanukah”.

Format

This siddur reads from right to left. Please follow the arrows. 

Psalm 95

תהלים צה

L'khu ni'ra-ni'nah LAh-dō-nai,
 Na-ree-ah li'tsur yeesh-ei-nu.
 N'ka-d'mah fa-nav b'to-dah,
 Beez-mee-rōt na-ree-ah lo.
 Kee Eil ga-dol Ah-dō-nai,
 U-melekh ga-dōl al kol el-o-heem.
 A-sher bi'ya-doe mekh-ke-ray ah-rets,
 Vi'to-a-fot ha-reem lo.
 A-sher lo ha-yam vi'hu ah-sa-hu,
 Vi'yah-beh-shet yah-dav yah-tsa-ru.
 Bo-u nish-ta-kha-veh vi'nikh-ra-ah,
 Niv-ri'khah lif-nay Ah-dō-nai o-sei-nu
 Kee hu E-lo-hei-nu, va-ah-nakh-nu
 Ahm mar-ee-to vi'tson yah-doe,
 Ha-yom eem bi'ko-lo teesh-ma-u.
 Al tak-shu
 li'vav-khem ki-m-ree-vah,
 Ki'yom ma-sa ba-mid-bar.
 A-sher nee-su-nee a-vo-tei-khem,
 B'kha-nu-nee, gam ra-u fa-ah-lee.
 Ar-ba-eem sha-nah a-kut b'dor,
 Va-o-mar am to-ei lei-vav haym,
 V'haym lo yah-d'u d'ra-khai.
 A-sher neesh-ba'-tee v'a-pee,
 Eem y'vo-un el m'nu-kha-tee.

לכו בְּרַנְנָה לַה'
 נְרִיעָה לְצוֹר יִשְׁעֵנו.
 נִקְדְּמָה פְּנֵינוּ בְּתוֹדָה,
 בְּזִמְרוֹת נְרִיעַ לוֹ.
 כִּי אֵל גָּדוֹל הוּא,
 וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.
 אֲשֶׁר בְּדָו מִחֻקֵּי אֶרֶץ,
 וְתוֹעֲפוֹת הַרִים לוֹ.
 אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ,
 וַיִּבְשֹׁת יַדָּיו יָצְרוּ.
 בָּאוּ וַשְׁתַּחֲוּהוּ וַיִּכְרַעוּ,
 וַיִּבְרְכוּ לִפְנֵי ה' עֲשֵׂנוּ
 כִּי הוּא אֱלֹהֵינוּ, וַאֲנַחְנוּ
 עִם מְרִעֵיתוֹ וְצִאֵן יָדוֹ,
 הַיּוֹם אִם בָּקְלוּ תִשְׁמְעוּ.
 אֵל תִּקְּשׁוּ
 לְבַבְכֶם כְּמִרְיָבָה,
 כִּיּוֹם מִסָּה בְּמִדְבָּר.
 אֲשֶׁר נִסּוּנֵי אֲבוֹתֵיכֶם,
 בְּחַנּוּנֵי, גַם רָאוּ פְעָלֵי.
 אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,
 וְאָמַר עִם תְּעִי לִבְבָּהֶם,
 וְהֵם לֹא יָדְעוּ דְרָכָי.
 אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי,
 אִם יִבְאוּ אֵל מְנוּחָתִי.

Kabbalat Shabbat begins with a clarion call to the Jewish people to praise God and celebrate His dominion.

Psalm 95

Come, let us sing joyously to God! Let us cry out to the Rock of our Salvation. Let us come before Him with thanks, let us cry out to Him with song. For the Lord is a great God, a great King over all the other powers. For all the hidden mysteries of the world are His, as are the highest mountains. For the sea is His, and He made it; His hands formed the dry land. Come, let us prostrate ourselves and bow down and kneel before God, our Creator. For He is our God and we are the nation that is His flock, the sheep He shepherds with His hand, today, if we only listen to His voice. Do not harden your hearts as you did on the day you quarreled, when you were tested in the Sinai Desert. For your fathers tested Me for naught despite having seen all I did on their behalf. I was angry with that generation for forty years, and I said, “They are a nation whose heart has strayed and they do not know My ways;” for I swore in My anger that they would not enter the Land of Israel.

Psalm 96

תהלים צו

Shee-ru LAh-dō-nai sheer kha-dash,
 shee-ru LAh-dō-nai kol ha-ah-rets.
 Shee-ru LAh-dō-nai bar'khu sh'mo,
 ba-s-ru mi-yom l'yom y'shu-a-tō.
 Sa-p'ru va-go-yim k'vo-dō,
 b'khol ha-a-meem neef-l'o-tav.
 Kee ga-dol Ah-dō-nai u-m'hu-lal m'ōd,
 no-ra hu al kol el-o-beem.
 Kee kol el-o-hei ha-ah-meem
 el-ee-leem,
 VAh-dō-nai sha-ma-yeem ah-sah.
 Hod v'ha-dar l'fa-nav,
 ōz vi'tif-eh-ret b'mik-da-shō.
 Ha-vu LAh-dō-nai mish-p'khōt
 a-mim,
 ha-vu LAh-dō-nai ka-vōd va-ōz.
 Ha-vu LAh-dō-nai k'vōd sh'mō,
 s'oo min-kha u-vō-oo
 l'khats-ro-tav.
 Hish-ta-kha-vu LAh-dō-nai
 b'had-rat ko-desh,
 khi-lu mee-pa-nav kol ha-a-rets.
 Eem-ru va-goyim Ah-dō-nai ma-lakh,
 af tee-kon tei-veil bal tee-mōt,
 ya-deen a-meem b'mei-sha-reem.
 Yis-m'khu ha-sha-mayeem v'ta-geil
 ha-a-rets,
 yeer-am ha-yam oom-lō-ō.

שִׁירוּ לַה' שִׁיר חֲדָשׁ,
 שִׁירוּ לַה' כָּל הָאָרֶץ.
 שִׁירוּ לַה' בְּרִכּוֹ שְׁמוֹ,
 בַּשָּׁרוּ מִיּוֹם לְיוֹם יִשְׁאוּ-אֶת-וָ.
 סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,
 בְּכָל הָעַמִּים נִפְלְאוֹתָיו.
 כִּי גָדוֹל ה' וּמְהֻלָּל מְאֹד,
 נוֹרָא הוּא עַל כָּל אֱלֹהִים.
 כִּי כָּל אֱלֹהֵי הָעַמִּים
 אֱלִילִים,
 וְה' שָׁמַיִם עָשָׂה.
 הוֹד וְהַדָּר לְפָנָיו,
 עַז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ.
 הָבוּ לַה' מִשְׁפָּחוֹת
 עַמִּים,
 הָבוּ לַה' כְּבוֹד וְעֹז.
 הָבוּ לַה' כְּבוֹד שְׁמוֹ,
 שְׂאוּ מִנְחָה וּבֹאוּ
 לְחַצְרוֹתָיו.
 הִשְׁתַּחֲווּ לַה'
 בְּהַדְרַת קֹדֶשׁ,
 חִילוּ מִפְּנֵי כָּל הָאָרֶץ.
 אָמְרוּ בְּגוֹיִם ה' מֶלֶךְ,
 אַף תִּכּוֹן תִּבְּל בְּל תִּמּוֹט,
 יִדִּין עַמִּים בְּמִישְׁרֵיהֶם.
 יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל
 הָאָרֶץ,
 יִרְעַם הַיָּם וּמְלֹאוֹ.

Ya-a-loz sa-dai v'khol a-sher bō,
az y'ra-n'nu kol a-tsei ya-ar.
Leef-nei Ah-dō-nai kee va,
kee va leesh-pōt ha-a-rets,
yish-pōt tei-veil b'tse-dek,
v'a-meem be-e-mu-na-tō.

יַעֲלוּ שְׂדֵי וְכָל אֲשֶׁר בּוֹ,
אֲזוּ יִרְאֶנּוּ כָּל עֲצֵי יַעַר.
לִפְנֵי ה' כִּי בָא,
כִּי בָא לְשַׁפֵּט הָאָרֶץ,
יִשְׁפֹּט תִּיבֵל בְּצֶדֶק,
וְעַמִּים בְּאִמּוֹנָתוֹ.

Psalm 96 alludes to the future, to an era of universal acknowledgement of God as the Source of all abundance in the world. It begins with a call to all the nations of the world to acknowledge His dominion and providence, and progresses from there to the entire physical world proclaiming the same – the heavens, the earth, all flora and fauna on the land, and the aquatic life in the seas.

Psalm 96

Sing a new song to God! Let all the [people of] the land sing to God. Sing to God and bless His Name, announce His salvation from day to day. Speak of His honor among the nations, of His wonders among all the peoples. For God is great and very praiseworthy, more awesome than all “gods.” For all the gods of the nations are idols, and it is God who made the heavens. Inner and outer beauty are before Him, strength and splendor in His sanctuary. Acknowledge God, families of the nations, attribute honor and strength to God. Acknowledge the honor of God’s name, raise an offering to Him

and come to His courtyards. Bow to God in the outer beauty of His holiness, enlist the whole land before Him. Let the nations proclaim that God ruled, that he established the world so that it does not falter, and that He judges peoples fairly. The heavens will rejoice and the land will celebrate, the sea and the creatures that fill it will cry out in happiness. The field and everything in it will be joyful; then all of the trees of the forest will sing merrily – before God, for He will have arrived, He will have arrived to judge the earth. He will judge the world righteously, and the nations with His truth.



The Talmud relates the following statement: “A person loses one five-hundredth of his vision when he takes large steps and runs about during the week. His vision is restored by looking at the Kiddush cup of wine on Friday night” (Shabbat 113b).

What could this esoteric statement possibly mean? Obviously, the Sages were trying to teach us something significant, beyond the literal meaning of the words. Metaphorically, these words tell us that when a person is emotionally involved in his business during the week and runs about frantically taking care of his dealings, then his proper perspective on life – his vision – becomes distorted.

On Shabbat one has the chance to regain a proper perspective on life. The world outside, including business, comes to a halt, allowing one to pursue the things that are truly important. This is the meaning of, “his vision is restored by looking at the Kiddush cup of wine on Friday night.”

(Rabbi Yitzchak Berkowitz, The Jerusalem Kollel)



Psalm 97

תהלים צז

Ah-dō-nai ma-lakh, ta-geil ha-ah-rets,
yis-m'khu ee-yeem ra-beem.

A-nan va-a-ra-fel s'vee-vav,
tse-dek u-mish-paht m'khon kees-ō.

Aish l'fa-nav tei-leikh,
oot-la-heit sa-veev tsa-rav.

Hei-ee-ru v'ra-kav tei-veil,
ra-a-ta va-ta-kheil ha-a-rets.

Ha-reem ka-dō-nag na-ma-su
mi-leef-nei Ah-dō-nai,

mi-leef-nei A-don kol ha-a-rets.

Hee-gee-du ha-sha-my-eem tseed-ko,
v'ra-u khol ha-a-mim k'vo-dō.

Yei-vo-shu kol o-v'dei fe-sel,
ha-meet-ha-l'leem ba-e-lee-leem,
heesh-ta-kha-vu lo kol e-lo-heem.

Sha-m'a va-tees-makh Tsee-on,
va-ta-geil-na b'not Y'hu-dah,
l'ma-an meesh-pa-te-kha Ah-dō-nai.

Kee ah-tah Ah-dō-nai el-yōn
al kōl ha-a-rets,
m'od na-a-lei-ta al kol e-lo-heem.

O-ha-vei Ah-dō-nai, seen-u ra,
sho-meir naf-shōt kha-see-dav,
mi-yad r'sha-eem ya-tsee-leim.

Or za-ru-ah la-tsa-deek,
ul-yeesh-rei leiv sim-kha.

Seem-khu tsa-dee-keem BAh-dō-nai,
v'ho-du l'zei-kher kad-shō.

ה' מִלְךְ תִּגַּל הָאָרֶץ,
יִשְׁמְחוּ אֵימִים רַבִּים.

עָנָו וְעָרְפֶּל סָבִיבוֹ,
צָדֵק וּמִשְׁפָּט מְכוֹן בְּסָאוֹ.

אֵשׁ לִפְנֵי תֵילַךְ,
וּתְלַהֵט סָבִיב צָרוֹ.

הָאִירוּ בְרָקָיו תִּבְלַל,
רָאֵתָהּ וַתַּחַל הָאָרֶץ.

הָרִים בְּדוֹנָג נִמְסוּ
מִלְפָּנָי ה'.

מִלְפָּנָי אֲדוֹן כָּל הָאָרֶץ.

הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ,
וְרָאוּ כָּל הָעַמִּים כְּבוֹדוֹ.

יִבְשׂוּ כָּל עֲבָדֵי פֶסֶל,
הַמֵּתֵהֱלִלִים בְּאֱלִילִים,
הַשֹּׁתְחוּוּ לוֹ כָּל אֱלֹהִים.

שִׁמְעָה וַתִּשְׂמַח צִיּוֹן,
וַתִּגְלַגֵּל בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ ה'.

כִּי אֲתָהּ ה' עֲלִיּוֹן
עַל כָּל הָאָרֶץ,
מְאֹד נִעְלִיתָ עַל כָּל אֱלֹהִים.

אֲהַבֵּי ה' שְׁנָאוֹ רַע,
שֹׁמֵר נַפְשׁוֹת חֲסִידָיו,
מִיַּד רָשָׁעִים יִצִּילֵם.

אוֹר זָרַע לְצַדִּיק,
וּלְיִשְׁרָי לֵב שִׁמְחָה.

שִׁמְחוּ צַדִּיקִים בְּה',
וְהוֹדוּ לַזֵּכֶר קְדוֹשׁ.

Psalm 97 describes God's administration of justice through nature and the natural world's acknowledgement of its role as the means through which God exercises providence.

Psalm 97

When God will reign, the world will rejoice, myriads of islands will be glad. He will be surrounded by cloud and fog, His throne is founded on righteousness and justice. Fire will go before Him and consume His enemies all around. His lightening will illuminate the world; the people will see and tremble. Mountains will melt like wax before God – before the Lord of the entire world. The heavens will tell of His righteousness and all the nations will see His honor. All the worshippers of graven images, those who revel in idols, shall shrivel, and all gods will bow to Him. Zion shall hear and rejoice, and the daughters of Judah will celebrate on account of Your justice, God. For You are the loftiest God over the entire world; You are vastly superior to all other “gods.” Those who love God hate evil; He guards the souls of His pious people and saves them from the hand of the wicked. Light is sown for the righteous, and happiness for the upright of heart. Let the righteous rejoice in God, and express thanks when mentioning His Holy Name.

Psalm 98

תהלים צח

Miz-mor, shee-ru LAh-dō-nai shir
 kha-dash,
 kee neef-la-ot a-sa,
 Ho-shee-ah lō y'mee-nō
 ooz-ro-a kad-shō.
 Ho-dee-a Ah-dō-nai y'shu-ah-tō,
 lei-nei ha-goyim gee-la tseed-ka-tō.
 Za-khar khas-dō ve-e-mu-na-tō
 l'veit Yis-ra-eil,
 ra-u khol af-sei a-rets eit
 y'shu-at E-lo-hei-nu.
 Ha-ree-u LAh-dō-nai kol ha-a-rets,
 peets-khu v'ra-n'nu v'za-mei-ru.
 Zam'ru LAh-dō-nai b'khee-nor,
 b'khee-nor v'kōl zim-ra.
 Ba-kha-tso-ts'rot v'kōl shofar,
 ha-ree-u leef-nei ha-me-lekh Ah-dō-nai.
 Yeer-am ha-yam oom-lō-ō,
 tei-veil v'yo-sh'vei va.
 N'ha-rot yeem-kha-ukhaf,
 ya-khad ha-reem y'ra-nei-nu.
 Leef-nei Ah-dō-nai kee va leesh-pōt
 ha-a-rets,
 yeesh-pōt tei-veil b'tse-dek,
 v'a-meem b'mei-sha-reem.

מזמור, שירו לה' שיר
 חדש,
 כי נפלאות עשה.
 הושיעה לו ימינו,
 וזרוע קדשו.
 הודיע ה' ישועתו,
 לעיני הגוים גלה צדקתו.
 זכר חסדו וצמנתו
 לבית ישראל,
 ראו כל אפסי ארץ את
 ישועת אלהינו.
 הריעו לה' כל הארץ,
 פצחו ורגנו וזמרו.
 זמרו לה' בכנור,
 בכנור וקול זמרה.
 בחצרות וקול שופר,
 הריעו לפני המלך ה'.
 ירעם הים ומלאו,
 תבל וישבי בה.
 נהרות ימחאו כף,
 יחד הרים ירגנו.
 לפני ה' כי בא לשפט
 הארץ,
 ישפט תבל בצדק,
 ועמים במישרים.

Psalm 98 looks beyond the natural providence of the preceding psalm; it describes God's miraculous involvement in the world. It also alludes to the future eradication of any seeming alternatives to His dominion.

Psalm 98

A Song – sing a new song to God, for He has performed wonders; His right hand and His holy arm have helped Him. God has made His salvation known; He revealed His righteousness to the nations. He recalled His kindness and His promise to the House of Israel; all the reaches of the world saw God's salvation. Let the entire world cry out in song to God, let it burst forth in song and play music. Play music to God with the harp, with the harp and the sound of music. With trumpets and the sound of the shofar, break out in song before God the King. Let the sea and all that fills it, the world and all its inhabitants, roar. Let the rivers clap hands and the mountains sing together. Before God who has come to judge the land; He shall judge the land with righteousness and the nations in fairness.

Psalm 99

תהלים צט

Ah-dō-nai ma-lakh yeer-g'zu a-meem,
yo-sheiv k'ru-veem, ta-nut ha-a-rets.

Ah-dō-nai b'tsee-on ga-dōl,
v'ram hu al kol ha-a-meem.

Yo-du sheem-kha ga-dōl v'nō-ra,
ka-dōsh hu.

V'ōz melekh meesh-paht a-heiv,
a-ta kō-nan-ta mei-sha-rim,
mish-pat uts-da-kah

b'Ya-a-kov a-tah a-see-tah.

Ro-m'mu Ah-dō-nai E-lo-hei-nu,
v'heesh-ta-kha-vu la-ha-dom rag-lav:
"Ka-dōsh hu!"

Mo-she v'A-ha-ron b'kho-ha-nav,
u-Sh-mu-eil b'ko-r'ei sh'mō,
ko-reem el Ah-dō-nai v'hu ya-a-neim.

B'a-mood a-nan y'da-beir a-lei-hem,
sha-m'ru ei-do-tav v'khok
na-tan la-mō.

Ah-dō-nai E-lo-hei-nu a-tah
a-nee-tom,

Eil no-sei ha-yee-tah la-hem,
V'no-keim al a-lee-lo-tam.

Ro-m'mu Ah-dō-nai E-lo-hei-nu,
v'heesh-ta-kha-vu l'har kad-shō,
kee ka-dōsh Ah-dō-nai E-lo-hei-nu.

ה' מֶלֶךְ יִרְגְּזוּ עַמִּים,
יֵשֵׁב כְּרוּבִים תִּנּוּט הָאָרֶץ.

ה' בְּצִיּוֹן גָּדוֹל,
וְרָם הוּא עַל כָּל הָעַמִּים.
יָדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא,
קְדוֹשׁ הוּא.

וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב,
אֶתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל,
מִשְׁפָּט וְצַדִּיקָה
בְּיַעֲקֹב אֶתָּה עֲשִׂיתָ.

רוֹמְמוּ ה' אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לְהֵדָם רִגְלָיו,
קְדוֹשׁ הוּא.

מֹשֶׁה וְאַהֲרֹן בְּכִהְנִיּוֹ,
וּשְׂמוּאֵל בְּקִרְאֵי שְׁמוֹ,
קִרְאוּ אֵל ה' וְהוּא יַעֲנֵם.
בְּעַמּוּד עָנָן יִדְבַּר אֲלֵיהֶם,
שָׁמְרוּ עֲדוֹתָיו וְחֹק
נִתְּנוּ לָמוֹ.

ה' אֱלֹהֵינוּ אֶתָּה
עֲנִיתָם,

אֵל נִשְׂאָה הָיִיתָ לָהֶם,
וְנִקַּם עַל עֲלִילוֹתָם.

רוֹמְמוּ ה' אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהָר קַדְשׁוֹ,
כִּי קְדוֹשׁ ה' אֱלֹהֵינוּ.

Once the world recognizes God's dominion, humanity will need to act in harmony with His ways. The world will embrace God's laws of justice and righteousness, which the Jewish people have observed since their inception.

Psalm 99

When God will reign, the nations will tremble; He Who dwells upon the cherubs shall shake up the world. God Who dwells in Zion is great and lofty over all the nations. They shall thank Your great and awesome Name; it is holy. Power belongs to the King who loves justice; You founded honesty; the justice and righteousness of Jacob you have made. Praise the Lord our God and bow down in His sanctuary – He is holy. Moshe, Aharon, with his priests, and Shmuel among those who call His Name, they called out to God and He answered them. He spoke to them in a pillar of cloud; they obeyed his testimonies and whatever decrees He gave to them. Lord our God, You answered them, You were forgiving to them and revengeful towards those who plotted against them. Praise the Lord our God and bow down at His holy mountain, for the Lord our God is holy.

It is customary to stand during this psalm, which is sung aloud by the congregation.

Psalm 29

תהלים כט

Miz-mor leh-Dav-eed,
 ha-vu LAh-dō-nai be'nay ay-leem.
 Ha-vu LAh-dō-nai ka-vōd va-ōz.
 Ha-vu LAh-dō-nai k'vōd shemo,
 heesh-takh-ah-voo LAh-dō-nai
 bi-ha-d'rat kō-desh.
 Kol Ah-dō-nai al ha-my-eem,
 Eil ha-ka-vōd, heer-eem
 Ah-dō-nai al my-eem ra-beem.
 Kol Ah-dō-nai ba-kō-akh
 kol Ah-dō-nai be-ha-dar.
 Kol Ah-dō-nai sho-veir a-ra-zeem
 vay'sha-beir Ah-dō-nai et ar-zei
 ha-l'va-nōn.
 Va-yar-key-deim k'mō ei-gel,
 l'va-non v'sir-yon
 k'mo ven r'ei-meem.
 Kol Ah-dō-nai kho-tseiv la-ha-vōt aish.
 Kol Ah-dō-nai ya-khil mid-bar,
 ya-khil Ah-dō-nai mid-bar Ka-desh.
 Kol Ah-dō-nai y'kho-leil ah-ya-lōt,
 va-ye-khe-sof y'a-rōt,
 oov-hei-kha-lō ku-lō o-meir ka-vōd.
 Ah-dō-nai la-ma-bul ya-shav,
 va-yei-shev Ah-dō-nai melek h'olam.
 Ah-dō-nai ōz l'a-mo yee-tein,
 Ah-dō-nai y'va-reikh et ah-mo
 va-sha-lom.

מִזְמוֹר לְדָוִד,
 הָבוּ לַה' בְּנֵי אֱלֹהִים.
 הָבוּ לַה' כְּבוֹד וְעֹז.
 הָבוּ לַה' כְּבוֹד שְׁמוֹ,
 הַשְׁתַּחֲוּוּ לַה'
 בְּהַדְרַת קֹדֶשׁ.
 קוֹל ה' עַל הַמַּיִם,
 אֵל הַכְּבוֹד הַרְעִים,
 ה' עַל מַיִם רַבִּים.
 קוֹל ה' בַּפֶּחַח,
 קוֹל ה' בְּהַדָּר.
 קוֹל ה' שֹׁבֵר אַרְזִים,
 וַיִּשְׁבֵּר ה' אֶת אַרְזֵי
 הַלְבָנוֹן.
 וַיִּרְקַדֵּם כְּמוֹ עֵגֶל,
 לְבָנוֹן וְשִׁרְיוֹן
 כְּמוֹ בֶן רֵאמִים.
 קוֹל ה' חָצַב לְהַבֹּת אֵשׁ.
 קוֹל ה' יַחִיל מִדְבָּר,
 יַחִיל ה' מִדְבַר קֹדֶשׁ.
 קוֹל ה' יַחֲלִיל אֲזִלוֹת,
 וַיַּחֲשֶׁף יַעְרוֹת,
 וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד.
 ה' לְמַבּוּל יָשָׁב,
 וַיִּשָּׁב ה' מִלֶּךְ לְעוֹלָם.
 ה' עֹז לְעַמּוֹ יִתֵּן,
 ה' יִבְרַךְ אֶת עַמּוֹ
 בְּשָׁלוֹם.

Psalm 29 mentions God's Name eighteen times. It is the blueprint for the eighteen blessings in the Amidah, the silent prayer formulated by our Sages. The psalm also mentions the "voice" of God seven times, symbolizing the seven days of creation, and reflecting his communication with mankind.

It is customary to stand during this psalm, which is sung aloud by the congregation.

Psalm 29

A song of praise by David – Attribute to God, O angels, attribute to God honor and power. Give God the honor due His Name, bow down to God in the glory of His sanctity. God's voice is upon the waters, the God of glory thunders, God is upon vast waters. God's voice is in power! God's voice is in majesty! God's voice shatters the cedars – and God shattered the cedars of Lebanon. And He made them dance like a calf, Lebanon and Syria like young réems (beautiful and powerful horned animals); God's voice cuts through flames of fire. God's voice makes the desert tremble; God made the Kadesh Desert tremble. The voice of God frightens the deer and strips the forests bare; while in His Sanctuary they will proclaim, "Glory." God presided over the Flood, and God was established as King forever. God will give strength to His nation, and bless His nation with peace.

Ana B'koakh

אנא בכח

*Ana b' koakh gedulat yeminkha,
 ta-teer tzeh-roo-rah:
 Ka-beil reenat am-kha,
 sag-vei-nu tahareinu nōra:
 Nah gee-bōr door-shei yekhood-kha,
 ki-va-vat sham-reim:
 Bar-khaym ta-ha-raym, ra-kha-mei
 tzeed-kaht-kha, tameed gam-leim:
 Kha-seen kadosh, bi-rōv toov-kha,
 nah-hail ah-dah-teh-kha:
 Ya-kheed gay-eh, li-am-kha pi-nay,
 zokhray kidooshah-teh-kha:
 Shavahteynu kabeil, oo-shema
 tza-kah-taynu, yodeah ta'aloomōt:
 Barukh shem kavod Mal-khoo-tō
 l'ōlam va'ed:*

אָנָא בְּכַח גְּדוּלַת יְמִינְךָ,
 תִּתִּיר צְרוּרָה:
 קִבֵּל רֵנַת עַמְּךָ,
 שִׂגְוֵינוּ טַהַרְנוּ נוֹרָא:
 נָא גְבוּר, דּוֹרְשֵׁי יְחִוּדְךָ,
 כְּבַבַּת שְׁמֵרִים:
 בְּרַכֵּם טַהַרֵם, רַחֲמֵי
 צְדָקָתְךָ, תְּמִיד גְּמִלִים:
 חֲסִין קְדוּשׁ, בְּרוּב טוֹבְךָ,
 נִהַל עֲדָתְךָ:
 יַחֲדֵי גְאָה, לְעַמְּךָ פְּנֵה,
 זֹכְרֵי קְדוּשָׁתְךָ:
 שְׁוַעֲתֵנוּ קִבֵּל, וְשִׁמְע
 צְעָקָתֵנוּ, יוֹדֵעַ תַּעֲלָמוֹת:
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
 לְעוֹלָם וָעֵד:

Ana Bokoakh was composed almost two thousand years ago by Rabbi Nekhunia Ben Hakana. The prayer contains forty-two words, the initials of which form one of God's Names. According to Kabbalistic tradition, it is the Name through which God created the world. As such, it provides an appropriate prelude to our welcoming Shabbat which celebrates the culmination of Creation.

Ana B'koakh

Please, with the might of Your great right hand, overlook our shortcomings. Accept the song of Your nation; strengthen us, and purify us, Awesome One! Please, Mighty one, guard those who seek Your unity like the pupil of Your eye. Bless them, purify them, have compassion on them, and always bestow Your righteous benevolence upon them. Powerful, Holy God, lead Your flock in Your great goodness. One and only Exalted One, turn to Your people who proclaim Your holiness. Accept our prayer, and hear our cries, Knower of hidden things.

Blessed is the Name of His glorious kingdom forever and ever.

Lekha Dodi

“P’nei Shabbat nikabelah,” Let us greet the face of Shabbat. These words, which comprise the refrain of Lekha Dodi, are difficult to understand. How can a day have a face?

To answer this question, we need to first understand the inner meaning of a face. The human face is a wondrous and unmatched creation. No two human faces are exactly alike, and even “identical” twins have features that distinguish one from the other. The Talmud says that man was so created to underscore each individual’s identity as an entire world unto himself.

There is something incredible about the human face. It is completely distinct from any other part of the body in that the face alone reveals much about the individual – it’s a window into the inner self. We consciously and unconsciously develop our attitude toward others based on how we perceive their face.

This is no coincidence. According to Jewish mystical thought, the face radiates the connection between the physical and spiritual components of a person – body and soul. Notably, the Hebrew word for face is panim (פָּנִים), quite similar to the Hebrew word for inside – p’nim (פְּנִים), which is also a code word for the spiritual realm, meaning the inner, hidden part of the world. The face represents the fusion of the earthly and lofty aspects of a human being. The Maharal of Prague, a sixteenth century mystic, even explains that one’s face is the revelation of a person’s being created in the image of God. The face is an open book that reveals the secrets of the soul.

With this background we can understand the refrain “p’nei Shabbat nikabela”- let us greet the face of Shabbat. The six days of the week represent the physical world (although the weekday is filled with the opportunity for spiritual connection and expression). Shabbat concretizes the reality that there is more to the world than just material existence. The outer appearance of the world is actually a reflection of something deeper – its spiritual realm, just as the face reflects a person’s inner essence.

The onset of Shabbat, therefore, ushers in the enhanced ability for the physical world to fuse with the spiritual. As the sun sets, the world passes into a time which enables us to soar above all physical limits and connect with profound spiritual experiences which are not accessible during the week.

Greeting the pnei Shabbat, the face of Shabbat, means welcoming the point of connection between physical and spiritual in time, just as the human face is the meeting point between mortal flesh and the immortal soul.

Lekha Dōdee

לכה דודי

*Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah*

לְכָה דוּדִי לְקִרְאֵת כַּלָּה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכָה דוּדִי לְקִרְאֵת כַּלָּה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

*Sha-mōr v'za-khōr b'dee-bur eh-khad,
heesh-mee-a-nu Eil ham-yu-khad.
Ah-dō-nai eh-khad oosh-mo eh-khad,
l'sheim ool-teef-e-ret v'leet-hee-la.*

שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,
הַשְּׂמִיעֵנוּ אֵל הַמְיֻחָד,
ה' אֶחָד וְשֵׁמוֹ אֶחָד,
לְשֵׁם וּלְתַפְאֳרָתוֹ וּלְתִהְלָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכָה דוּדִי לְקִרְאֵת כַּלָּה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

*Leekrat Shabbat lekhu v'nei-l'kha,
kee hee m'kor ha-b'ra-khah.
mei-rosh mi-keh-dem n'su-khah,
sof ma-a-seh, b'ma-kha-sha-va
t'khee-la.*

לְקִרְאֵת שַׁבָּת לְכוּ וּנְלַכְהָ,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשִׁית מִקְדָּם נְסוּכָה,
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה
תַּחֲלָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכָה דוּדִי לְקִרְאֵת כַּלָּה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

*Mik-dash me-lekh, eer m'lu-khah,
ku-mee tz'ee mi-tokh ha-ha-fei-khah,
rav lakh she-vet b'ei-mek ha-ba-khah,
v'hu ya-kha-mol a-la-yikh khem-la.*

מִקְדָּשׁ מְלַךְ עִיר מְלוּכָה,
קוֹמֵי צְאֵי מִתּוֹךְ הַהַפְּכָה,
רַב לָךְ שַׁבָּת בְּעֶמְקֵי הַבְּכָא,
וְהוּא יַחְמוֹל עָלֶיךָ חֲמֻלָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכָה דוּדִי לְקִרְאֵת כַּלָּה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

*Hit-na-a-ree! Mei-a-far ku-mee!
leev-shee beeg-dei teef-ar-teikh, a-mee!
Al yad ben Yee-shai, beit
ha-lakh-mee,
kar-va el naf-shee g'a-lah.*

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

*Hit-ō-r'ree! Hit-ō-r'ree!
kee vah ō-reikh! Ku-mee ō-ree,
u-ree u-ree, sheer da-bei-ree;
k'v ō d Ah-dō-nai a-la-yeekh neeg-la.*

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

*Lō tei-vō-she v'lō tee-ka-l'mee;
ma teesh-tō-kha-khee, oo-mah
te-heh-mee?
bakh ye-khe-su a-ni-yei a-mee,
v'neev-n'tah eer al tee-lah.*

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

*V'ha-yu leem-she-sah shō-sa-yeekh,
v'ra-kha-ku, kol m'va-l'a-yeekh;
ya-sees a-la-yeekh E-lo-ha-yeekh,
keem-sōs kha-ton al ka-lah.*

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

הַתְּנַעֲרֵי מֵעַפְרֵי קוּמִי,
לְבִשֵׁי בְּגָדֵי תַפְאֲרֹתֶיךָ עִמִּי,
עַל יַד בֶּן יִשְׂחַי בֵּית
הַלְּחָמִי,
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּהּ.

לְכֵה דוּדֵי לְקִרְאֵת בְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי,
כִּי בָּא אֹרֶךְ קוּמִי אֹרֶי,
עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי,
כְּבוֹד ה' עֲלֶיךָ נִגְלָה.

לְכֵה דוּדֵי לְקִרְאֵת בְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

לֹא תְבוֹשִׁי וְלֹא תִבְלָמִי,
מֵהַ תְּשִׁתְּחִי וּמֵהַ
תִּתְהַמִּי,
בְּךָ יִחַסּוּ עֲנֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תְּלָהּ.

לְכֵה דוּדֵי לְקִרְאֵת בְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיךְ,
וְרַחֲקוּ כָּל מִבְּלַעֲיךְ,
יִשִּׁישׁ עֲלֶיךָ אֱלֹהֶיךָ,
כְּמִשׁוֹשׁ חֲתָן עַל בְּלָהּ.

לְכֵה דוּדֵי לְקִרְאֵת בְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

*Ya-meen oos-mol teef-ro-tsee,
v'et Ah-dō-nai ta-a-ree-tsee;
al yad eesh ben par-tsee,
v'nees-m'khah v'na-gee-lah.*

יָמִין וְשִׁמְאֵל תִּפְרוּצִי,
וְאֵת ה' תִּעְרִיצִי,
עַל יַד אִישׁ בֶּן פְּרָצִי,
וְנִשְׁמָחָה וְנִגִּילָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכֵה דוּדֵי לְקִרְאֵת כְּלָה,
פְּנֵי שַׁבַּת נִקְבְּלָה:

Stand up and turn around to greet the “Shabbat Queen”

*Bo-ee v'sha-lōm, a-te-ret ba'lah;
gam b'seem-khah oov-tsaw-ha-lah.
toch e-mu-nei am s'gu-la.
Bo-i kha-la! Bo-i kha-la.*

בּוֹאֵי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה,
גַּם בְּשִׁמְחָה וּבְצִהָלָה,
תּוֹךְ אֲמוּנֵי עַם סִגְלָה.
בּוֹאֵי כְּלָה. בּוֹאֵי כְּלָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכֵה דוּדֵי לְקִרְאֵת כְּלָה,
פְּנֵי שַׁבַּת נִקְבְּלָה:

Lekha Dodi

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

The One and Only God proclaimed both “Preserve” and “Remember” [the Shabbat] in a single word; God is One and His Name is One, for renown, splendor and praise.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Let us go and greet the Shabbat for it is the source of all abundance. It was established from the beginning, from days of yore, and it is the final result embedded in the original thought [of creation].

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Sanctuary of the King, royal city! Stand up and leave the upheaval! It is beneath you to dwell in the valley of tears – and God will show you compassion.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Shake off the dust and stand up! Don the clothes of my nation’s splendor, through the son of Yishai from Bethlehem (King David). My soul is close to redemption...

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Awaken yourself, awaken yourself, for your light has come; stand up and shine! Wake up, wake up, and speak in song; God’s honor is revealed upon you.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Be not embarrassed, be not ashamed. Why are you depressed and why are you emotional? The poor of My nation depend on you, as the city shall be rebuilt on its hilltop.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Those who plunder you shall be plundered, and all those who consume you shall be distanced; your God will rejoice over you as a groom rejoices over a bride.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Break out right and left, and praise God and we shall rejoice and celebrate through the man who descends from Peretz (Messiah).

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Stand up and turn around to greet the “Shabbat Queen.”

Come in peace, crown of her husband, with rejoicing and so too with enlightenment among the faithful treasured nation – Come O bride, Come O bride!

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.



The Zohar, the Kabbalah, tells us that the mystery of the Sabbath is unity. On the Sabbath, God created harmony between Himself and the universe. When man observes the Sabbath, he too partakes of God's eternity. He enters into a state of harmony with both God and the world. Man is then in a state of peace with all Creation. This immediately explains why the concept of peace is so important on the Sabbath. One of the most common Sabbath greetings is "Shabbat Shalom," for the main idea of the Sabbath is peace; not just peace between man and his fellow, but peace between man and all Creation. (Sabbath: the Day of Eternity, Rabbi Aryeh Kaplan, NCSY, p. 21)



Psalm 92

תהלים צב

Miz-mor sheer l'yom ha-Shabbat.
 Tov l'ho-dot la-Ah-dō-nai, ool-za-meir
 l'shim-kha el-yon.
 L'ha-geed ba-bō-ker khas-de-kha,
 ve-e-mu-na-t'kha ba-lei-lōt.
 a-lei a-sor va-a-lei na-vel,
 a-lei hee-ga-yōn b'khee-nor.
 Kee si-makh-ta-nee Ah-dō-nai
 b'fa-a-le-kha,
 b'ma-a-sei ya-de-kha a-ra-nein.
 Ma ga-d'lu ma-a-se-kha Ah-dō-nai,
 m'od a-m'ku makh-sh'vo-te-kha.
 Ish ba-ar lo yei-da,
 ookh-sil lo ya-vin et zot.
 Beef-ro-akh r'sha-eem k'mo ei-sev,
 va-ya-tsee-tsu kol pō-a-lei a-ven,
 l'hee-sha-m'dam a-dei ad.
 V'a-ta ma-rom l'o-lam Ah-dō-nai.
 Kee hee-nei o-y've-kha Ah-dō-nai,
 kee hee-nei o-y've-kha yo-vei-do,
 yeet-pa-r'du kol po-a-lei a-ven.
 Va-ta-rem k'r-eim kar-nee,
 ba-lo-tee b'she-men ra-a-nan.
 Va-ta-beit ei-nee b'shu-rai,
 ba-ka-meem a-lai m'rei-eem,
 tish-ma'na az-nai.
 Tsa-deek ka-ta-mar yif-rakh,
 keh-rez ba-l'va-non yis-geh.

מזמור שיר ליום השבת.
 טוב להדות לה' ולומר
 לשמך עליון.
 להגיד בבקר חסדך,
 ויאמונתך בלילות.
 עלי עשור ועלי נבל,
 עלי הגיון בכנור.
 כי שמחתני ה'
 בפעלך,
 במעשי ידך ארנו.
 מה גדלו מעשך ה',
 מאד עמקו מחשבתך.
 איש בער לא ידע,
 וכסיל לא יבין את זאת.
 בפרח רשעים כמו עשב,
 ויציצו כל פעלי און,
 להשמךם עדי עד.
 ואתה מרום לעלם ה'.
 כי הנה איביך ה',
 כי הנה איביך יאבדו,
 יתפרדו כל פעלי און.
 ותקם כראים קרני,
 בלתי בשמן רענו.
 ותבט עיני בשורי,
 בקמים עלי מרעים,
 תשמענה אזני.
 צדיק בתמר יפרח,
 כארז בלבנון ישגה.

Sh'tu-leem b'veit Ah-dō-nai,
b'khats-rōt E-lo-hei-nu yaf-ri-khu.
Ōd y'nu-vun b'sei-va,
d'shei-neem v'ra-a-na-neem yi-h'you,
L'ha-geed Kee ya-shar Ah-dō-nai,
Tsu-ree, v'lo av-la-ta bō.

שְׁתוּלִים בְּבֵית ה',
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
עוֹד יִנּוּבוּן בְּשֵׂיבָה,
דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ.
לְהַגִּיד כִּי יֵשֶׁר ה'
צוּרֵי וְלֹא עוֹלְתָהּ בּוֹ.

The Levites recited Psalm 92 on Shabbat in the Beit Hamikdash, the Holy Temple. The psalm conveys the clarity King David reached on Shabbat, the day in which everything comes full circle. He finally understood that although the wicked may appear to prosper in this world, their pleasure is fleeting. It is the righteous who will ultimately prevail. The wicked are compared to grass which grows quickly and seems to flourish, but dries up in an instant. In contrast, the righteous are compared to a date palm; although it takes a long time for the date palm to grow, it eventually becomes firmly planted into the ground, it is long-lived, and continues to bear fruit well into old age.

Psalm 92

A song of praise for the day of Shabbat. It is good to thank God and to sing praise to Your lofty Name. To tell over your kindness in the mornings and your faithfulness in the nights, on the ten-stringed instrument, on the lute, with song expressed through the harp. For God – you have gladdened me with Your acts, I sing of Your handiwork. How great are Your deeds, God, how deep are Your thoughts. A foolish man knows not, a naïve person does not understand this, how the wicked flourish like grass and all their iniquitous deeds blossom – yet it is only to destroy them forever. But You are lofty forever God! For behold, Your enemies, God, Your enemies shall be destroyed and all of their iniquitous deeds shall unravel. And my pride shall rise up like a réém, I shall be drenched in pleasant oil. And my eye shall gaze upon my foes, my ears shall hear of the downfall of those who rise up against me. The righteous shall flourish like a date palm, and tower like a cedar of Lebanon. They are firmly planted in the House of God; they shall flourish in the courtyards of our God. They shall continue to produce fruit in old age, they will be robust and fresh. To proclaim that God is upright – my Rock in whom there is no injustice.



The whole world has a connection and
relationship with holiness.

On Shabbat the internal light of everything
is revealed; and to see it, all that is required
is the will to receive the light.

(Rabbi Yehudah Aryeh Leib Alter -

Sefas Emes, Parshat Eikev)



Psalm 93

תהלים צג

Ah-dō-nai ma-lakh gay-oot la-veish,
 la-veish Ah-dō-nai, ōz heet-a-zar,
 Af tee-kon tei-veil bal tee-mot.
 Na-khon kees-a-kha mei-az,
 mei-o-lam a-ta.
 Na-s'ū n'ha-rot, Ah-dō-nai,
 na-s'ū n'ha-rot ko-lam,
 yis-u n'ha-rot dakh-yam.
 Mi-ko-lōt ma-yeem ra-beem
 a-dee-reem mish-b'rei yam,
 adeer ba-ma-rōm Ah-dō-nai.
 Ei-doe-tekha ne-eh-mnu m'ōd,
 l'vei-t'kha na-a-va kō-desh,
 Ah-dō-nai, l'ō-rekh ya-meem.

ה' מִלְךְ גָּאוֹת לְבֵשׁ,
 לְבֵשׁ ה' עִזֵּי הַתְּאֵזֶר,
 אַף תִּכּוֹן תֵּיבֵל בְּלֹ תִמוֹט.
 נִכּוֹן כְּסֵאֲךָ מֵאֶז,
 מֵעוֹלָם אַתָּה.
 נִשְׂאוּ נְהַרוֹת ה',
 נִשְׂאוּ נְהַרוֹת קוֹלָם,
 יִשְׂאוּ נְהַרוֹת דְּבָרָם.
 מִקְלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי יָם,
 אֲדִיר בְּמָרוֹם ה'.
 עֲדַתְךָ נֶאֱמְנוּ מְאֹד
 לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ,
 ה' לְאַרְךָ יָמִים.

Kabbalat Shabbat concludes with Psalm 93 which alludes to the Messianic era when God's dominion over the world will be evident to all.

Psalm 93

[In the Messianic era all shall proclaim] God has reigned, He has donned himself with grandeur. He is girded in power [and all will recognize that] He founded the world so it shall not falter. Your throne was established since creation. You are eternal. Like rivers they raised, O God, like rivers they raised their voice; like rivers they shall raise their destructiveness. From the sounds of the mighty waters, from the breakers of the ocean [they will proclaim], "You are powerful on high, God." Your testimonies [to the prophet] regarding Your House, the dwelling of holiness, are very faithful, O God, may it be for lengthy days.

Why Does Observing Shabbat Revolutionize the World?

Former Prime Minister Menachem Begin's landmark address to the Knesset in 1982 that inspired the Israeli government to pass a law to ground all El AL flights on Shabbat

Shabbat enshrines a social-ethical principle without peer. Shabbat is one of the loftiest values in all of humanity. It originated with us, the Jews. It is all ours. No other civilization in history knew a day of rest. Ancient Egypt had a great culture whose treasures are on view to this day, yet the Egypt of antiquity did not know a day of rest. The Greeks of old excelled in philosophy and the arts, yet they did not know a day of rest. Rome established mighty empires and instituted a system of law which is relevant to this day, yet they did not know a day of rest. Neither did the civilizations of Assyria, Babylon, Persia, India, China – not one of them knew a day of rest.

One nation alone sanctified the Shabbat – a small nation, the nation that heard the Voice at Sinai, “so that your manservant and your maidservant may rest as well as you.” Ours is the nation that bequeathed to humanity the imperative of a day of rest for all, even to the most humble of beings. Ours is the nation that granted laborers dignity equal to that of their employers, since both are equal in the eyes of God. Ours is the nation that bequeathed this gift to other faiths: Christianity – Sunday; Islam – Friday. Ours is the nation that enthroned Shabbat as sovereign Queen.

So are we, in our own reborn Jewish State, to allow our blue and white El AL planes to fly to and fro, as if to broadcast to the world that there

is no Shabbat in Israel? Should we, who by faith and tradition heard the commandment at Sinai, now deliver a message to all and sundry through our El Al planes – “No, do not remember the Sabbath day. Forget the Sabbath day! Desecrate the Sabbath day!”? I shudder at the thought that the aircraft of our national carrier have been taking off, the world over, on the seventh day over these many years, in full view of Jews and Gentiles alike.

There is no way of assessing the religious, national, social, historical, and ethical values of the Sabbath day by the yardstick of financial loss or gain. In our revived Jewish State, we simply cannot engage in such calculations. If it were not for the Shabbat that restored the souls and revived the spiritual lives, week by week, of our long-suffering nation, our trials and vicissitudes would have pulled us down to the lowest levels of materialism and moral and intellectual decay.

More than the Jews have kept the Sabbath day, the Sabbath day has kept the Jews!

...Its prohibitions are not arbitrary. They provide insulation against corrosive everydayness, they build fences against invasions by the profane, and they enrich the soul by creating a space for sacred time...

From “The Prime Ministers” by Yehuda Avner, with permission from the Toby Press on Aish.com

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