

The Added Soul  
of Shabbat

Toss us a soul  
we, who are the  
accumulation of so  
many things  
like the dust in our rooms.

A gasp escapes from our  
inner being:  
toss us a soul  
that might go up and down  
our spine  
like Jackson Pollack on  
a swing  
pouring colors randomly,  
and suddenly there's a  
picture.

Toss me a soul  
like a stone bouncing  
on top of the water  
sinking to the bottom of  
the lake  
so that it has a confident  
heart.

Toss me a soul  
like sacks of sand dangling  
from a hot air balloon  
so that it can freely fly.

Toss me a soul  
and stay close to me  
like someone putting  
in anchor.

Toss me a soul  
I have one already, but  
toss me an added soul  
on the eve of Shabbat  
toss it, like a rich man  
throwing change  
in the beggar's hat  
on the street.

Toss me a soul, an injection  
of good stuff.  
I who am in need  
of what all the well behaved  
and all the silent ones want  
a heavenly tossed soul  
like cleansing water

And cleanse us.

—SIVAN HAR-SHEFI

An Introductory Song Welcoming Shabbat

Y'DID NEFESH

Beloved of my soul, compassionate father, draw me, Your  
servant, to Your desire. Would that I could run like a gazelle,  
and bow before Your beauty, for I find Your love sweeter than  
honey or any delight.

Beautiful, splendid light of the world, my soul is sick with  
love. God, please heal her by bathing her in Your serene  
light—then she shall surely be strengthened and healed and  
be Your servant forever.

Ancient One, let Your compassion flow. Have pity on the child  
whom You love—for I have yearned for so long to see Your  
luminescent power. My God, my beloved, hurry; please,  
do not hide!

Please, my beloved, reveal Yourself. Spread the *sukkah* of  
Your love over me. May the whole world be illuminated with  
Your glory; then shall we be glad and rejoice with You. My  
lover—come quickly, for the time has come—have compas-  
sion for me as in days of old.

Y'did nefesh, av ha-rahaman, m'shokh avdakh el r'tzonakh,  
yarutz avdakh k'mo ayal, yishtahaveh mul hadarakh,  
ki ye-erav lo y'didutakh, mi-nofet tzuf v'khol ta-am.

Hadur, na-eh, ziv ha-olam, nafshi holat ahavatakh,  
ana, El na, r'fa na lah, b'harot lah no-am zivakh,  
az tit-hazek v'titrapei, v'haitah lakh shiffhat olam.

Vatik, yehemu rahamekha, v'hus na al ben ohavakh,  
ki zeh kamah nikhsaf nikhsaf lirot b'tiferet uzakh,  
ana, eili, mahmad libi, hushah na, v'al titalam.

Higaleih na, u-fros haviv alai, et sukkat sh'lomakh,  
ta-ir eretz mi-k'vodakh, nagilah v'nism'hah bakh,  
maher ahuv, ki va mo-ed, v'honeini kimei olam.

הַקְדָּמָה

יְדִיד נֶפֶשׁ, אָב הַרְחָמָן, מְשׁוֹף עֲבָדְךָ אֶל רְצוֹנְךָ,  
יְרוֹץ עֲבָדְךָ כְּמוֹ אַיִל, יִשְׁתַּחֲוֶה מוֹל הַדָּרָךְ,  
כִּי יֵעָרֵב לוֹ יְדִידוּתְךָ, מִנֹּפֶת צוּף וְכָל טַעַם.

הַדּוֹר, נֶאֱחָה, זֵיו הָעוֹלָם, נִפְשֵׁי חוֹלַת אַהֲבָתְךָ,  
אֲנֵא, אֵל נָא, רְפֵא נָא לָהּ, בְּהִרְאוֹת לָהּ גִּעַם זֵיוָךְ,  
אֲזוֹ תִתְחַזֵּק וְתִתְרַפֵּא, וְהִיְתָה לָךְ שִׁפְחַת עוֹלָם.

וְתִיק, יְהֵמו רַחֲמֶיךָ, וְחוּס נָא עַל בֶּן אוֹהֲבֶךָ,  
כִּי זֶה כְּמָה נִכְסוֹף נִכְסוֹף לְרְאוֹת בְּתַפְאֲרַת עֲזָךְ,  
אֲנֵא, אֵלִי, מִחֲמַד לִבִּי, חוֹשֶׁה נָא, וְאֵל תִּתְעַלֵּם.

הַגְּלֶה נָא, וּפְרוֹשׁ חֲבִיב עָלֶי, אֶת סִפְת שְׁלוֹמְךָ,  
תֵּאִיר אֶרְצִי מִכְבוֹדְךָ, נְגִילָה וְנִשְׁמָחָה בָּךְ,  
מִהֵר אֲהוּב, כִּי בָא מוֹעֵד, וְחֲנִנִי כִימֵי עוֹלָם.

BELOVED OF MY SOUL יְדִיד נֶפֶשׁ. Written by Eleazar Azikri (1533–1600), Y'did Nefesh has become one of the favorite songs with which to introduce the Friday evening service. (Some Hasidim sing it every morning before services begin.) Y'did Nefesh was characterized by its author as a love song directed to God. The poem is built out of an acrostic of the name of God: each stanza begins with one letter of the four-letter divine name, *yod-hei-vav-hei*, and each develops the metaphor of God as lover. When sung, both Sephardic and Ashkenazic musical traditions utilize haunting melodies evoking intense desire. The version here accords with the author's handwritten manuscript, found in the library

of the Jewish Theological Seminary. For example, many printed versions leave out the word *ki* (“for”) in the third line, though it is present in the original. Similarly, later versions substituted the word *simhat* (“joyful”) for *shiffhat* (“servant”) in the sixth line.

COMPASSIONATE FATHER אָב הַרְחָמָן. The Hebrew word for “compassionate” is derived from the same root as the word meaning “womb” (*rehem*). The combination of the two words thus creates a phrase that combines masculine and feminine images.

LIGHT OF THE WORLD זֵיו הָעוֹלָם. As the sun sets and the day's light dims, our yearning for light—spiritual light, a sense of God's presence—increases. Here, the poet longs for the spark (*ziv*) of divine light that animates all creation and nourishes our souls. By the last stanza of the poem, this spark no longer seems sufficient; we pray that the spark expand to a radiant glory, illuminating all.

HER לָהּ. The Hebrew word for soul (*nefesh*) is feminine. In addition, the aspect of God found in this world, within us, is thought of in mystical Jewish literature as the feminine aspect of the Divine, the Shekhinah.

ANCIENT ONE וְתִיק. In mystical literature, the “ancient of days” is one of the aspects of the Divine.

For restricted use only: March-April 2020.

Do not copy, sell, or distribute

### Finding Our Way

Prayer is no panacea, no substitute for action. It is, rather, like a beam thrown from a flashlight before us into the darkness. It is in this light that we who grope, stumble, and climb, discover where we stand, what surrounds us, and the course which we should choose.

—ABRAHAM JOSHUA HESCHEL

### Pilgrimage

We may understand our days to be a pilgrimage in time, from the six days of the work week to the experience of a day of rest, holy time. The generation that left Egypt and wandered in the wilderness never reached their destination, the place of God's "rest." But every Friday evening, we have the opportunity to make the journey anew—this time with an openness that will enable us to truly enter "the land" and come close to the Divine.

### I Found

#### Myself Yearning

I found myself yearning without any threshold

no threshold  
at which to stop  
no threshold  
for peace

so I created within me  
thresholds, thresholds  
to stop and to see

I inscribed within myself  
stairs, stairs  
to see heaven

and a ray of peace  
touched me

—MIRIAM BARUKH HALFI

✠

LET US GO and sing to ADONAI,  
let us trumpet praise to our protector.  
Filled with thanks, let us greet God,  
raising our voice in song.

Great is ADONAI,  
a greater sovereign than all other deities.  
God's hands formed the earth's deep,  
mountain crests, too, are God's work;  
the sea is God's, for God made it;  
dry land was fashioned by God's hands.

Come, then, let us bow and kneel,  
let us bend our knees,  
in the presence of ADONAI, who formed us.

*continued*

L'khu n'ran'nah ladanai,  
nari-ah l'tzur yisheinu.  
N'kadmah fanav b'todah,  
bizmirot nari-ah lo.  
Ki El gadol Adonai,  
u-melekh gadol al kol elohim.  
Asher b'yado meh'k'rei aretz,  
v'to-afot harim lo.  
Asher lo hayam v'hu asahu,  
v'yabeshet yadav yatzaru.  
Bo-u nishtahaveh v'nikhra-ah,  
nivr'khah lifnei Adonai oseinu.

✠

לְכוּ נְרַנְנָה לַיהוָה,  
נְרִיעָה לְצוּר יִשְׁעֵנו.  
נְקַדְמָה פָּנָיו בְּתוֹדָה,  
בְּזִמְרוֹת נְרִיעַ לוֹ.  
כִּי אֵל גָּדוֹל יְהוָה,  
וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.  
אֲשֶׁר בְּיָדוֹ מְחַקְרֵי אֶרֶץ,  
וְתוֹעֲפוֹת הָרִים לוֹ.  
אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,  
וַיַּבֶּשֶׁת יַדָּיו יַצָּרוּ.  
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה,  
נִבְרַכָּה לִפְנֵי יְהוָה עֲשָׂנוּ.

*continued*

PSALM 95. We may visualize this psalm as a pilgrimage song. The leader calls upon the assembled to come on a pilgrimage, and participants join in a mood of joyous celebration. Observing the crowd, the leader then issues a warning to the participants: the generation that wandered in the wilderness had closed their hearts and covered their eyes—seeing only the difficulties, but not the majesty, of the enterprise—and so did not enter God's "resting place." The poet asks us to join this pilgrimage with the faith that, despite obstacles, we will greet the one who has fashioned heaven and earth.

TRUMPET נְרִיעָה. The root of the Hebrew word is the same as that describing the

call of the shofar: *t'ruah*. Our voices, when raised in praise, become the trumpets announcing God's arrival.

PROTECTOR לְצוּר. Literally "rock," and sometimes translated that way. In many places in the Bible God is called by this name. Protecting fortresses and city walls were built on rocky high places. Thus, in addition to suggesting solidity and reliability, the metaphor implies protection and security. The following word, *yisheinu*, comes from a root that can denote victory, successful defense, or rescue; here, the likely reference is to the secure defense that God provides.

A GREATER SOVEREIGN THAN ALL OTHER DEITIES וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים. Literally, "the sovereign greater than all divine beings (*elohim*).” The biblical reference may be either to forces in nature worshipped as gods, or to gods worshipped by other peoples.

For restricted use only: March-April 2020.

Do not copy, sell, or distribute

From the Song of Songs

שְׁחֹרָה אֲנִי וְנֹאֵה בְּנוֹת  
יְרוּשָׁלַיִם  
בְּאֵהְלִי קֶדֶר כִּירֵעוֹת שְׁלֹמֹה.  
אֵל תִּרְאוּנִי שְׁאֲנִי שְׁחֹרָה  
שִׁשְׁוֹפְחָנִי הַשָּׁמַיִם  
בְּנֵי אֲמִי נִחְרוּ בִּי  
שְׁמָנִי נִטְרָה אֶת־הַכְּרָמִים  
כְּרָמֵי שְׁלִי לֹא נִטְרָתִי.  
הִגִּידָה לִּי שְׁאֵהָבָה נִפְשִׁי  
אֵיכָה תִרְעָה  
אֵיכָה תִרְבִּיץ בְּצִדְרֵי  
שְׁלֹמֹה אֵהְיֶה כְּעֵטֶיף  
עַל עֲדָרֵי חֲבִירָי.  
אִם לֹא תִדְעֵי לָךְ הִיכָה  
בְּנִשְׁמִים  
צָאִי לָךְ כְּעֵקְבֵי הַצֹּאן  
וּרְעֵי אֶת־גִּדְדֵי־תֵינִף  
עַל מִשְׁכְּנוֹת הָרְעִים.

Daughters of Jerusalem,  
I am sunburned, yet beautiful,  
dark like the tents of Kedar,  
beautiful like Solomon's  
pavilions.

Don't stare at me for being  
burnt by the sun—  
my brothers were jealous of  
me,  
they made me guard the  
vineyards—  
I could not tend my own vines.

Tell me, my beloved:  
Where do you pasture?  
Where does your flock rest at  
noon?  
Why should I be a wanderer  
following your friends' flocks?

*O, loveliest of women!  
If you have no idea,  
follow the tracks of the herds,  
and graze your goats  
close by the sheds of the shepherds.*

—SONG OF SONGS 1:5–8

For ADONAI is our God  
and we are God's flock, sheep in God's caring hands.

If only you would listen today to God's voice,  
and not become hard-hearted like the people  
at Merivah, like that time at Massah—in the desert,  
when your ancestors tried Me, and tested Me,  
though they had seen what I had wrought.

► For forty years I was troubled by that generation,  
and I said, "These are a people whose hearts  
have gone astray; they do not know My way,"  
so, in anger, I swore they would not enter My rest.

Ki hu eloheinu va-anaḥnu am marito v'tzon yado,  
hayom im b'kolo tishma-u.

Al takshu l'avkhem kimrivah,  
k'yom masah bamidbar.

Asher nisuni avoteikhem,  
b'hanuni gam ra-u fo-oli.

► Arba-im shanah akut b'dor,  
va-omar am to-ei leivav hem,  
v'hem lo yadu d'rakhai.

Asher nishbati v'api,  
im y'vo-un el m'nuḥati.

Psalm 95

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute

כִּי הוּא אֱלֹהֵינוּ  
וְאֲנַחְנוּ עִם מְרֻעֵיתוֹ  
וְצֹאן יָדוֹ,  
הַיּוֹם, אִם בְּקִלּוֹ תִשְׁמָעוּ.  
אֵל תִּקְשׁוּ לְבַבְכֶם כְּמֵרִיבָה,  
כִּיּוֹם מַסָּה בַּמִּדְבָּר.  
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,  
כְּחֹנוּנֵי גַם רָאוּ פְעָלִי.  
◀ אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר,  
וְאָמַר עִם תִּלְעֵי לִבְבֵּיכֶם,  
וְהֵם לֹא יָדְעוּ דְרֹכַי.  
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי,  
אִם יִבְאוּן אֶל מְנוּחָתִי.

תהלים צה

that there was no water and seeking to return to Egypt. The place was  
therefore called Massah/"test" and Merivah/"quarrel" (Exodus 17:7).

MY REST. In its biblical context, the reference is to the Land of  
Israel, which the wilderness generation did not enter. But here, in the  
service welcoming Shabbat, "rest" has a temporal rather than a spatial  
sense and it refers to the Shabbat day itself. We might also hear the  
overtone of an ultimate "rest"—an eternal state of being with God.

SONG OF SONGS 1:5–8 (opposite page, far left) expresses both love  
and desire on the part of the lover, and also her distance from her  
beloved—the difficulty in finding him. Similarly, Psalm 95 declares the  
love of God yet describes the way in which the people Israel distanced  
themselves from God's will and desire. Underneath the awareness of  
distance is the expression of deep yearning.

IF ONLY YOU WOULD LISTEN  
TODAY TO GOD'S VOICE  
The psalm suggests that we  
have the opportunity to  
hear God's voice every day.  
But in its context here,  
"today" comes to refer  
specifically to Shabbat—a  
day on which the mystics  
believed that we can espe-  
cially feel God's presence  
and hear God's call. As if in  
fulfillment of this prospect,  
the sixth psalm in this  
Friday night series (page 21)  
resounds with references to  
the "voice of God."

MERIVAH . . . MASSAH . . .  
TRIED ME . . . While  
wandering in the desert,  
the Israelites "tried" God,  
complaining to Moses

*Sing to Adonai*  
*A New Song*

The Ḥasidic master Elimelekh of Lizhensk taught: During the six days of the week, we reach toward the Divine through the work we do in the world, but on Shabbat we reach toward God through prayer and song.

*Midrashic Interpretations*

“A new song”—to the one who makes everything new.  
—MIDRASH ON PSALMS

“A new song”—for the divine spirit has entered me anew.  
—MIDRASH ON PSALMS

*Hasidic Interpretations*

At each stage of our religious development, as our sense of God’s wonder deepens, we sing differently to God—we sing a new song.

—LEVI YITZHAK OF BERDITCHEV

Each day is new and deserves a new song.

—LEVI YITZHAK OF BERDITCHEV

*Shabbat moment*

... What you have made, what you have spoiled let go.

Let twilight empty the crowded rooms quiet the jostling colors to hues of swirling water pearls of fog.

This is the time for letting time go like a released balloon dwindling. Tilt your neck and let your face open to the sky like a pond catching light drinking the darkness.

—MARGE PIERCY

ב

SING TO ADONAI a new song; sing to ADONAI, all the earth; sing to ADONAI, praise God’s name; day after day, tell of God’s deliverance.

Tell the nations of God’s glory; speak of God’s wonders among all peoples. For ADONAI is great, surely to be praised, more revered than other gods.

For the gods of the nations are man-made idols, but ADONAI fashioned the very heavens.

Grandeur and glory are God’s honor guard, strength and joy where God is found. Offer to ADONAI, peoples of the world, offer to ADONAI honor and strength. Offer to ADONAI the honor due God’s name, bring a gift of thanksgiving and enter God’s presence.

*continued*

Shiru ladonai shir ḥadash,  
shiru ladonai kol ha-aretz.  
Shiru ladonai bar’khu sh’mo,  
basru miyom l’yom y’shu-ato.

Sapru va-goyim k’vodo,  
b’khol ha-amim niflotav.  
Ki gadol Adonai u-m’hulal me’od,  
nora hu al kol elohim.  
Ki kol elohei ha-amim elilim,  
vadonai shamayim asah.

Hod v’hadar l’fanav,  
oz v’tiferet b’mikdasho.  
Havu ladonai mishp’hot amim,  
havu ladonai kavod va-oz.  
Havu ladonai k’vod sh’mo,  
se’u minhah u-vo-u l’hatzrotav.

ב

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,  
שִׁירוּ לַיהוָה כָּל־הָאָרֶץ.  
שִׁירוּ לַיהוָה בְּרִכּוֹ שְׁמוֹ,  
בְּשָׂרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.  
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ,  
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.  
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,  
נֹרָא הוּא עַל כָּל־אֱלֹהִים.  
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים,  
וַיהוָה שָׁמַיִם עָשָׂה.

הוֹד וְהַדָּר לְפָנָיו,  
עַז וְתַפְאֵרֶת בְּמִקְדָּשׁוֹ.  
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,  
הָבוּ לַיהוָה כְּבוֹד וְעֹז.  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,  
שְׂאוּ מִנְחָה וּבְאוּ לַחֲצֹרֹתָיו.

*continued*

PSALM 96 begins a series of four psalms that alternate between exultant song and the declaration of God as sovereign: Psalms 96 and 98 both commence with the words “Sing to Adonai a new song” and Psalms 97 and 99 with “Adonai reigns.” The two themes are intertwined on Shabbat, as Jewish mystics remark: our songs are God’s crown.

Psalm 96 envisions a world in which God alone is worshipped, but its insistent particularism may disturb some modern ears. The poet, though, pointedly associates God’s “greatness” with the establishment of justice throughout the world. This universal ethical vision is the new song that will be sung—a song that the poet exuberantly expresses.

SING TO ADONAI A NEW SONG שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ. The prophet Isaiah expresses a similar thought: “Sing

to Adonai a new song, God’s praise from the ends of the earth—from those who go down to the sea and from all that is in the sea, from the coastlands and their inhabitants. Let the desert and its towns cry aloud, the villages where Kedar dwells; let Sela’s inhabitants shout, let them call out from the peaks of the mountains. Let them do honor to Adonai and tell of God’s glory in the coastlands” (Isaiah 42:10–12). The psalmist may have reworked the prophetic message to create this poem.

GODS . . . MAN-MADE IDOLS אֱלִילִים . . . אֱלֹהִים. The Hebrew word *elilim* came to be understood in later Judaism as a word meaning “idols,” as reflected in this translation. However, the word is literally a diminutive form of the word for “gods,” and in its earlier usage probably meant actual deities. In his commentary to the Book of Psalms, Robert Alter remarks: “The language here harks back to a period when Adonai was thought of not as the one exclusive deity but as the most powerful of the gods, though it is unclear whether the formulation in this psalm reflects active belief or merely a linguistic survival.” As Alter notes, the psalm goes on to claim that God is the exclusive ruler over nature.

GRANDEUR AND GLORY הוֹד וְהַדָּר. Grandeur and glory are depicted as a kind of advance guard before God’s appearance. Alternatively, the chorus of worshippers offering up praises may be understood to constitute the glorification of God.

WHERE GOD IS FOUND בְּמִקְדָּשׁוֹ. Literally, “Temple.” Now we learn that the poet is standing in the Temple, turned inward toward God, yet imagining the whole world as present.

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute

From the Song of Songs

הַנָּךְ יָפָה רַעֲיִיתִי  
הַנָּךְ יָפָה עֵינֶיךָ יוֹנִים.  
הַנָּךְ יָפָה דוֹדִי  
אֵף נָעִים  
אֵף עֲרֻשְׁנוּ רַעֲנָנָה.  
קִרּוֹת בְּתֵינוּ אֲרָזִים  
רַהֲיִטְנוּ בְּרוֹתֵינוּ.  
אֲנִי חִבְּצַלַת הַשְּׁרוֹן  
שׁוֹשַׁנַת הָעֵמְקִים.  
בְּשׁוֹשַׁנָּה בֵּין הַחוֹתָיִם  
כֵּן רַעֲיִיתִי בֵּין הַבְּנוֹת.  
בְּתַפּוּיֹחַ בַּעֲצֵי הַיַּעַר  
כֵּן דוֹדִי בֵּין הַבְּנִים  
בְּצִלּוֹ חֲמֻדָּתִי וְיִשְׁבַּתִּי  
וּפְרִיּוֹ מִתּוֹק לְחֶבֶי.

You are beautiful, my beloved;  
you are beautiful, with eyes  
like doves.

You are handsome, my beloved,  
oh so graceful!  
Our couch is a flourishing  
garden,  
the beams of our house, the  
cedars,  
the rafters, the cypresses.

I am a rose of Sharon,  
a lily of the valley.

Like a lily among the thorns,  
so is my beloved among the  
young women.

Like an apple tree in a vast  
forest,  
so is my beloved among the  
young men:  
in its shadow, desire grew in me  
and I lingered,  
its fruit sweet on my tongue.

—SONG OF SONGS 1:15–2:3

Bow to ADONAI in the glory of this holy place;  
tremble before God’s presence, all who dwell on earth.  
Announce among the nations, “ADONAI reigns”—  
the land is firm and will not be moved;  
peoples will be truthfully judged.

► The heavens shall be glad and the earth rejoice,  
the sea in its fullness roar;  
the meadows and all that grows in them exult.  
Even the trees of the forest shall sing praise—  
as ADONAI comes,  
comes to judge the earth,  
judging lands with righteousness  
and peoples with divine truth.

*Hishtahavu l’adonai b’hadrat kodesh,  
h’ilu mi-panav kol ha-aretz.  
Imru va-goyim Adonai malakh,  
af tikon teiveil bal timot,  
yadin amim b’mesharim.*

► *Yism’hu ha-shamayim v’tagel ha-aretz,  
yiram hayam u-m’lo-o.  
Ya-aloz sadai v’khol asher bo,  
az y’ran’nu kol atzei ya-ar.  
Lifnei Adonai ki va,  
ki va lishpot ha-aretz,  
yishpot teiveil b’tzedek,  
v’amim be-emunato.*

Psalm 96

הַשְּׁתַחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ,  
חִילוּ מִפְּנֵי כְּלֵי־הָאָרֶץ.  
אִמְרוּ בְּגוֹיִם יְהוָה מְלֶךְ,  
אֵף תִּכּוֹן תִּבְּל בְּל תַּמוּט,  
יָדִין עַמִּים בְּמִישָׁרִים.

◀ יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,  
יִרְעוּ הַיָּם וּמְלֵאוֹ,  
יַעֲלֹז שָׂדֵי וְכָל אֲשֶׁר בּוֹ,  
אֲדוֹ יִרְנְנוּ כָּל־עֵצֵי יַעַר.  
לִפְנֵי יְהוָה כִּי בָּא,  
כִּי בָּא לִשְׁפֹט הָאָרֶץ,  
יִשְׁפֹט תִּבְּל בְּצֶדֶק,  
וְעַמִּים בְּאֵמוּנָתוֹ.

תהלים צו

THIS HOLY PLACE קֹדֶשׁ. Undoubtedly, the psalmist was referring to the Temple. But those who included this psalm in the Friday night liturgy could imagine that the service they were conducting welcomed the presence of God no less than the ancient Temple service had done. Indeed, although the synagogue is called “the little Temple,” the truest successor to the “holy place” of the Temple may well be Shabbat itself (holy time) and the community of worshippers striving to fulfill God’s injunction to be a “holy nation.”

COMES TO JUDGE THE EARTH כִּי בָּא לִשְׁפֹט הָאָרֶץ. Ultimately, the joy in God’s presence results from the reign of justice that God inaugurates.

DIVINE TRUTH בְּאֵמוּנָתוֹ. Although the more literal biblical meaning of *emunah* may be “faithfulness,” later Judaism understood the word as “truth.” Thus, we respond to a *b’rakhah* with the word “Amen”—derived from the same root—acknowledging our agreement that the statement is true.

SONG OF SONGS 1:15–2:3 (opposite page, far left). The lovers enter into a dialogue, enchanting each other as desire and longing are building. For the rabbis, this poetic language captured their yearning for a more palpable connection with the non-corporeal God. Thus, the midrash (Song of Songs Rabbah 2:2) understands this metaphor of the delightful taste of fruit to be symbolic of Sinai, when Israel began to speak words of Torah, like fruit, sweet on our tongues.

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute

### Adonai Reigns

One should have the same degree of expectation in welcoming Shabbat as one would have greeting a sovereign.

—MAIMONIDES

### A Poem to the Paper Bridge

Oh, paper bridge, lead me into your land,  
White and constant and mild.  
I am tired of the desert where manna was strewn  
Made of milk and honey and bread.

A simple people, with their earthen jugs,  
With children, with cattle, with tears,  
Constructed a paper bridge of such strength  
It withstands the destruction of years. . . .

Lead me, paper bridge, in your land,  
The one we have built with honest hands,  
In the stark light of need and in pureness of heart,  
No person was tormented and no child shamed.

There, a sapling still blooms,  
There, a rooster crows on,  
There, the brilliance of daybreak  
Announces a new dawn.

—KADYA MOLODOWSKY  
(translated by Kathryn Hellerstein)

### ג

ADONAI REIGNS:

let the earth be glad,  
the many distant lands rejoice.

Clouds and thick darkness surround the Divine;  
righteousness and justice secure God's throne.  
Fire goes before God,  
consuming besiegers round about.

Flashes of lightning illumine the land;  
the earth watches and trembles—  
mountains melt like wax  
at the approach of ADONAI,  
at the approach of the master of all the earth.

The heavens tell of God's righteousness  
and all the nations see God's glory.

*continued*

Adonai malakh tagel ha-aretz,  
yism'hu iyim rabim.

Anan va-arafel s'vivav,  
tzedek u-mishpat m'khon kiso.

Esh l'fanav telekh,  
u-t'lahet saviv tzarav.

Hei-iru v'rakav teiveil,  
ra-atah va-tahel ha-aretz.

Harim ka-donag namasu mi-lifnei Adonai,  
mi-lifnei adon kol ha-aretz.

Higidu ha-shamayim tzidko,  
v'ra-u khol ha-amim k'vodo.

### ג

יהוה מלך תגל הארץ,  
ישמחו איים רבים.  
ענן וערפל סביבו,  
צדק ומשפט מכון בסאו.  
אש לפניו תלה,  
ותלהט סביב צריו.  
האירו ברקיו תבל,  
ראתה ותחל הארץ.  
הרים כדונג נמסו מלפני יהוה,  
מלפני אדון פל הארץ.  
הגידו השמים צדקו,  
וראו כל העמים כבודו.

*continued*

PSALM 97 pictures an imagined future time in which God descends to the earth, righteousness reigns, and those who have kept faith during dark times are rewarded by seeing God's light. The poet repeatedly speaks of rejoicing and gladness, beginning with universal celebration but becoming increasingly particularistic: first, the earth is gladdened at God's appearance; then, Zion and Judah; and finally, the individuals who have remained faithful to God.

Psalm 97 is the first of two psalms in this series emphasizing God's sovereignty. The mystics who compiled the Kabbalat Shabbat service experienced Shabbat as a moment when God is

“crowned,” for creation is now complete and therefore God is truly sovereign. On Shabbat, when we rest and devote ourselves to spiritual activities, we come closest to experiencing the fullness of God's creation and God's presence. It is then, in our peacefulness and in our praise, that our songs, as it were, form God's crown.

ILLUMINE האירו. The switch in Hebrew from future tense to past tense does not necessarily mean that the reference is to an event in the historical past. Rather, the repeated shifting of tenses in this poem conveys the author's assuredness that the events described here will surely take place—they are as real to the poet as any event in the past, and so we translate in the present tense.

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute

From the Song of Songs

יוֹנְתִי בְּחַגְוֵי הַסֶּלַע  
בְּסֹתֵר הַמְּדַרְגָּה  
הִרְאִינִי אֶת־מְרֹאֲיֶיךָ  
הַשְּׁמִיעֵינִי אֶת־קוֹלֶךָ  
כִּי קוֹלֶךָ עָרֵב וּמְרֹאֲיֶיךָ  
נֶאֱנָה.

אֶחָדוּ לָנוּ שׁוֹעֲלִים  
שׁוֹעֲלִים קִטְנִים  
מִחֻבְלִים פְּרָמִים  
וּבְרָמִינוּ סְמִדָּה.  
דֹּדִי לִי וְאֲנִי לוֹ הֶרְעָה  
בְּשׁוֹשָׁנִים.

Dodi li va-ani lo, ha-ro-eh  
bashoshanim.

עַד שִׁיְפוּחַ הַיּוֹם וְנָסוּ  
הַצִּלְלִים  
סֵב דְּמָה לָּךְ דֹּדִי לְצִבִּי  
אוֹ לְעֵפֶר הָאֵילִים עַל  
הָרִי בְּתֵר.

O my dove in the crevice  
of the rock,  
in the covert of the cliff—  
let me see you,  
let me hear your voice,  
for your voice is sweet  
and you are beautiful.

Hold back the foxes for us,  
the little foxes that steal among  
the vines,  
for our vines are  
blossoming.

My beloved is mine and I  
am his,  
the one who shepherds  
amidst the lilies.

Before the day breathes  
its last,  
and the shadows flee,  
come round, my love—  
be like a gazelle,  
or a wild stag—through  
the cleft in the  
mountains.

—SONG OF SONGS 2:14-17

Worshippers of idols be shamed  
for praising false gods;  
all that is deemed supreme bow before God.

Zion hears of it and rejoices,  
the cities of Judah exult,  
as You, ADONAI, pass judgment.

You, ADONAI, are above all that is earthly,  
exalted over all that is worshipped as divine.

► Those who love ADONAI hate evil;  
God protects the lives of the faithful,  
saving them from the hands of the sinful.

Light is sown for the righteous  
and joy for the upright.  
Rejoice in ADONAI, you righteous people,  
and thank God as you pronounce the divine holy name.

Yeivoshu kol ovdei fesel,  
ha-mit-hal'lim ba-elilim,  
hishtahavu lo kol elohim.  
Shamah va-tismah tziyon,  
va-tageilnah b'not y'hudah,  
l'ma-an mishpatekha Adonai.  
Ki atah Adonai elyon al kol ha-aretz,  
me'od na-aleita al kol elohim.

► Ohavei Adonai sinu ra,  
shomer nafshot hasidav,  
miyad r'sha-im yatzileim.  
Or zaru-a la-tzadik,  
u-l'yishrei lev simhah.  
Simhu tzadikim badonai,  
v'hodu l'zeikher kodsho.

Psalm 97

יִבְשׁוּ כָּל־עֲבָדֵי כֹסֶל  
הַמִּתְהַלְלִים בְּאֵילִים,  
הַשְּׁתַּחֲוּוּ לוֹ כָּל־אֱלֹהִים.  
שָׂמְעָה וּתְשַׂמַּח צִיּוֹן,  
וּתְגַלְגֵּלָה בְּנוֹת יְהוּדָה,  
לְמַעַן מִשְׁפָּטֶיךָ יְהוָה.  
כִּי אַתָּה יְהוָה עֲלִיוֹן עַל כָּל־הָאָרֶץ,  
מֵאֲדָנָה לְעֵלִיתָ עַל כָּל־אֱלֹהִים.  
◀ אֲהַבִּי יְהוָה שְׂנֵאוֹ רַע,  
שֹׁמֵר נַפְשׁוֹת חֲסִידָיו,  
מִיַּד רְשָׁעִים יִצִּילֵם.  
אוֹר זָרַע לְצַדִּיק  
וּלְיִשְׁרֵי לֵב שְׂמַחָה.  
שְׂמַחֵהוּ צַדִּיקִים בִּיהוָה,  
וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁוֹ.

תהלים צז

LIGHT IS SOWN FOR THE  
RIGHTEOUS אור זרע לצדיק  
The poet now utilizes a  
metaphor that unlocks the  
mystery of the confusion of  
tenses in the psalm. Just as  
in some sense the planting  
of the seed anticipates the  
harvest, so too God's crea-  
tion anticipates a world of  
righteousness. The future  
promise is already present  
as an actuality, having been  
implanted there from the  
very beginning of time, but  
its presence has remained  
hidden.

THE DIVINE HOLY NAME  
לוֹזֵכֶר קֹדֶשׁוֹ. The Hebrew can  
have at least three differ-  
ent meanings. The word  
kodsho can refer to God's  
sanctuary, God's holy place;  
the phrase would then be  
translated, "Thank God as  
one did in God's sanctuary."  
Alternatively, it can refer

to an essential "quality" of God, holiness, and the  
phrase would be translated, "Thank God for the  
sake of God's holiness." Finally, as we chose to  
translate it here, it may mean God's holy name.  
To pronounce God's holy name is to both revere  
God and enter into a personal relationship with  
God. Each of these interpretations has had its  
advocates among translators of this passage.

SONG OF SONGS 2:14-17 (opposite page, far left).  
The lovers are hidden from each other, separated  
by a seemingly dangerous and threatening world.  
Each yearns to find the other while there is still  
time. So too, Psalm 97 speaks of the promise  
of experiencing God's presence here on earth,  
despite periods of distance and the seeming hid-  
denness of the Divine.

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute

*Sing*

When we sing the words of a prayer, we are actually expressing ourselves in two languages simultaneously—one of words with limits and definitions, and one decidedly limitless with an immense power of its own. Alone, music can affect us emotionally, changing our happiness to introspection or sorrow to joy; it also affects us physically, actually raising or lowering our breath and heart rate. So it is only natural that music would be a necessary tool to communicate with God, who addresses and moves us in ways both articulable and indefinable, and who is limited in the imagination of our minds but limitless as the object of the longing of our hearts.

—MICHAEL BOINO

*To Take the First Step*

To take the first step—  
To sing a new song—  
Is to close one's eyes  
and dive  
into unknown waters.  
For a moment knowing nothing  
risking all—  
But then to discover  
  
The waters are friendly  
The ground is firm.  
And the song—  
the song rises again.  
Out of my mouth  
come words lifting the wind.  
And I hear  
for the first  
the song  
that has been in my heart  
silent  
unknown  
even to me.

—RUTH H. SOHN

ד

A PSALM

SING TO ADONAI a new song,  
for ADONAI has wrought wonders;  
God's right hand and holy arm  
have brought deliverance.

ADONAI declared deliverance;  
as nations looked on, God's righteousness was revealed.

God dealt faithfully and kindly with the house of Israel;  
the very ends of the earth saw our God's saving power.

*continued*

Shiru l'adonai shir hadash, ki nifla-ot asah,  
hoshi-ah lo y'mino u-z'ro-a kodsho.

Hodia Adonai y'shu-ato, l'einei ha-goyim gilah tzidkato.  
Zakhar hasdo ve-emunato l'veit yisrael,  
ra-u khol afsei aretz et y'shuat eloheinu.

ד

מְזֹמֹר

שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ,  
כִּי נִפְלְאוֹת עָשָׂה,  
הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוּעַ קֹדֶשׁוֹ.  
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,  
לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ.  
זָכַר חֲסֵדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל,  
רָאוּ כָּל-אֶפְסֵי אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ.

*continued*

PSALM 98. Like Psalm 96, this psalm, too, begins with "Sing to Adonai a new song." If anything, this second psalm is even more exuberant than the previous one, describing the musical instruments and human voices accompanying and enhancing the sounds that nature emits at the presence of God. For the psalmist, the moment is fast approaching when all the earth—and every nation—will see God's truths.

SING TO ADONAI A NEW SONG שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ.

Rashi (1040–1105, northern France)—following the Midrash on Psalms—comments that this new song will be sung at the moment of the final redemption. Shabbat is a taste of that redemptive moment and therefore a proper setting for the new song. Indeed, perhaps our ability to search out and sing "new songs"—new pathways to God—is itself part of the redemptive process.

GOD'S RIGHT HAND . . . BROUGHT DELIVERANCE הוֹשִׁיעָה לוֹ יְמִינוֹ. Menaḥem Meiri (d. 1310, Provence) comments that as long as injustice reigns in the world, it is as if God is in exile and needs to be redeemed.

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute



From the Song of Songs

שִׁימְנֵי כְּחוֹתֶם עַל לִבְךָ  
כְּחוֹתֶם עַל זְרוּעֶךָ  
כִּי עֵזָה כְּמִנֹּת אֶהְבֶּה  
קִשָּׁה כְּשֹׂאֵל קִנְיָה  
רְשָׁפִיָּה רְשָׁפֵי אִשׁ  
שְׁלֶהֶבְתִּיָּה.

מִיָּם רַבִּים  
לֹא יִכְלֹו לְכַבּוֹת  
אֶת־הָאֶהְבֶּה  
וְנִהְרֹת לֹא יִשְׁטְפוּהָ  
אִם יִתֵּן אִישׁ אֶת־כָּל־  
הוֹן בֵּיתוֹ בְּאֶהְבֶּה  
בּוֹד יִבּוֹדוּ לוֹ.

Set me as a seal upon your heart,  
as a band on your arm,  
for love is as strong as death,  
its jealousies as fierce as hellfire,  
its pangs are fiery burning flames.

Even vast seas cannot extinguish love,  
nor can quick-flowing rivers drown it.

But were someone to spend all their wealth to buy love,  
surely that person would be laughed at and scorned.

—SONG OF SONGS 8:6–7

Call out to ADONAI, all the earth;  
break out in joyful singing.  
Sing to ADONAI to the music of the lyre;  
lyre and voices making music together;  
with horns and shofar cries,  
trumpet the presence of the Sovereign, ADONAI.

Let the sea and all that is in it roar,  
the earth and all who inhabit it thunder;  
let rivers clap hands, while mountains sing in harmony,  
▶ greeting ADONAI, who comes to judge the earth—  
judging the world with justice and the nations with truth.

Hariu ladanai kol ha-aretz, pitz-hu v'ran'nu v'zameiru.

Zamru ladanai b'k'hinor, b'k'hinor v'kol zimrah.

Ba-ḥatzotz'rot v'kol shofar

hariu lifnei ha-melekh Adonai.

Yiram hayam u-m'lo-o, teiveil v'yosh'vei vah.

N'harot yimḥa-u khaf, yaḥad harim y'raneinu.

▶ Lifnei Adonai ki va lishpot ha-aretz,  
yishpot teiveil b'tzedek v'amim b'meisharim.

Psalm 98

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute

הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ,  
פָּצְחוּ וְרַנְּנוּ וְזַמְרוּ.  
זַמְרוּ לַיהוָה בְּכִנּוֹר,  
בְּכִנּוֹר וְקוֹל זְמֶרָה,  
בְּחֻצְצֹרוֹת וְקוֹל שׁוֹפָר,  
הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה.  
יִרְעֵם הַיָּם וּמְלֹאוּ,  
תִּבֵּל וַיִּשְׁבִּי בָהּ.  
נְהַרֹת יִמְחֲאוּ כָף,  
יַחַד הָרִים יִרְנְנוּ.

▶ לִפְנֵי יְהוָה כִּי בָא לְשֹׁפֵט הָאָרֶץ,  
יִשְׁפֹּט תִּבֵּל בְּצֶדֶק וְעַמִּים בְּמִישָׁרִים.  
תהלים צח

CALL OUT TO ADONAI, ALL THE EARTH ליהוה כל-הארץ. The psalmist continues to elaborate on the theme (introduced in Psalm 96) that not only we but all of creation rejoices and praises God. On Shabbat, our wonder at nature—and our sensitivity to the interconnectedness of all creation—is deepened. By the time we reach Psalm 92, the Song of the Day of Shabbat (page 27), we may sense that we are joining a song that all of creation sings each week.

LET RIVERS CLAP HANDS נהרות ימחאו כף. The prophet Isaiah similarly promises: “You shall leave [the Baby-

lonian exile] in joy and be led home secure; before you, mount and hill shall shout aloud, and all the trees of the field shall clap their hands” (55:12). Indeed, our poet may have based the imagery here on Isaiah’s prophecy. Here, though, God’s judgment is given universal meaning.

SONG OF SONGS 8:6–7 (opposite page, far left). In Psalm 98, the psalmist sings ecstatically of God’s presence. Here, the lover in the Song of Songs sings with a full heart a paean to love. In the allegorical interpretation of the book, the love that is expressed is the people Israel’s love of God. This love transcends all limits of the natural, physical world. It cannot be obtained through possessions nor in an acquisitive mindset, but it can be sensed and nurtured. The experience of Shabbat can be the expression of such spiritual riches. And as Kabbalat Shabbat progresses, we move from yearning to the full-throated expressions of love.

The Hebrew refers to Sheol, which is the name of the biblical netherworld that the dead occupy. The translation “hellfire” attempts to convey an equivalent contemporary image for a quite different biblical concept.

### The Cherubim

When the people Israel would do the will of their creator, the cherubim would face one another; but when the people Israel would sin, they would turn away from each other.

—BABYLONIAN TALMUD

### The Presence of Evil

So long as evil is present in the world, God is not whole.

—MIDRASH ON PSALMS

### Justice

In a nomadic society the strict moral system rested ultimately on the principle of vengeance. When a murder was committed, the relatives of the dead man were enjoined and empowered to exact retribution from the killer and his kinsmen. The prophets transformed vengeance into justice and then proceeded to deepen its meaning to include mercy and lovingkindness. These, they taught, were the attributes of God and must govern the relations of men.

—ROBERT GORDIS

*This invitation to enter Shabbat is taken from a contemporary Tel Aviv prayer community and looks to Shabbat as an island of redemption.*

Blessed is your coming,  
Shabbat, blessed is your coming—  
Bring with you rest and peace following a tumultuous week filled with so many demands.  
Bring the space in which, with others and alone, we can shape an infinity of dreams.  
Bring the hour of forgiveness, in which to hear the pounding heart of another human being.  
Blessed is your coming,  
Shabbat.  
Blessed is your creator,  
blessed is your light.

—BEIT TEFILAH YISRAELI,  
SIDUR EREV SHABBAT

## ה

ADONAI REIGNS: nations tremble;  
the one enthroned amidst the cherubim  
makes the world quake.

ADONAI is great in Zion, above all nations.  
They shall acknowledge Your name, saying:  
“Great, awe-inspiring, Holy One.”

A sovereign’s strength lies in the love of justice,  
and You forged the paths of truth,  
judging Jacob righteously and justly.

Exalt ADONAI, our God;  
bow down before God, the Holy One.

*continued*

Adonai malakh yirg’zu amim,  
yoshev k’ruvim tanut ha-aretz.  
Adonai b’tziyon gadol,  
v’ram hu al kol ha-amim.  
Yodu shim-kha gadol v’nora kadosh hu.  
V’oz melekh mishpat ahev,  
atah konanta meisharim,  
mishpat u-tzedakah b’ya-akov atah asita.  
Rom’mu Adonai eloheinu,  
v’hishtahavu lahadom raglav kadosh hu.

## ה

יהוה מֶלֶךְ יִרְגְּזוּ עַמִּים,  
יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.  
יהוה בְּצִיּוֹן גָּדוֹל,  
וְרָם הוּא עַל כָּל־הָעַמִּים.  
יִדּוּ שִׁמְךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא.  
וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב,  
אַתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל,  
מִשְׁפָּט וּצְדָקָה בִּיעֲקֹב אַתָּה עָשִׂיתָ.  
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,  
וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא.

*continued*

Adonai, our God . . .” and ends with a declaration that God is holy.

**ENTHRONED AMIDST THE CHERUBIM** יֵשֵׁב כְּרוּבִים. The cherubim were the two sculpted winged figures facing each other, extending upward from the cover of the ark; they were the locus of God’s presence in the Temple.

**THEY SHALL ACKNOWLEDGE YOUR NAME** יִדּוּ שִׁמְךָ. The prophetic messianic vision is a universal one in which all the nations will recognize Adonai as God, justice will be the rule, and peace will reign.

**PSALM 99.** The first in this series of psalms, Psalm 95, began with a call to come on a pilgrimage; now, in Psalm 99, the pilgrims are asked to bow down as they arrive at God’s holy Temple. The psalm is divided into two parts. The first is directed to the nations and announces that the God whom Israel worships should be recognized as the universal God of justice and righteousness. The second deals more specifically with the people Israel, recalling their spiritual heroes and calling upon the people to observe God’s just laws. Each part concludes with a verse beginning “Exalt

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute

From the Song of Songs

קול דודי הנה זה בא
מדלג על ההרים
מקפץ על הגבעות.
Kol dodi hineih zeh ba,
m'daleg al he-harim,
m'kapetz al hagva-ot.
דומה דודי לצבי
או לעפר האילים
הנה זה עומד אחר פתלנו
משגיח מן החלונות
מציץ מן החרכים.
ענה דודי ואמר לי
קומי לך רעיתי יפתי ולכי לך.
כי הנה הסתיו עבר
הגשם חלף הלף לו.
הנצנים נראו בארץ
עת הזמיר הגיע
וקול התור נשמע בארצנו.
התאנה חנטה פגיה
והגפנים סמדר נתנו ריח
קומי לך רעיתי יפתי ולכי לך.

The voice of my beloved! Behold
he comes,
leaping over mountains,
bounding over hills.
My beloved is like a gazelle
or a young stag.
There he stands outside our walls,
gazing through the windows,
peering through the lattice.
My beloved spoke to me and said:
Rise up my dearest, my beauty,
and come away.
For now the winter is past,
the rains are over and gone.
Fresh shoots have sprouted
from the ground,
the time of singing is here,
and the voice of the dove is
heard in our land.
The fig tree has ripened its buds,
the blossoming vines are releas-
ing their fragrance—
rise, my dearest, my beauty, and
come away.

—SONG OF SONGS 2:8-13

Moses and Aaron among God's priests,
and Samuel among those who called upon the
divine name,
called to You and You answered them.
You spoke to them from amidst the cloud;
they kept Your covenant and the law You gave them.
You answered them, ADONAI our God,
You were a forgiving God to them,
even as You punished them for their transgressions.

► Exalt ADONAI, our God, and bow down
at God's holy mountain, for ADONAI our God is holy.

Moshe v'aharon b'khohanav
u-shmuel b'korei sh'mo,
korim el Adonai v'hu ya-anem.
B'amud anan y'daber aleihem,
shamru eidotav v'hok natan lamo.
Adonai eloheinu atah anitam,
El nosei hayita lahem,
v'nokem al alilotam.
► Rom'mu Adonai eloheinu,
v'hishtahavu l'har kodsho,
ki kadosh Adonai eloheinu.

Psalms 99

משה ואהרן בכהניו
ושמואל בקראי שמו.
קראים אל יהוה והוא יענם.
בעמוד ענן ידבר אליהם,
שמרו עדותיו וחוק נתן למו.
יהוה אלהינו אתה עניתם,
אל נשא היית להם,
ונקם על עלילותם.
◀ רוממו יהוה אלהינו,
והשתחוו להר קדשו,
ביקדוש יהוה אלהינו.
תהלים צט

MOSES AND AARON AMONG
GOD'S PRIESTS משה
ואהרן בכהניו. Here both
Moses and Aaron are called
priests. Rashi explains that
Moses served as High Priest
during the seven days of
Aaron's ordination (see his
comment to Leviticus 8:28).
But a midrash offers a more
radical interpretation: that
even after Aaron's ordina-
tion, Moses continued to
serve as a High Priest for
the forty years in the desert
(Midrash on Psalms).
Samson Raphael Hirsch
(1808-1888, Germany) adds
that someone who teaches
or inspires another to be
able to experience the
Divine may be called a
priest.

AND SAMUEL AMONG THOSE WHO CALLED UPON THE DIVINE NAME שמו
Samuel served both as prophet and as an acolyte to the High Priest of his day, Eli.
Moses and Aaron were of the tribe of Levi; Samuel represents the continuation of
prophetic leadership unconnected to levitical lineage.

YOU SPOKE TO THEM FROM AMIDST THE CLOUD ידבר אליהם בעמוד ענן. An image bor-
rowed from the revelation at Sinai, where God spoke to Israel the words of the Deca-
logue from amidst the cloud that descended on the mountain (Exodus 19:18).

EVEN AS YOU PUNISHED THEM FOR THEIR TRANSGRESSIONS ונקם על עלילותם. God's
administration of justice knows no favorites. When Moses and Aaron sinned, they were
punished—Moses and Aaron died in the wilderness and did not enter the Land of Is-
rael. Nevertheless, they and all the faithful are held close by God even as their sins may
be punished, as justice demands. In an alternative understanding, the verb could be
revocalized as ונקם (v'nikam), which would mean "cleansed them"—that is, the phrase
continues the thought begun in the first half of the verse, that God forgives the sins of
righteous people. In this reading, justice includes forgiveness.

GOD'S HOLY MOUNTAIN להר קדשו. Literally, this refers to Zion, the Temple Mount,
which is here identified with the sanctuary in the desert and the temporary sanctu-
ary at the time of the judges. In the context of its placement here as part of the Friday
night liturgy, the psalm suggests that our congregating together each Shabbat is a kind
of sanctuary in time, when we too might experience a revelatory moment.

SONG OF SONGS 2:8-13 (opposite page, far left). The time for the lovers to be together
has arrived; they are, imminently, to go out to lie down in the field together. The lover
calls for his beloved to join him with the phrase l'khi lakh, "come away"—a phrase that
resonates liturgically with the words of the chorus we are about to sing to greet Shab-
bat, L'kha Dodi. In the phrase l'khi lakh, we may hear an echo of God's call to Abraham,
lekh l'kha (Genesis 12:1)—this time, formulated in the feminine. Similarly, the word
"voice" (kol) anticipates the seven-fold repetition of the same word in Psalm 29, which
follows.

For restricted use only: March-April 2020
Do not copy, sell, or distribute

## The Voice of Adonai

At times we hear the voice of God as thunderous and shattering, as at Sinai.

At other times we hear the speaking of silence, as Elijah the prophet did when he returned to Sinai (Horev). The mystics ascribed specific emotions and feelings to the voices we may hear, in accord with the emanations of the Divine:

קול יהוה על המים.

The voice of God opens the gates of compassion and love [*Hesed*].

קול יהוה בבה.

The voice of God opens the gates of courage [*G'vurah*].

קול יהוה בהדר.

The voice of God opens the gates of shining truth [*Tiferet*].

קול יהוה שבר ארזים.

The voice of God opens the gates of endurance and patience [*Netzah*].

קול יהוה הצב

להבות אש.

The voice of God opens the gates of splendrous beauty [*Hod*].

קול יהוה יחיל מדבר.

The voice of God opens the gates of deepest connection [*Y'sod*].

קול יהוה יחולל אילות.

The voice of God opens the gates of presence [*Malkhut*].

—YAAKOV KOPPEL  
LIPSHITZ OF MEZRITCH  
(adapted by Aubrey Glazer)

ר

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine;  
acclaim ADONAI, with honor and strength.

Acclaim ADONAI, with the honor due God's name;  
bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters;  
God, glorious, thunders—

ADONAI, over the great sea.

The voice of ADONAI, with all its power;  
the voice of ADONAI, with all its majesty;  
the voice of ADONAI shatters the cedars.

ADONAI shatters the cedars of Lebanon—  
making the trees dance like calves,  
the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire;  
the voice of ADONAI convulses the wilderness,

ADONAI convulses the wilderness of Kadesh.

The voice of ADONAI makes hinds calve  
and strips forests bare, and in God's sanctuary  
all acknowledge the glory of God.

ADONAI was enthroned above the flood waters:

enthroned, ADONAI is eternally sovereign.

ADONAI will grant strength to God's people;

ADONAI will bless them with peace.

Mizmor l'david:

havu ladonai b'nei eilim, havu ladonai kavod va-oz.

Havu ladonai k'vod sh'mo, hishtahavu ladonai b'hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Kol Adonai ba-ko-ah, kol Adonai be-hadar.

Kol Adonai shover arazim, va-y'shaber Adonai et arzei ha-l'vanon.

Va-yarkidem k'mo egel, l'vanon v'siryon k'mo ven re'eimim.

Kol Adonai hotzev lahavot esh.

Kol Adonai yahil midbar, yahil Adonai midbar kadesh.

Kol Adonai y'holel ayalot,

va-yehesof ye'arot, u-v'heikhalo kulo omer kavod.

Adonai lamabul yashav, va-yeshev Adonai melekh l'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo vashalom.

Psalm 29

ר

מזמור לדוד

הבו ליהוה בני אלים,

הבו ליהוה כבוד ועז,

הבו ליהוה כבוד שמו,

השתחוּו ליהוה בהדרת קדש.

קול יהוה על המים, אל הכבוד הרעים,

יהוה על מים רבים;

קול יהוה בבה;

קול יהוה בהדר;

קול יהוה שבר ארזים,

וישבר יהוה את ארזי הלבנון,

וירקידם כמו עגל,

לבנון ושרין כמו בוראמים;

קול יהוה הצב להבות אש;

קול יהוה יחיל מדבר, יחיל יהוה מדבר קדש;

קול יהוה יחולל אילות, ויחשף יערות,

ובהיכלו פלו אמר כבוד.

יהוה למבול ישב,

וישב יהוה מלך לעולם.

יהוה עז לעמו יתן,

יהוה יברך את עמו בשלום.

תהלים כט

PSALM 29. The mystic Isaac Luria (1534–1572, Safed) would begin the Friday evening service with this psalm. Luria, like many mystics before him, believed that in welcoming Shabbat, one ushers in the very presence of God.

In Psalm 29, the phrase *kol Adonai* (“the voice of God”) is repeated seven times—understood in this context to represent the seven days of the week. The thunder and lightning described here evoke the scene of the revelation at Sinai; Kadesh, one of the places mentioned here, is identified in the Bible with the Sinai desert. In reciting this psalm, Shabbat too is imagined as a moment of divine revelation.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean and passing over the mountains of Lebanon; cedars top those high mountains and are among the world's sturdiest and longest living trees, but God's voice shatters them. The storm continues to move on over fertile land to the Sinai desert, called here Kadesh.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. Additionally, it begins with

an angelic chorus praising God and, as we reach the end, mentions the human chorus praising God in the Temple. Thus earth and heaven, the realms of both the human and the Divine, come to mirror each other as creation and redemption are experienced in a single moment—again, an image of Shabbat.

**CHILDREN OF THE DIVINE** בני אלים. The general belief in biblical times—and in classical and medieval times, as well—was that many semi-divine beings, sometimes conceived as the forces in the heavens, acted at God's behest.

**THE FLOOD WATERS** למבול. An allusion either to the primal waters of creation or to the flood in the time of Noah. In the first understanding, this line continues the thought introduced at the beginning of the psalm that God is above the waters—that is, God has power over the waters that form the great mass of earth. In the second interpretation, the theme of God's judgment of sin is now introduced in the psalm.

**WITH PEACE** בשלום. This series of six psalms, recited on Friday night before the imagined entrance of Shabbat, began with the word *l'khu*, the call to set out together on a journey, and now ends with the word *shalom*, the blessing of peace, Shabbat peace.

This poem was written by Solomon ibn Gabirol (1021–1058, Spain), among the greatest of Jewish medieval poets. It is taken from his masterpiece, *Keter Malkhut*, a philosophical work written in poetic meter. In it, Ibn Gabirol talks of the moment we might see God.

אַתָּה אור עֲלִיּוֹן  
Atah or elyon

וְעֵינֵי כָל־כֶּפֶשׁ  
זָכָה יִרְאוּךָ  
וְעֵנְבֵי עֹנִים מְעִינֶיהָ  
יְעַלְיָמוּךָ.

אַתָּה אור נְעֻלָּם  
Atah or nelam

בְּעוֹלָם הַזֶּה  
וְנִגְלָה בְּעוֹלָם  
הַנִּרְאָה,  
בְּהַר יְהוָה יִרְאֶה.

אַתָּה אור עוֹלָם,  
Atah or olam

וְעֵין הַשֶּׁכֶל לָךְ  
תִּכְסוּף וְתִשְׁתַּאֲהַר,  
אֶפְסֵי קִצְחוֹ תִרְאֶה  
וְכֹלֹ לֹא תִרְאֶה.

You are the celestial light—  
innocent eyes see You;  
clouds of sin hide You.

You are the hidden light  
of this world,  
revealed in visions,  
seen on God's mountain.

You are the eternal light—  
the mind's eye searches  
and seeks;  
only an aspect ever seen,  
never all.

—SOLOMON IBN GABIROL

A MEDITATION: ANA, B'KHO-AH

If You would, may Your mighty right hand  
undo the knot that ties us up.

*Accept the prayers of Your people;  
You who are revered, raise us up, cleanse us.*

Almighty, if You would, guard as the apple of Your eye  
those who seek Your unity.

*Bless them, cleanse them, have compassion on them,  
always act justly toward them.*

Mighty, Holy One, in Your abundant goodness,  
guide Your people.

*Alone exalted, turn to Your people who invoke Your holiness.*

Listen to our pleas, hear our cries,  
knowing the hidden depths within us.

*Praised be the name of the one  
whose glorious sovereignty is forever and ever.*

Ana, b'kho-ah g'dulat y'minkha, tatir tz'rurah.  
Kabel rinat am'kha, sagveinu, tahareinu, nora.  
Na gibor, dorshei yihud'kha, k'vatat shomrem.  
Bar'khem, taharem, rahamem, tzidkat'kha tamid gomlem.  
Hasin kadosh, b'rov tuvkhah, nahel adatekha.  
Yahid gei-eh, l'am'kha p'neih, zokh'rei k'dushatekha.  
Shavateinu kabel, u-shma tza-akateinu, yodei-a ta-alumot.

Barukh shem k'vod malkhuto l'olam va-ed.

אַנָּא, בְּכַח גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה.  
קַבֵּל רִנַּת עַמְּךָ, שִׁגְבֵנוּ, טַהַרְנוּ, נוֹרָא.  
נָא גִבּוֹר, דּוֹרְשֵׁי יְהוּדָה, כְּבַבַּת שְׁמֵרִם.  
בְּרַחֲמֶיךָ, טַהַרְםָּ, רַחֲמֵם, צְדָקָתְךָ תִּמְיֵד גְּמֻלָּם.  
חֲסִין קְדוֹשׁ, בְּרַב טוֹבָה, נַהֵל עַדְתְּךָ.  
יְחִיד גֵּאָה, לְעַמְּךָ פִּנְהָ, זוֹכְרֵי קִדְשִׁתְךָ.  
שׁוֹעֲתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקוֹתֵנוּ, יוֹדַע תַּעֲלוּמוֹת.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

ANA, B'KHO-AH is a prayer especially beloved by Jewish mystics. They believed its primary meaning to lie in the hints hidden within its structure, rather than in the literal sense of the words themselves.

The prayer consists of seven lines of six words each. Although it makes no explicit mention of God's name, the mystics suggest that the acrostic formed by the first letters of its 42

words hint at an unpronounceable 42-letter name of God.

For this reason, the prayer is followed by the silent recitation of *barukh shem k'vod malkhuto l'olam va-ed* ("Praised be the name . . ."), which in the ancient Temple service served as the congregational response to the articulation of God's name by the High Priest. (Today, it is likewise recited silently after the first verse of the Sh'ma.)

In addition, Jewish mystics believed that the initial letters of the words of each sentence form a significant acrostic. For example, the second line is an acrostic for *k'ra satan*, "tear out the evil impulse."

The mystics ascribed the authorship of Ana B'kho-ah to Nehuniah ben Hakanah (2nd century, the Land of Israel). The prayer has no fixed place in the formal liturgy: some recite it each morning; some as part of the counting of the *omer*. Its seven sentences, each mentioning a different aspect of God, recommended it as a Friday evening prayer that celebrates God's sovereignty on the seventh day of creation.

**UNDO THE KNOT** תַּתִּיר צְרוּרָה. The "knot" may refer to the exile, in both its physical and spiritual sense. As we enter Shabbat, we pray that all that has kept us physically and spiritually constrained give way; instead, we hope to begin experiencing the gentle expansiveness of Shabbat. This plea reflects the mystical view that the forces of judgment, constriction, and negativity (the *sitra aħra*) should not have power or authority on Shabbat.

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute

## **Prayer for Medical Workers**

May the One who blessed our ancestors  
Bless all those who put themselves at risk to care for the sick  
Physicians and nurses and orderlies  
Technicians and home health aides  
EMTs and pharmacists  
(And bless especially \_\_\_\_\_)  
Who navigate the unfolding dangers of the world each day,  
To tend to those they have sworn to help.  
Bless them in their coming home and bless them in their going out.  
Ease their fear.  
Sustain them.  
Source of all breath, healer of all beings,  
Protect them and restore their hope.  
Strengthen them, that they may bring strength;  
Keep them in health, that they may bring healing.  
Help them know again a time when they can breathe without fear.  
Bless the sacred work of their hands.  
May this plague pass from among us, speedily and in our days.

Rabbi Ayelet S. Cohen, March 2020

## תְּפִילָּה בְּמִקוּם קָדִישׁ

*Prayer in Place of  
Mourner's Kaddish  
When a Minyan Is Not Present*

*Mourners and those observing  
Yahrzeit recite aloud:*

רְבוּנוּ שֶׁל עוֹלָם,  
אֱלֹהֵי הַרְוּחוֹת לְכָל־בָּשָׂר

Ribbono shel olam,  
elohei ha-ruhot l'khol basar —

Master of the world, God of the spirit of all flesh, it is revealed and known before You that it is my fervent desire to praise Your name, and to remember and honor my beloved:

*father/mother/son/daughter/  
husband/wife/partner/  
brother/sister/\_\_\_\_\_*

*[the name and relation of the  
person may be inserted]*

by reciting the Mourner's Kaddish in the company of a *minyan*. May my presence here today with my community find favor in Your eyes, and be accepted and received before You as if I had prayed the Kaddish. May Your name, Adonai, be elevated and sanctified everywhere on earth and may peace reign everywhere.

*All who are present respond:*

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ  
לְעוֹלָם וָעֶד.

Barukh shem k'vod malkhuto  
l'olam va-ed.

Praised be the name of the one whose glorious sovereignty is forever and ever.

*Together:*

עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו  
הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־  
יְשׁוּבֵי תִבְלָה], וְאָמְרוּ אָמֵן.

Oseh shalom bimromav  
hu ya-aseh shalom aleinu  
v'al kol yisrael [v'al kol  
yosh'vei teiveil], v'imru amen.

## Mourner's Kaddish

*Mourners and those observing Yahrzeit:*

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

*Congregation and mourners:*

May God's great name be acknowledged forever and ever!

*Mourners:*

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah we add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth].

And we say: *Amen*.

*Mourners and those observing Yahrzeit:*

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih,  
v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon  
u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv,  
v'imru amen.

*Congregation and mourners:*

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

*Mourners:*

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei  
v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,  
l'eila min kol [on *Shabbat Shuvah we substitute: l'eila l'eila mikol*]  
birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma,  
v'imru amen.

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

Oseh shalom bimromav hu ya-aseh shalom aleinu  
v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

*Arvit begins on page 39a or 39b.*

## קָדִישׁ יְתוּם

*Mourners and those observing Yahrzeit:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא,  
בְּעוֹלָמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעָגְלָא וּבְזַמְן קָרִיב,  
וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלְמֵי עוֹלָמֵיָא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵיהּ דְּקַדְשָׁא, בְּרִיף הוּא,  
לְעוֹלָא מִן כָּל־ [לְעוֹלָא לְעוֹלָא מְכָל־  
בְּרַכְתָּא וְשִׁירְתָּא וְנִשְׁבַּחְתָּא וְנִחְמַתָּא דְאָמִירָן בְּעוֹלָמָא,  
וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים  
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו הוּא יַעֲשֵׂה שְׁלוֹם  
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִבְלָה],  
וְאָמְרוּ אָמֵן.

*Arvit begins on page 39a or 39b.*

KADDISH קָדִישׁ. Each section of the service is concluded by the recitation of a Kaddish. Kabbalat Shabbat has come to an end and so the community is called upon to recite God's praise, "May God's great name be exalted. . . ."

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute

*Shabbat:  
Israel's Partner*

Rabbi Shimon ben Lakish taught: The day of Shabbat came before the Holy One and said, "Creator of the world, every day has a partner (Sunday has Monday...) but I have no partner?" The Holy One replied, "Israel shall be your partner." And when Israel stood at Sinai, God said to them, "Remember My promise to Shabbat that 'Israel will be your partner.'" Thus it is written, "Remember the day of Shabbat to keep it holy" (Exodus 20:8).

—GENESIS RABBAH

*L'kha Dodi*

*Come, my beloved, to welcome the bride;  
let us greet Shabbat as she arrives.*

"Observe" and "remember" were uttered as one, we heard it thus from the singular One. God's name is one and God is one, renowned with honor and deserving of praise.

*Come, my beloved . . .*

Let us go out to greet Shabbat, sacred wellspring of blessing, conceived at the beginning of time, finally formed at the end of six days.

*Come, my beloved . . .*

Shrine of our sovereign, royal city, rise up from destruction and fear no more. End your dwelling in the tear-filled valley, for with God's compassion you will be upraised.

*Come, my beloved . . .*

*continued*

*L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.*

*Shamor v'zakhor b'dibur ehad,  
hishmi-anu El ha-m'yuhad.  
Adonai ehad u-shmo ehad,  
l'shem u-l'tiferet v'lit-hilah.*

*L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.*

*Likrat shabbat l'khu v'nei'khah,  
ki hi m'kor ha-b'rakhah.  
Meirosh mi-kedem n'sukhah,  
Sof ma-aseh b'mahashavah t'hilah.*

*L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.*

*Mikdash melekh ir m'lukhah,  
kumi tze'i mitokh ha-hafeikhah.  
Rav lakh shevet b'emek ha-bakha,  
v'hu yahamol alayikh hemlah.*

*L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.*

**לְכָה דוּדֵי**

**לְכָה דוּדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.**

**שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד  
הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד.**

**יְהוָה אֶחָד וְשִׁמוֹ אֶחָד,  
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְיֶיהָ.**

**לְכָה דוּדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.**

**לְקִרְאֵת שַׁבַּת לָבוּ וְנִגְלָה  
כִּי הִיא מְקוֹר הַבְּרָכָה.**

**מֵרֵאשׁ מְקֻדָּם נְסוּכָה  
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּתְחַלָּה.**

**לְכָה דוּדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.**

**מְקֻדָּשׁ מְלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה.**

**רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא,  
וְהוּא יַחְמוֹל עָלֶיךָ חֲמֵלָה.**

**לְכָה דוּדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.**

*continued*

which was the start of the Friday evening service in many rites, before the introduction of Kabbalat Shabbat.

**COME, MY BELOVED** לְכָה דוּדֵי. The "beloved" who is invited here may refer to the soul, to others within the community of Israel, or to an aspect of the Divine. The first half of this refrain contains fifteen letters and the second half contains eleven, which are respectively the numerical equivalents of *yod-hei* and *vav-hei*, spelling out the name of God.

**"OBSERVE" AND "REMEMBER"** שָׁמֹר וְזָכוֹר. The Decalogue appears twice in the Torah, with minor differences of wording. In Exodus (20:8), the fourth commandment opens with the verb *zakhor*, "remember" the Sabbath day; the Deuteronomy (5:12) version begins *shamor*, "observe" the Sabbath day. Harmonizing them, a midrash states that God uttered both words at once (*Mekhilta, Bahodesh 7*). Evoking that midrash here, the poet thus alludes to the unity established by Shabbat; for God, thought and action are one. And on Shabbat we, too, may feel as if who we are and how we behave are more unified.

**LET US GO OUT TO GREET SHABBAT** לְקִרְאֵת שַׁבַּת לָבוּ וְנִגְלָה. This verse alludes to the practice of leaving the synagogue and going out into the fields to welcome Shabbat, the custom followed by the mystics of Safed, based on their interpretation of the Babylonian Talmud (Shabbat 119a).

**SHRINE OF OUR SOVEREIGN** מְקֻדָּשׁ מְלֶךְ. This verse and the next five all build on the theme of Israel's exile and her promised redemption. Shabbat is seen as a manifestation of the Shekhinah (God's presence in the world), which is in exile with Israel. At the same time, Shabbat is also a foretaste of the redemptive time.

**L'KHA DODI** became a favorite Friday night hymn almost as soon as it was written. Its author, Shlomo Halevi Alkabetz (d. 1576), was a participant in the mystic circle in Safed, associated with the great master, Moses Cordovero. The poem is one of many written by Safed poets in which Shabbat, God, and Israel are intertwined and related through love. The depiction of Shabbat as bride and as queen has a long history of talmudic origin. The stanzas form an acrostic spelling out the author's name, Shlomo Halevi.

L'kha Dodi juxtaposes two simultaneous movements: reaching toward the Divine and the Divine reaching toward the human. Thus, we are invited to go and greet Shabbat as she comes to us. The mystics added that this drawing close was not only between God and the human, but described an inner process of Divinity.

The poem serves as an introduction to Psalm 92, "The Song of the Day of Shabbat,"



*King and Queen,  
Bride and Groom*

One should welcome Shabbat with joy and gladness like a groom welcoming his bride and like a king welcoming his queen, for everyone in Israel is a king, as our rabbis taught: "All of Israel are descended from royalty."

—MOSHE ALBAZ

Awake! Rise up from the dust!  
Dress yourself in this people's pride.  
By the hand of Jesse's son, of Bethlehem's tribe  
bring my redemption without further delays.

*Come, my beloved, to welcome the bride;  
let us greet Shabbat as she arrives.*

Rouse yourself, rouse yourself,  
for your lamp is lit; let the flame rise up and glow.  
Awake awake, utter songs of praise,  
for God's glory is revealed to your gaze.

*Come, my beloved . . .*

Do not be embarrassed, do not be ashamed.  
Why are you downcast? Why do you moan?  
The poorest of your people, trust in this:  
the city will be rebuilt as in ancient days.

*Come, my beloved . . .*

*continued*

Hitna-ari, mei-afar kumi,  
livshi bigdei tifartekh ami.  
Al yad ben yishai beit ha-laḥmi,  
korvah el nafshi ge'alah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Hitor'ri hitor'ri,  
ki va orekh kumi ori.  
Uri uri shir dabeiri,  
k'vod Adonai alayikh niglah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Lo teivoshi v'lo tikalmi,  
mah tishtoḥaḥi u-mah tehemi.  
Bakh yeḥesu aniyei ami,  
v'nivn'tah ir al tilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

הַתְּנַעֲרִי, מֵעֶפֶר קוֹמִי,  
לְבָשִׁי בְּגֵדֵי תִפְאַרְתְּךָ עִמִּי,  
עַל יַד בֶּן־יִשָּׁי בֵּית הַלְּחָמִי,  
קָרְבָּה אֶל נַפְשִׁי גְאֹלָה.

לְכָה דוֹדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי  
כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי.  
עוֹרִי עוֹרִי שִׁיר דְּבָרִי,  
כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.

לְכָה דוֹדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

לֹא תִבְשִׂי וְלֹא תִכְלָמִי,  
מָה תִשְׁתוֹחָחִי וּמָה תִהְיֶמֶי.  
כָּךְ יִחַסּוּ עֵינָי עִמִּי,  
וְנִבְנְתָה עִיר עַל תִּלָּה.

לְכָה דוֹדֵי לְקִרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

*continued*

AWAKE הַתְּנַעֲרִי. This and the following stanzas use images found in the second part of the Book of Isaiah, where the prophet comforts the Babylonian exiles. He assures them that they will return to the Land of Israel, and that it will once again flourish. See Isaiah 52:2, 51:17, 54:4, and 62:5.

JESSE'S SON, OF BETHLEHEM'S TRIBE בֶּן־יִשָּׁי בֵּית הַלְּחָמִי. The Messiah is said to be a descendant of David the son of Jesse, a citizen of Bethlehem.

YOUR LAMP אוֹרְךָ. Literally, "your light." The modern scholar Jacob Bazak points out that this word is the exact midpoint of the poem: 65 words precede it and 65 follow it. The central moment of the poem, then, is the announcement that God's light has come—Shabbat ushers in a moment that is a foretaste

of messianic redemption. The stanzas that follow all speak of redemption. Along these lines, the Kabbalists of Safed customarily wore white on Shabbat, symbolizing the overcoming of sin and ultimate redemption.

AWAKE AWAKE עוֹרִי עוֹרִי. In the kabbalistic tradition, awakening from sleep is a common metaphor for the process of developing spiritual sensitivity and insight. In this stanza and the previous one, the poet implores Shabbat to awaken and rouse herself. Equally, the poet addresses us, imploring us too to awaken. We may have been in a kind of spiritual slumber all week; now is the time to rouse ourselves from our spiritual oblivion and become attuned to the presence of the Divine in our world.

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute

*Come, My Beloved*

“You shall call Shabbat a delight” (Isaiah 58:13)—what does “call” mean? It means that one should invite her . . . as one invites a guest to one’s home. “A delight”—one should invite her, as a guest, to a home that is ready with a prepared table with food and drink, more than on other days.

—ZOHAR

Your despoilers shall be despoiled,  
your tormentors removed far away.  
God and you will celebrate together,  
a bride and groom in joyful embrace.

*Come, my beloved, to welcome the bride;  
let us greet Shabbat as she arrives.*

You will spread out to the left and the right,  
acclaiming ADONAI our God with delight.  
Redeemed by the scion of Peretz’s line,  
we shall joyously chant songs of praise.

*Come, my beloved . . .*

*We rise and turn toward the entrance.*

Come in peace, crown of your spouse,  
surrounded by gladness and joyous shouts.  
Come to the faithful, the people You treasure with pride,  
come, my bride; come, my bride . . .

*Come, my beloved . . .*

V'hayu lim-shisah shosayikh,  
v'rahaku kol m'valayikh.  
Yasis alayikh elohayikh,  
kimsos hatan al kalah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Yamin usmol tifrotzi,  
v'et Adonai ta-aritzi.  
Al yad ish ben partzi,  
v'nism'hah v'nagilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Bo-i v'shalom ateret balah,  
gam b'simhah u-v'tzoholah,  
tokh emunei am s'gulah,  
bo-i khalah, bo-i khalah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיף  
וְרָחֲקוּ כָּל־מְבַלְעֵיָהּ.  
יִשֵּׁשׂ עֲלֶיךָ אֱלֹהֶיךָ  
בְּמִשׁוֹשׁ חֲתָן עַל כַּלָּה.

לְכָה דוֹדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

יָמִין וּשְׂמֹאל תִּפְרָצִי  
וְאֶת־יְהוָה תִּעְרִיצִי,  
עַל יַד אִישׁ בֶּן־פְּרָצִי,  
וְנִשְׁמַחָה וְנִגִּילָה.

לְכָה דוֹדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

*We rise and turn toward the entrance.*

בּוֹאֵי בְּשָׁלוֹם עֹטְרֵת בַּעֲלָהּ,  
גַּם בְּשִׂמְחָה וּבְצַחָהּ,  
תּוֹךְ אַמּוּנֵי עַם סְגֻלָּהּ,  
בּוֹאֵי כַלָּה, בּוֹאֵי כַלָּה.

לְכָה דוֹדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

**YOU WILL SPREAD OUT** תִּפְרָצִי. The subject here is ambiguous: “you” can simultaneously refer both to the Shekhinah and to the people Israel.

**SCION OF PERETZ’S LINE** אִישׁ בֶּן־פְּרָצִי. At the end of the Book of Ruth, David’s genealogy is traced back to Peretz, one of Judah’s sons. The verb *p-r-tz* (which also appears in the word *tifrotzi*, “spread out,” in the first line of this stanza) means “to break through,” and the use of this name, “son of Peretz,” for the Messiah has a dual meaning here. The human “fall” from the Garden of Eden came about by breaking God’s command, and the redemption will come by breaking through the world of sin.

**FACING THE ENTRANCE.** Shabbat has been personified throughout this poem. At this point, it is as if that personification, the bridal queen, enters the synagogue. The congregation turns toward the entrance and bows to greet her. Then, as she moves to the forefront of the synagogue and takes her place on the *bimah*, the congregation turns toward the front and bows as she is enthroned next to the ark. Shabbat has arrived and the service proceeds with Psalm 92, “The Song of the Day of Shabbat.”

For restricted use only: March-April 2020.  
Do not copy, sell, or distribute