

## Yedid Nefesh

It is customary to say this hymn before praying the Friday night service.

Y'did nefesh öv höra-chamön, , יְדִיד נֶפֶשׁ אָב הַרְחֵמֵן,  
m'shoch av-d'chö el r'tzonechö, , מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ,  
yörutz av-d'chö k'mo ayöl, , יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל,  
yishta-chaveh el mul ha-dörechö, , יִשְׁתַּחֲוֶה אֶל מוֹל הַדְּרָךְ,  
ye-erav lo y'dido-sechö, mi-nofes , יַעֲרַב לוֹ יְדִידוֹתֶיךָ, מִנוֹפֶת  
tzuf v'chöl tö-am. , צוּף וְכֹל טָעַם.

Hödur nö-eh ziv hö-olöm, nafshi , הַדּוֹר נֹאֵה זִיו הָעוֹלָם, נֶפְשִׁי  
cholas ahavö-sechö, önö ayl nö r'fö , חוֹלַת אֲהַבְתְּךָ, אֲנֵא אֵל נָא רְפֵא  
nö löh, b'har-os löh no-am zivechö, , נָא לָהּ, בְּהִרְאוֹת לָהּ נוֹעַם זִיוְךָ,  
öz tis-chazayk v'sis-rapay, v'hö-y'söh , אֲזוֹ תִתְחַזַּק וְתִתְרַפֵּא, וְהִיתָה  
löh sim-chas olöm. , לָהּ שִׁמְחַת עוֹלָם.

Vösik ye-hemu racha-mechö, v'chusö , וְתִיק יִהְיֶמוּ רַחֲמֶיךָ, וְחוּסָה  
nö al bayn ahu-vechö, ki zeh kamöh , נָא עַל בֵּין אֲהוּבְךָ, כִּי זֶה כַּמָּה  
nich-sof nich-safti lir-os b'sif-eres , נִכְסוּף נִכְסַפְתִּי לְרְאוֹת בְּתַפְאֶרֶת  
uzechö, ay-leh chö-m'döh libi , עוֹדְךָ, אֵלֶּה חֲמֻדָּה לְבִי  
v'chusöh nö v'al tis-alöm. , וְחוּסָה נָא וְאַל תִּתְעַלֵּם.

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Higö-leh nö ufros chavivi ölai es את הַגִּלָּה נָא וּפְרוֹס חֲבִיבִי עָלַי אֵת  
sukas sh'lomechö, tö-ir eretz סִכַּת שְׁלוֹמָךְ, תְּאִיר אֶרֶץ  
mik'vodechö, nögilöh v'nis-m'chöh מְכַבֹּדְךָ, נְגִילָה וְנִשְׁמָחָה  
böch, ma-hayr öhuv ki vö mo-ayd, בָּךְ, מִהֵרָ אֲהוֹב כִּי בָא מוֹעֵד,  
v'chönaynu kimay olöm. וְחַנּוּנוֹ כִּימֵי עוֹלָם.

Beloved of [my] soul, merciful Father, draw Your servant to Your will. [Then] Your servant will run as swiftly as a deer; he will bow before Your splendor; Your acts of affection will be sweeter than honeycomb and every pleasant taste. Glorious, resplendent One, Light of the world, my soul is lovesick for You; I beseech You, O God, pray heal it by showing it the sweetness of Your splendor. Then it will be strengthened and healed and will experience everlasting joy. O pious One, may Your mercy be aroused and have compassion upon Your beloved child. For it is long that I have been yearning to behold the glory of Your majesty. These my heart desires, so have pity and do not conceal Yourself. Reveal Yourself, my Beloved, and spread over me the shelter of Your peace. Let the earth be illuminated by Your glory; we will rejoice and exult in You. Hasten, Beloved, for the time has come; and be gracious unto us as in days of yore.



## *Kabbalat Shabbat*

[Welcoming the Shabbat]

The Friday evening service begins here. When a Festival or *Chol HaMoed* falls on Shabbat, omit the following and begin with *Mizmor L'dovid* on page 58.

Come, Let Us Sing...

לְכוּ נִרְנְנָה...?

In this first Psalm of the service we find Adam's first words after God breathed into him the Breath of Life: "Come, let us prostrate ourselves and bow down; let us bend the knee before the Lord our Maker." He called to all creatures of the world to acknowledge the Creator and to submit to His will. The Psalm also notes the special relationship we have with God, how we are His people and He looks after us as a shepherd tends to his flock. It concludes with the miraculous exodus from Egypt, where God first showed His personal concern for our people.

L'chu n'ran'nöh la-donöy, nöri-öh	לְכוּ נִרְנְנָה לַיְי, נְרִיעָה
l'tzur yish-aynu. N'kad'möh fönöy	לְצוּר יִשְׁעֵנוּ: נִקְדַּמָּה פְּנֵינוּ
b'sodöh, biz'miros nöri-a lo.	בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לּוֹ:
Ki ayl gödol adonöy, umelech	כִּי אֵל גְּדוֹל יְי, וּמֶלֶךְ:
gödol al köl elohim. Asher	גְּדוֹל עַל כָּל אֱלֹהִים: אֲשֶׁר
b'yödo mech-k'ray öretz, v'so-afos	בְּיָדוֹ מְחַקְרֵי אֶרֶץ, וְתוֹעֲפוֹת
hörim lo. Asher lo ha-yöm v'hu	הָרִים לוֹ: אֲשֶׁר לוֹ הַיּוֹם וְהוּא



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ösöhu, v'yabeshes yödöv yö-tzöru.	עֲשׂוּהוּ, וַיַּבֶּשֶׁת יָדָיו יִצְרוּ:
Bo-u nish-tachaveh v'nichrö-öh,	בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה,
niv-r'chöh lif'nay adonöy osaynu.	נִבְרַכָּה לְפָנֵי יְיָ עֲשֵׂנוּ:
Ki hu elohaynu va-anachnu am	כִּי הוּא אֱלֹהֵינוּ וְאַנְחָנוּ עִם
mar-iso v'tzon yödo, ha-yom im	מִרְעִיתוֹ וְצֹאן יְדוֹ, הַיּוֹם אִם
b'kolo sishmö-u. Al tak-shu	בְּקִלּוֹ תִשְׁמְעוּ: אַל תִּקְשׁוּ
l'vav'chem kim'rivöh, k'yom masö	לְבַבְכֶם כְּמִרְיָבָה, כְּיוֹם מִסָּה
ba-midbör. Asher nisuni avosaychem,	בְּמִדְבָר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
b'chönuni, gam rö-u fö-öli. Arbö-im	בְּחֲנוּנֵי, גַּם רָאוּ פְעָלֵי: אַרְבַּעִים
shönöh ökut b'dor, vö-omar am	שָׁנָה אֶקוּט בְּדוֹר, וְאָמַר עִם
to-ay layvöv haym v'haym lo yöd'u	תַּעֲי לִבְבֵיהֶם וְהֵם לֹא יָדְעוּ
d'röchöy. Asher nishba-ti v'api,	דְּרַכֵּי: אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי,
im y'vo-un el m'nuchösi.	אִם יִבְאוּן אֶל מְנוּחָתִי:

Come, let us sing to the Lord; let us raise our voices in jubilation to the Rock of our deliverance. Let us approach Him with thanksgiving; let us raise our voices to Him in song. For the Lord is a great God, and a great King over all supernal beings; in His hands are the depths of the earth, and the heights of the mountains are His. Indeed, the sea is His, for He made it; His hands formed the dry land. Come, let us prostrate ourselves and bow down; let us bend the knee before the Lord our Maker. For He is our God, and we are the people that He tends, the flock under His [guiding] hand – even this very day, if you would but hearken to His voice! Do not harden your heart as at Merivah, as on the day at Massah in the wilderness, where your fathers tested Me; they tried Me, though they had seen My deeds. For forty years I quarreled with that generation; and I said, they are a people of erring



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hearts, they do not know My ways. So I vowed in My anger that they shall not enter My resting place.

Sing to the Lord...

שִׁירוּ לַיהוָה ...

This Psalm to begins with a call to sing God's praises. It speaks of the Messianic Era, when the extraordinary salvation that God will bring to our people will call for a new kind of praise. The revelation of God's majesty in those future days will cause all mankind to worship God with a sense of holiness and awe.

Shiru la-donöy shir chödösh,	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
shiru la-donöy köl hö-öretz.	שִׁירוּ לַיהוָה כָּל הָאָרֶץ:
Shiru ladonöy bö-r'chu sh'mo, bas'ru	שִׁירוּ לַיהוָה בְּרַכּוּ שְׁמוֹ, בַּשָּׂרוּ
mi-yom l'yom y'shu-öso.	מִיּוֹם לְיוֹם יִשׁוּעַתּוֹ:
Sap'ru vago-yim k'vodo, b'chöl	סַפְּרוּ בַּגּוֹיִם כְּבוֹדּוֹ, בְּכֹל
hö-amim nif-l'osöv. Ki gödol adonöy	הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְיָ
um'hulöl m'od, norö hu al köl	וּמְהַלָּל מְאֹד, נוֹרָא הוּא עַל כָּל
elohim. Ki köl elohay hö-amim	אֱלֹהִים: כִּי כָּל אֱלֹהֵי הָעַמִּים
elilim, vaddonöy shöma-yim ösöh.	אֱלִילִים, וַיְיָ שָׁמַיִם עָשָׂה:
Hod v'hödör l'fönöv, oz v'sif-eres	הוֹד וְהִדָּר לְפָנָיו, עַז וְתִפְאֳרֹת
b'mik-dösho. Hövu ladonöy	בְּמִקְדָּשׁוֹ: הָבוּ לַיהוָה
mish-p'chos amim, hövu ladonöy	מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה
kövod vö-oz. Hövu la-donöy k'vod	כְּבוֹד וְעַז: הָבוּ לַיהוָה כְּבוֹד
sh'mo, s'u min-chöh uvo-u	שְׁמוֹ, שְׂאוּ מִנְחָה וּבְאוּ



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l'chatz'rosöv. Hish-tachavu l'adonöy	לְחַצְרוֹתָיו : הַשְּׁתַחֲוּ לַיְי
b'had'ras kodesh, chilu mipönöv köl	בְּהַדְרַת קֹדֶשׁ, חִילוּ מִפְּנֵי כָל
hö-öretz. Im'ru vago-yim adonöy	הָאָרֶץ : אָמְרוּ בְּגוֹיִם יְי
mölöch, af tikon tayvayl bal timot,	מֶלֶךְ, אַף תִּכּוֹן תִּבְל בַּל תִּמּוֹט,
yödin amim b'mayshörim.	יְדִין עַמִּים בְּמִישְׁרִים :
Yis-m'chu ha-shöma-yim v'sögayl	יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל
hö-öretz, yir-am hayöm um'lo-o.	הָאָרֶץ, יִרְעַם הַיָּם וּמְלֵאוֹ :
Ya-aloz södai v'chöl asher bo, öz	יַעֲלוּ שְׂדֵי וְכָל אֲשֶׁר בּוֹ, אֲז
y'ran'nu köl atzay yö-ar.	יִרְנְנוּ כָל עֵצֵי יַעַר :
Lif'nay adonöy ki vö, ki vö	לִפְנֵי יְי כִּי בָא, כִּי בָא
lishpot hö-öretz, yishpot tayvayl	לְשַׁפֵּט הָאָרֶץ, יִשְׁפֹּט תִּבְל
b'tzedek, v'amim be-emunöso.	בְּצֶדֶק, וְעַמִּים בְּאַמוֹנָתוֹ :

Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, bless His Name; proclaim His deliverance from day to day. Recount His glory among the nations, His wonders among all the peoples. For the Lord is great and highly praised; He is awesome above all gods. For all the gods of the nations are naught, but the Lord made the heavens. Majesty and splendor are before Him, might and beauty in His Sanctuary. Render to the Lord, O families of nations, render to the Lord honor and might. Render to the Lord the honor due to His Name; bring an offering and come to His courtyards. Bow down to the Lord in resplendent holiness; tremble before Him, all the earth. Proclaim among the nations: "The Lord reigns"; indeed, the world is firmly established that it shall not falter; He will judge the people with righteousness. The heavens will rejoice, the earth will exult; the sea and its fullness will roar. The fields and everything therein will jubilate; then all the trees of the forest will sing. Before the Lord [they shall rejoice]



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for He has come, for He has come to judge the earth; He will judge the world with justice, and the nations with His truth.

When the Lord...

יְיָ מֶלֶךְ...  
...מֶלֶךְ יְיָ

This Psalm continues the theme of the Messianic Era. At that time it will be an occasion for tremendous rejoicing, for the world will then enter the era of its fulfillment and perfection. While God himself will still be hidden from man – as if he were surrounded by a cloud and by darkness – nevertheless, His reign on earth will be clearly recognized by all.

The words 'Light is sown for the righteous' bear significant meaning. The good works that a person does are likend to the sowing or planting of seeds. The 'light' sown refers to the Torah and its commandments. Since the Torah is God's thought and knowledge, it is attached to the infinite. Thus when we perform a mitzvah, commandment, though the event may be transient, the effects are enduring and benefit us forever.

Adonöy mölöch tögayl hö-öretz,	יְיָ מֶלֶךְ תִּגַּל הָאָרֶץ,
yis-m'chu i-yim rabim. Önön va-aröfel	יִשְׁמְחוּ אַיִם רַבִּים: עֲנַן וְעַרְפֵּל
s'vivöv, tzedek umishpöt m'chon	סְבִיבֵיו, צְדָק וּמִשְׁפָּט מְכוּן
kis'o. Aysh l'fönöv tay-laych.	כֶּסֶא: אֵשׁ לְפָנָיו תִּלְךְ,
us'la-hayt söviv tzöröv. Hay-iru	וְתִלְהֵט סְבִיב צָרֵיו: הָאִירוּ
v'rököv tayvayl, rö-asöh va-töchel	בְּרָקִיו תִּבֵּל, רֵאֲתָה וְתַחֵל
hö-öretz. Hörim kadonag nömasu	הָאָרֶץ: הָרִים כַּדוֹנֵג נִמְסוּ
milif'nay adonöy, milif'nay adon köl	מִלְפָּנָי יְיָ, מִלְפָּנָי אֲדוֹן כָּל
hö-öretz. Higidu ha-shöma-yim	הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם



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tzidko, v'rö-u chöl hö-amim  
 k'vodo. Yay-voshu köl ov'day fesel  
 ha-mis-hal'lim bö-elilim, hish-tachavu  
 lo köl elohim. Shöm'öh va-tismach  
 tziyon, vatö-gaylnö b'nos y'hudöh,  
 l'ma-an mishpötechö adonöy. Ki atöh  
 adonöy elyon al köl hö-öretz, m'od  
 na-alaysö al köl elohim. O-havay  
 adonöy sin'u rö, shomayr naf'shos  
 chasidöv, mi-yad r'shö-im ya-tzilaym.  
 Or zöru-a la-tzadik, ul'yish'ray layv  
 simchöh. Sim'chu tzadikim badonöy,  
 v'hodu l'zaycher köd-sho.

צְדָקוֹ, וְרָאוּ כָּל הָעַמִּים  
 כְּבוֹדוֹ: יִבְשׁוּ כָּל עַבְדֵי פֶסֶל  
 הַמִּתְהַלְלִים בְּאֵלִילִים, הַשְׁתַּחֲוּוּ  
 לוֹ כָּל אֱלֹהִים: שִׂמְחָה וְתִשְׂמַח  
 צִיּוֹן, וְתִגְלָנָה בְּנוֹת יְהוּדָה,  
 לְמַעַן מִשְׁפֹּטֶיךָ יי: כִּי אַתָּה  
 יי עֲלִיּוֹן עַל כָּל הָאָרֶץ, מְאֹד  
 נְעֻלִיתָ עַל כָּל אֱלֹהִים: אֲהַבִּי  
 יי שְׁנֵאוֹ רַע, שֹׁמֵר נַפְשׁוֹת  
 חַסִּידָיו, מִיַּד רְשָׁעִים יִצִּילֵם:  
 אֹר זָרַע לְצַדִּיק, וּלְיֹשְׁרֵי לֵב  
 שִׂמְחָה: שִׂמְחוּ צַדִּיקִים בְּיִי,  
 וְהוֹדוּ לְזֵכֶר קֹדֶשׁוֹ:

When the Lord will reveal His kingship, the earth will exult; the multitudes of islands will rejoice. Clouds and dense darkness will surround Him; justice and mercy will be the foundation of His throne. Fire will go before Him and consume His foes all around. His lightnings will illuminate the world; the earth will see and tremble. The mountains will melt like wax before the Lord, before the Master of all the earth. The heavens will declare His justice, and all the nations will behold His glory. All who worship graven images, who take pride in idols, will be ashamed; all idol worshippers will prostrate themselves before Him. Zion will hear and rejoice, the towns of Judah will exult, because of Your judgments, O Lord. For You, Lord, transcend all the earth; You are exceedingly exalted above all the supernal beings. You who love the Lord, hate evil; He watches over the souls of His pious ones, He saves them from the hand of the wicked. Light is sown for the righteous, and



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joy for the upright in heart. Rejoice in the Lord, you righteous, and extol His holy Name.

A Psalm. Sing...

מְזִמּוֹר, שִׁירוּ...

This Psalm speaks of the Messianic Era. King David acclaims God's wondrous acts when the time will come to reveal His might and glory. During the long and dark exile the nations of the world mocked and derided the Jewish people, saying that God has forgotten and forsaken them, and they could be persecuted without fear of punishment. But those wicked nations are due to find out how wrong they were, as we note here in this Psalm.

Mizmor, shiru ladonöy shir chödösh,	מְזִמּוֹר, שִׁירוּ לַיְי שִׁיר חֻדֶּשׁ,
ki niflö-os ösöh, hoshi-öh lo	כִּי נִפְלְאוֹת עָשָׂה, הוֹשִׁיעָה לוֹ
y'mino uz'roa köd-sho. Hodi-a	יְמִינוּ וּזְרוּעַ קִדְשׁוֹ: הוֹדִיעַ
adonöy y'shu-öso, l'aynay ha-go-yim	יְי יִשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם
gilöh tzid'koso. Zöchar chasdo	גִּלְהַ צְדָקָתוֹ: זָכַר חֶסְדּוֹ
ve-emunöso l'vays yisrö-ayl, rö-u	וְאֱמוּנָתוֹ לְבַיִת יִשְׂרָאֵל, רְאוּ
chöl af'say öretz, ays y'shu-as	כָּל אַפְסֵי אֶרֶץ, אֵת יִשׁוּעַת
elohaynu. Höri-u ladonöy köl	אֱלֹהֵינוּ: הָרִיעוּ לַיְי כָּל
hö-öretz, pitz'chu v'ran'nu v'zamayru.	הָאֶרֶץ, פְּצְחוּ וְרַנְנוּ וְזַמְרוּ:
Zam'ru ladonöy b'chi-nor, b'chi-nor	זַמְרוּ לַיְי בְּכִנּוֹר, בְּכִנּוֹר
v'kol zimröh. Ba-chatzo-tz'ros v'kol	וְקוֹל זְמֶרָה: בְּחֻצְרוֹת וְקוֹל
shoför, höri-u lif'nay ha-melech	שׁוֹפָר, הָרִיעוּ לְפָנֵי הַמֶּלֶךְ
adonöy. Yir-am ha-yöm um'lo-o,	יְי: יְרַעַם הַיּוֹם וּמְלֹאוּ,



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tay-vayl v'yosh'vay vöh. N'höros תַּבִּיל וְיִשְׁבִי בָּהּ : נְהַרֹת  
yimcha-u chöf, yachad hörim יִמְחֲאוּ כָף, יַחַד הָרִים  
y'ranaynu. Lif'nay adonöy ki vö יִרְנְנוּ : לְפָנַי יְיָ כִּי בָא  
lish-pot hö-öretz, yish-pot tayvayl לְשֹׁפֵט הָאָרֶץ, יִשְׁפֹט תַּבִּיל  
b'tzedek, v'amim b'mayshörim. בְּצֶדֶק, וְעַמִּים בְּמִישְׁרִים :

A Psalm. Sing to the Lord a new song, for He has performed wonders; His right hand and holy arm have wrought deliverance for Him. The Lord has made known His salvation; He has revealed His justice before the eyes of the nations. He has remembered His loving-kindness and faithfulness to the House of Israel; all, from the farthest corners of the earth, witnessed the deliverance by our God. Raise your voices in jubilation to the Lord, all the earth; burst into joyous song and chanting. Sing to the Lord with a harp, with a harp and the sound of song. With trumpets and the sound of the shofar, jubilate before the King, the Lord. The sea and its fullness will roar in joy, the earth and its inhabitants. The rivers will clap their hands, the mountains will sing together. [They will rejoice] before the Lord, for He has come to judge the earth; He will judge the world with justice, and the nations with righteousness.

When the Lord...

יְיָ מֶלֶךְ...  
יְיָ מֶלֶךְ...  
יְיָ מֶלֶךְ...

Speaking of God's holiness and the laws of justice and morality which He has established, King David recalls Moses, Aaron, and Samuel to indicate that it was thanks to such leaders that the Jewish people were able to maintain their high standards of morality and justice. We are reminded that the leaders and all the Jewish people are responsible to the same set of laws.



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Each and every Jew is equally obligated to fulfill the commandments of the Torah, regardless of his spiritual or political post.

<p>Adonöy mölöch yir-g'zu amim,          yoshayv k'ruvim tönut hö-öretz.          Adonöy b'tziyon gödol, v'röm hu al          köl hö-amim. Yodu shim'cho gödol          v'norö, ködosh hu. V'oz melech          mish-pöt öhayv, atöh ko-nantö          may-shörim, mish-pöt utz'dököh          b'ya-akov atöh ösisö. Rom'mu adonöy          elohaynu v'hishta-chavu la-hadom          rag-löv, ködosh hu. Mosheh          V'aharon b'cho-hanöv ush'mu-ayl          b'kor'ay sh'mo, kor-im el adonöy          v'hu ya-anaym. B'amud önön          y'dabayr alayhem, shöm'ru          aydosöv v'chok nösan lömo. Adonöy          elohaynu atöh anisöm, ayl nosay          hö-yisö lö-hem, v'nokaym al          ali-losöm. Rom'mu adonöy alohaynu          v'hishta-chavu l'har köd-sho,          ki ködosh adonöy elohaynu.</p>	<p>יְיָ מֶלֶךְ יִרְגְּזוּ עַמִּים,          יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ:          יְיָ בְּצִיּוֹן גְּדוֹל, וְרֹם הוּא עַל          כָּל הָעַמִּים: יוֹדוּ שִׁמְךָ גְּדוֹל          וְנוֹרָא, קְדוֹשׁ הוּא: וְעַז מֶלֶךְ          מִשְׁפָּט אֱהַב, אֶתְּהָ כּוֹנֵנֶת          מִיִּשְׂרָאֵל, מִשְׁפָּט וְצַדִּיקָה          בְּיַעֲקֹב אֶתְּהָ עָשִׂיתָ: רוּמְמוֹ יְיָ          אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לָהֶם          רַגְלָיו, קְדוֹשׁ הוּא: מֹשֶׁה          וְאַהֲרֹן בְּכַהֲנָיו וְשִׁמּוֹאֵל          בְּקִרְאֵי שְׁמוֹ, קִרְאִים אֵל יְיָ          וְהוּא יַעֲנֵם: בְּעַמּוּד עֲנָן          יְדַבֵּר אֲלֵיהֶם, שָׁמְרוּ          עֲדוֹתָיו וְחַק נָתַן לָמוֹ: יְיָ          אֱלֹהֵינוּ אֶתְּהָ עֲנִיתֶם, אֵל נִשְׂא          הַיִּיתָ לָהֶם, וְנִקַּם עַל          עֲלִילוֹתֶם: רוּמְמוֹ יְיָ אֱלֹהֵינוּ          וְהִשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ,          כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:</p>
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When the Lord will reveal His kingship, the nations will tremble; the earth will quake before Him who is enthroned upon the kruvim, [before] the Lord



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Mizmor l'dövid, hövu la-donöy b'nay	מִזְמוֹר לְדָוִד, הָבוּ לַיְי בְּנֵי
aylim, hövu la-donöy kövod vö-oz.	אֱלִים, הָבוּ לַיְי כְּבוֹד וְעֹז:
Hövu la-donöy k'vod sh'mo,	הָבוּ לַיְי כְּבוֹד שְׁמוֹ,
hishtachavu la-donöy b'had'ras	הִשְׁתַּחֲוּוּ לַיְי בְּהַדְרַת
kodesh. Kol adonöy al ha-mö-yim,	קֹדֶשׁ: קוֹל יְי עַל הַמַּיִם,
ayl ha-kövod hir-im, adonöy al	אֵל הַכְּבוֹד הַרְעִים, יְי עַל
ma-yim rabim. Kol adonöy bako-ach,	מַיִם רַבִּים: קוֹל יְי בַּכַּח,
kol adonöy be-hödör. Kol adonöy	קוֹל יְי בְּהֶדְר: קוֹל יְי
shovayr arözim, va-y'shabayr adonöy	שָׁבַר אַרְזִים, וַיִּשְׁבַּר יְי
es ar'zay ha-l'vönon. Va-yarkidaym	אֶת אַרְזֵי הַלְּבָנוֹן: וַיִּרְקִידֵם
k'mo aygel, l'vönon v'siryon k'mo	כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ
ven r'aymim. Kol adonöy cho-tzayv	בֶּן רְאֵמִים: קוֹל יְי חֹצֵב
la-havos aysh. Kol adonöy yöchil	לְהַבֹּת אֵשׁ: קוֹל יְי יַחִיל
midbör, yöchil adonöy midbar	מִדְבָּר, יַחִיל יְי מִדְבָּר
ködaysh. Kol adonöy y'cholayl	קֹדֶשׁ: קוֹל יְי יַחֲלִל
a-yölos va-yechesof y'öros,	אֵילֹת וַיַּחֲשֹׁף יַעֲרוֹת,
uv'haychölo, kulo omayr kövod.	וּבְהִיכְלוֹ, כְּלוֹ אִמֵּר כְּבוֹד:
Adonöy la-mabul yöshöv, va-yayshev	יְי לְמַבּוּל יִשָּׁב, וַיִּשָּׁב
adonöy melech l'olöm. Adonöy oz	יְי מֶלֶךְ לְעוֹלָם: יְי עֹז
l'amo yitayn, adonöy y'vöraych	לְעַמּוֹ יִתֵּן, יְי יְבָרֶךְ
es amo va-shöлом.	אֶת עַמּוֹ בְּשָׁלוֹם:

A Psalm by David. Render to the Lord, children of the mighty, render to the Lord honor and strength. Render to the Lord the honor due to His Name; bow down to the Lord in resplendent holiness. The voice of the Lord is over



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Önö, b'cho-ach g'dulas y'min'chö,	אָנא, בְּכַח גְּדֻלַּת יְמִינְךָ,
tatir tz'ruröh. Kabayl rinas am'chö,	תַּתִּיר צְרוּרָה: קַבֵּל רִנַּת עַמְּךָ,
sag'vaynu, taharaynu, noröh.	שִׁגְבְּנוּ, טַהַרְנוּ, נוֹרָא:
Nö gibor, dor'shay yichud'chö,	נָא גִבּוֹר, דּוֹרְשֵׁי יַחֲוּדְךָ,
k'vövas shöm'raym. Bö-r'chaym	כְּבַבְתָּ שְׁמֵרֵם: בְּרַכֵּם
taharaym, rachamay tzid'kös'chö	טַהַרְם, רַחֲמֵי צְדָקָתְךָ
tömid göm'laym. Chasin ködosh,	תָּמִיד גְּמִלֵם: חֲסִין קְדוּשׁ,
b'rov tuv'chö nahayl adö-sechö.	בְּרוּב טוֹבְךָ נִהַל עֲדָתְךָ:
Yöchid, gay-eh, l'am'chö p'nay,	יְחִיד, גַּאֵה, לְעַמְּךָ פְּנֵה,
zoch'ray k'dushösechö. Shav-ösaynu	זוֹכְרֵי קְדוּשָׁתְךָ: שׁוּעַתְנוּ
kabayl, ush'ma tza-akösaynu,	קַבֵּל, וּשְׁמַע צְעָקָתְנוּ,
yoday-a ta-alumos. Böruch shaym	יִודַע תַּעֲלָמוֹת: בְּרוּךְ שֵׁם
k'vod mal'chuso l'olöm vö-ed.	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

We implore you, by the great power of Your right hand, release the captive. Accept the prayer of Your people; strengthen us, purify us, Awesome One. Mighty One, we beseech You, guard as the apple of the eye those who seek Your Oneness. Bless them, cleanse them; bestow upon them forever Your merciful righteousness. Powerful, Holy One, in Your abounding goodness, guide Your congregation. Only and Exalted One, turn to Your people who are mindful of Your holiness. Accept our supplication and hear our cry, You who know secret thoughts. Blessed be the name of the glory of His kingdom forever and ever.



Come, My Beloved...

לְכֵה דוּדִי...

**Recited standing**

This beautiful hymn welcomes the Shabbat Queen. The refrain of this hymn 'Lecho Dodi' and, indeed the entire motif of the hymn, in which the Shabbat is represented as a "Queen" whom we go out to welcome, is based on a Talmudic source, where we are told how two great Sages went out to welcome the Shabbat Queen in this fashion.

L'chöh dodi lik'ras kalöh,    לְכֵה דוּדִי לְקִרְאת פְּלֵה,  
p'nay shabös n'kab'löh.    פְּנֵי שַׁבַּת נִקְבְּלָה:

L'chöh dodi lik'ras kalöh,    לְכֵה דוּדִי לְקִרְאת פְּלֵה,  
p'nay shabös n'kab'löh.    פְּנֵי שַׁבַּת נִקְבְּלָה:

Come, my Beloved, to meet the Bride; let us welcome the Shabbat. Come, my Beloved, to meet the Bride; let us welcome the Shabbat.

Shömor v'zöchor b'dibur echöd,    שְׁמֹר וְזָכֹר בְּדַבּוּר אֶחָד,  
hishmi-önu ayl ha-m'yuchöd,    הִשְׁמִיעֵנוּ אֵל הַמַּיְחָד,  
adonöy echöd ush'mo echöd,    יי אֶחָד וְשְׁמוֹ אֶחָד,  
l'shaym ul'sif-eres v'lis'hilöh.    לְשֵׁם וְלִתְפֹּאֶרֶת וְלִתְהִלָּה:

L'chöh dodi lik'ras kalöh,    לְכֵה דוּדִי לְקִרְאת פְּלֵה,  
p'nay shabös n'kab'löh.    פְּנֵי שַׁבַּת נִקְבְּלָה:

"Observe" and "Remember," the one and only God caused us to hear in a single utterance; the Lord is One and His name is One, for renown, for glory



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and for praise. Come, my Beloved, to meet the Bride; let us welcome the Shabbat.

Lik'ras shabös l'chu v'nayl'chöh,    לְקִרְאֵת שַׁבָּת לְכוּ וְנִלְכָה,  
ki hi m'kor ha-b'röchöh,    כִּי הִיא מְקוֹר הַבְּרָכָה,  
may-rosh mikedem n'suchöh,    מֵרֵאשׁ מִקְדָּם נְסוּכָה,  
sof ma-aseh b'ma-chashövöh t'chilöh.    סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:  
L'chöh dodi lik'ras kalöh,    לָכֵה דוּדִי לְקִרְאֵת כָּלָה,  
p'nay shabös n'kab'löh.    פְּנֵי שַׁבָּת נִקְבְּלָה:

Come, let us go to welcome the Shabbat, for it is the source of blessing; from the beginning, from aforetime, it was chosen; last in creation, first in [God's] thought. Come, my Beloved, to meet the Bride; let us welcome the Shabbat.

Mikdash melech ir m'luchöh,    מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,  
kumi tz'i mitoch ha-hafaychöh,    קוּמִי צְאִי מִתּוֹךְ הַהִפְכָה,  
rav löch sheves b'aymek ha-böchö,    רַב לֶךְ שָׁבֵת בְּעֵמֶק הַבְּכָא,  
v'hu yachmol öla-yich chemlöh.    וְהוּא יַחְמוֹל עָלֶיךָ חֲמָלָה:  
L'chöh dodi lik'ras kalöh,    לָכֵה דוּדִי לְקִרְאֵת כָּלָה,  
p'nay shabös n'kab'löh.    פְּנֵי שַׁבָּת נִקְבְּלָה:

Sanctuary of the King, royal city, arise, go forth from the ruins; too long have you dwelt in the vale of tears; He will show you abounding mercy. Come, my Beloved, to meet the Bride; let us welcome the Shabbat.

Hisna-ari may-öför kumi,    הִתְנַעֲרִי מֵעָפָר קוּמִי,  
liv'shi big'day sif-artaych ami,    לְבִשִׁי בְּגָדֵי תַפְאֲרֶתְךָ עָמִי,



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al yad ben yishai bays ha-lachmi, על יד בן ישי בית הלחמי,  
kör'vöh el nafshi g'ölöh. קרבה אל נפשי גאלה:

L'chöh dodi lik'ras kalöh, לכה דודי לקראת כלה,  
p'nay shabös n'kab'löh. פני שבת נקבלה:

Shake the dust off yourself, arise, don your glorious garments – my people. Through the son of Yishai of Beis Lechem, draw near to my soul and redeem it. Come, my Beloved, to meet the Bride; let us welcome the Shabbat.

His-or'ri his-or'ri, התעוררי התעוררי,  
ki vö oraych kumi ori, כי בא אורך קומי אורי,  
u-ri u-ri shir da-bayri, עורי עורי שיר דברי,  
k'vod adonöy öla-yich nigloh. כבוד יי עליך נגלה:

L'chöh dodi lik'ras kalöh, לכה דודי לקראת כלה,  
p'nay shabös n'kab'löh. פני שבת נקבלה:

Arouse yourself, arouse yourself, for your light has come; arise, shine. Awake, awake, utter a song; the glory of the Lord is revealed upon you. Come, my Beloved, to meet the Bride; let us welcome the Shabbat.

Lo say-voshi v'lo siköl'mi, לא תבושי ולא תכלמי,  
mah tish-tochachi umah te-hemi, מה תשתוּחחי ומה תהמי,  
böch ye-chesu ani-yay ami, בך יחסו עניי עמי,  
v'niv-n'söh hö-ir al tilöh. ונבנתה העיר על תלה:

L'chöh dodi lik'ras kalöh, לכה דודי לקראת כלה,  
p'nay shabös n'kab'löh. פני שבת נקבלה:



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Do not be ashamed nor confounded; why are you downcast and why are you agitated? The afflicted of my people will find refuge in you; the city will be rebuilt on its former site. Come, my Beloved, to meet the Bride; let us welcome the Shabbat.

V'höyu lim'shisöh sho-sö-yich,	וְהָיוּ לְמַשְׁפָּה שְׂאֵסִיךְ,
v'röchaku köl m'val'ö-yich,	וְרַחֲקוּ כָּל מְבַלְעֵיךְ,
yösis öla-yich elohö-yich,	יְשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ,
kim'sos chösön al kalöh.	כְּמַשׁוֹשׁ חָתָן עַל כַּלָּה:

L'chöh dodi lik'ras kalöh,	לְכָה דוּדִי לְקַרְאֵת כַּלָּה,
p'nay shabös n'kab'löh.	פְּנֵי שַׁבַּת נִקְבְּלָה:

Those who despoil you will be despoiled, and all who would destroy you will be far away. Your God will rejoice over you as a bridegroom rejoices over his bride. Come, my Beloved, to meet the Bride; let us welcome the Shabbat.

Yömin us'mol tifro-tzi,	יָמִין וּשְׂמֹאל תִּפְרוּצִי,
v'es adonöy ta-ari-tzi,	וְאֵת יְיָ תַעֲרִיצִי,
al yad ish ben par-tzi,	עַל יַד אִישׁ בֶּן פְּרָצִי,
v'nis-m'chöh v'nögilöh.	וְנִשְׁמַחָה וְנִגִּילָה:

L'chöh dodi lik'ras kalöh,	לְכָה דוּדִי לְקַרְאֵת כַּלָּה,
p'nay shabös n'kab'löh.	פְּנֵי שַׁבַּת נִקְבְּלָה:

To the right and to the left you shall spread out, and the Lord you shall extol. And we shall rejoice and exult, through the man who is a descendant of Peretz. Come, my Beloved, to meet the Bride; let us welcome the Shabbat.



## The Kabbalat Shabbat Companion

Turn around, facing west, and say:

Bo-i v'shölom ateres ba-löh, בּוֹאִי בְּשָׁלוֹם אֶרֶץ בַּעֲלָהּ,  
gam b'rinöh (On Festivals substitue: גַּם בְּרִנָּה (בִּי"ט: בְּשִׂמְחָה)  
b'simchöh) uv'tzöhölöh, toch emunay וּבְצִדְקָהּ, תּוֹךְ אֱמוּנָי  
am s'gulöh, (Bow right) bo-i chalöh, עִם סְגֻלָּהּ, בּוֹאִי כְלָהּ,  
(Bow left) bo-i chalöh, (Say silently a בּוֹאִי כְלָהּ, (וַיֹּאמֶר בַּלְחַשׁ  
third time:) bo-i chalöh פַּעַם שְׁלִישִׁית בּוֹאִי כְלָהּ  
shabös mal-k'sö. : שַׁבַּת מַלְכָּתָא)

Come in peace, O crown of her Husband, both with songs (On Festivals substitute: rejoicing) and gladness; among the faithful, the beloved people, (Bow right) Come, O Bride, (Bow left) come, O Bride, (Say silently a third time: come, O Bride; Shabbat Queen).

Turn back, facing east, bow forward, and say:

L'chöh dodi lik'ras kalöh, לָכֵה דוּדִי לְקִרְאֵת כְּלָהּ,  
p'nay shabös n'kab'löh. : פָּנֵי שַׁבַּת נִקְבְּלָהּ :

Come, my beloved, to meet the Bride; let us welcome the Shabbat.

A Psalm, a Song...

מְזֻמָּר שִׁיר...

This Psalm celebrates the Shabbat day. A day on which we cease 'creating,' as God did on the seventh day of creation. This means not doing any of 39 kinds of creative physical activities and their offshoots, as listed in the Torah and explained in the Code of Jewish Law.