

## Welcoming Shabbat

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

### How Good

How good are Your tents, O Jacob.

Your dwelling places, O Israel.

*Numbers 24.5*

### What A Beautiful Day

What a beautiful day! Shabbat Shalom.

### Bim Bam

Bim bam. Shabbat Shalom.

### Behold, How Good It Is

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

*Psalms 133.1*

### Let us Sing

Let us sing a song of praise. Halleluyah!

### Moments Alone

We begin Shabbat with a flame, a seemingly simple flame. Yet it is that flame which symbolizes the process each and every one of us must go through to reach Shabbat. As you study the flame before you, notice its layers. The outside of the flame is bright yellow – almost white – symbolizing the glare of the week. It represents all of those worldly thoughts with which we enter this time.

Next, notice the deeper yellow of the flame, somehow softer than the glaring white. As you reach this layer, close your eyes for a moment and feel those worldly concerns begin to fall away.

As you enter the flame, feel the deep warmth of the orange and reach into yourself for the warmth, the closeness, the peace of these moments of tranquility. Only through these thoughts are you able to truly perceive the next layer, the deep blue – your innermost being, your soul.

Look closer now. What is it that holds the flame to the wick? It is black space – seeming nothingness. Yet, it is that nothingness, the empty space, upon which the entire flame rests. Heschel speaks of Shabbat as a time to leave the realm of physical space in order to take the step into the realm of time – eternity, infinity – God's realm, the realm of seeming nothingness, yet that realm upon which all rests. Let it all slip away as you reach for that black which surrounds the wick – God's place, the place of Shabbat.

*Lesley Litman*

*On festival evenings, some communities recite selections from Hallel on page 88 before starting the Evening Service on page 16.  
On Shabbat during a festival, the Kabbalat Shabbat service begins with Psalm 92 on page 13.*

# קַבְּלַת שַׁבָּת

## Kab·ba·lat Shab·bat

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

מה טובו

## Mah To·vu

Mah to·vu o·ha·le·cha Ya·a·kov.

Mish·k'no·techa Yis·ra·eil.

מה טובו אֱהֲלִיךָ יַעֲקֹב  
מִשְׁכְּנוֹתֶיךָ יִשְׂרָאֵל.

*Numbers 24:5*

## Mah Ya·feh Ha·yom

Mah ya·feh ha·yom. Shab·bat Sha·lom.

מה יִפֶּה הַיּוֹם

מה יִפֶּה הַיּוֹם. שַׁבַּת שְׁלוֹם.

## Bim Bam

Bim bam. Shab·bat Sha·lom.

בִּם בִּם

בִּם בִּם. שַׁבַּת שְׁלוֹם.

## Hi·neih Mah Tov

Hi·neih mah tov u·mah na·im

she·vet a·chim gam ya·chad.

הִנֵּה מַה טוֹב

הִנֵּה מַה טוֹב וּמַה נְעִים  
שֵׁבֶת אַחִים גַּם יַחַד:

*Psalms 133:1*

## Ha·vah Na·shi·rah

Ha·vah na·shi·rah, shir Ha·l'lu·yah.

הֲבֵה נְשִׁירָה

הֲבֵה נְשִׁירָה שִׁיר הַלְלוּיָהּ.

*On festival evenings, some communities recite selections from Hallel on page 88 before starting the Evening Service on page 16.  
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## Soul-mate

Soul-mate, Merciful Parent,  
draw Your servant to do Your will.  
Your servant will run like a ram,  
will bow down before Your splendor.  
For Your love is tastier  
than nectar or any imaginable delight.

You, pleasing in Splendor, Light of the World,  
my soul is love-sick for You.  
Please, God, heal her  
with the pleasure of Your light.  
Then she will be strengthened and healed  
and will be Your hand-maiden forever.<sup>1</sup>

Ancient One, let Your mercies be aroused.  
Have pity on Your beloved child,  
who has so longed  
to see the beauty of Your power.  
Pray, my God, my heart's desire,  
hurry, please, and do not hide.<sup>2</sup>

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

Many communities follow the Chasidic custom of beginning Kabbalat Shabbat with *Y'did Ne-fesh*, a love poem to God, written by Rabbi Eleazar Azikri, a sixteenth-century Kabbalist of Safed (Tz'fat). The first letters of the four verses form an acrostic, spelling out the four-letter name of God.

The poet speaks of God as parent, master, and especially lover, expressing a profound desire for union with the Divine Presence and asking for healing, mercy, and protection. The fourth verse expresses the poet's desire to be sheltered under God's canopy of peace, a theme that resonates with the *Hash-ki-vei-nu* prayer in the *Ma-a-riv* service.

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

Y'did ne-fesh, av ha-ra-cha-man,	יְדִיד נֶפֶשׁ, אָב הַרַחֲמָן
m'shoch av-d'cha el r'tzo-ne-cha.	מִשׁוֹחַ אַב־דְּחָא אֵל רְצוֹנֶיךָ.
Ya-rutz av-d'cha k'mo a-yal,	יָרוּץ עִבְדְּךָ כְּמוֹ אֵיל
yish-ta-cha-veh mul ha-da-re-cha.	יִשְׁתַּחֲוֶה מִלִּי הַדָּרֶךְ.
Te'e-rav lo y'di-du-te-cha	תִּעְרַב לִי יְדִידוּתְךָ
mi-no-fet tzuf v'chol ta-am.	מִנֹּפֶת צוּף וְכֹל טַעַם.

<sup>1</sup> Alternate version: *v'ha-y'tah lah sim-chat o-lam* והיא תהיה לה שִׂמְחַת עוֹלָם (and she will rejoice in You forever).

<sup>2</sup> Alternative version: *Ei-leh cham-dah li-bi, chu-sah na v'al na tit-a-leim* אֵלֶּה חַמְדָּה לִבִּי חוֹסָה נָא רַעַל נָא תִּתְעַלֵּם (These things my heart desires; have mercy and do not hide.)

Some communities also sing *Shalom A-lei-chem* (page 49) or *Shab-bat ha-Mal-kah* (page 47) at the start or conclusion of services.

Y'did Ne-fesh

Y'did ne-fesh, av ha-ra·cha·man,  
 m'shoch av·dach el r'tzo·nach.  
 Ya·rutz av·dach k'mo a·yal,  
 yish·ta·cha·veh mul ha·da·rach.  
 Ki ye'e·rav lo y'di·du·tach  
 mi·no·fet tzuf v'chol ta·am.

Ha·dur, Na·eh, Ziv ha·O·lam,  
 naf·shi cho·lat a·ha·va·tach.  
 A·na, Eil na, r'fa na la  
 B'har·ot lah no·am zi·vach.  
 Az tit·cha·zeik v'tit·ra·pei  
 v'ha·y'tah lach shif·chat o·lam.

Va·tik, ye·he·mu ra·cha·me·cha.  
 v'chus na al bein o·ha·vach.  
 Ki zeh ka·mah nich·sof nich·saf  
 li·r'ot b'tif·e·ret u·zach  
 A·na, Ei·li, mach·mad li·bi,  
 Chu·shah na, v'al tit·a·lam.

Hi·ga·leih na u·fros cha·viv a·lai  
 et suk·kat sh'lo·mach.  
 Ta·ir e·retz mi·k'vo·dach  
 na·gi·lah v'nis·m'chah bach.  
 Ma·heir, a·huv, ki va mo·eid.  
 V'cho·nei·ni ki·mei o·lam.

יָדִיד נֶפֶשׁ, אָב הַרְחֲמֵן  
 מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ.  
 יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל  
 יִשְׁתַּחֲוֶה מוֹל הַדָּרֶךְ.  
 כִּי יַעֲרֹב לוֹ יְדִידוֹתֶךָ  
 מִנֶּפֶת צוּף וְכֹל טַעַם:

הַדּוֹר, נְאֻה, זִיו הָעוֹלָם,  
 נִפְשֵׁי חוֹלֵת אֶהְבְּתֶךָ.  
 אָנָּה, אֵל נָא, רַפָּא נָא לָהּ,  
 בְּהִרְאוֹת לָהּ נַעַם זִיוֶךָ.  
 אֲזוּ תִתְחַזֵּק וְתִתְרַפָּא,  
 וְהִיְתָה לְךָ שִׁפְחַת עוֹלָם:

וְחִיק, יִהְיֶמוּ רַחֲמֶיךָ  
 וְחוּס נָא עַל בֵּין אוֹהֲבֶךָ.  
 כִּי זֶה כְּמָה נִכְסֶךָ נִכְסֶךָ  
 לְרְאוֹת בְּתַפְאֶרֶת עֲזֶךָ.  
 אָנָּה, אֵלֵי, מַחְמַד לְבִי,  
 חוֹשֶׁה נָא, וְאֵל תִּתְעַלֵּם:

הַגִּלָּה נָא וּפְרוֹשׁ, תְּכִיב, עָלַי  
 אֶת סִכַּת שְׁלוֹמְךָ.  
 תְּאִיר אֶרֶץ מְכַבֹּדְךָ  
 נְגִילָה וְנִשְׁמָחָה בְּךָ.  
 מַהֵר, אֶהוּב, כִּי בָּא מוֹעֵד  
 וְחַנּוּנֵי כִימֵי עוֹלָם:

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## Psalm 95

Come, let us sing to Adonai,  
let us shout out to the Rock of our salvation.  
Let us receive Adonai's countenance with thanks,  
with hymns let us shout out to God.

For a great god is Adonai,  
a great ruler, above all other gods.  
In whose hand are the depths of the earth,  
and to whom the mountain peaks belong.

The sea is Yours, Adonai; You made it.  
Your hands created the dry land.  
Come, let us prostrate ourselves, bow down,  
bend the knee before Adonai, our Maker.

For You, Adonai, are our God,  
and we are the people You tend,  
the flock of Your hand, if this day  
we would only heed Your voice:

Do not harden your heart as at Merivah,  
as on the day of Massah in the wilderness<sup>1</sup>,  
when your ancestors tried Me,  
they tested Me, though they had seen My deeds.

❖ For forty years I loathed that generation,  
I said: "They are a people whose hearts go astray,  
they do not know My ways."  
So, I vowed in my anger:  
"Never shall they enter my resting place."

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## Welcoming Shabbat

Kabbalat Shabbat, the special service to welcome the Sabbath, was introduced by the kabbalists of Safed (Tz'fat) in the 16th Century. These Jewish mystics would re-enact a teaching from Talmud, relating how our sages would dress in their best clothes and walk in the fields to welcome the Sabbath queen.

Rabbi Moshe Cordovero, one of this group, selected seven psalms (95, 96, 97, 98, 99, 29, and 92) to comprise the Kabbalat Shabbat Service. They represent the six working days and Shabbat. His brother-in-law, Shlomo Alkabetz, wrote *L'chah Do·di*, a poem comparing Shabbat to a bride.

When Shabbat coincides with or occurs during a festival, the six preliminary psalms and *L'chah Do·di* are omitted; on these occasions the service begins with Psalm 92, the Psalm for Shabbat.

If the service you are attending allows time for reciting all seven psalms, you may wish to use them as a meditation. Recall with each of the first six psalms each work day of the week now ending, then put that day aside in your mind, to help you prepare for Shabbat's arrival.

The *Kabbalat Shabbat* service begins with *Psalm 95*, *L'chu n'ra·n'nah*, a psalm in appreciation for all that God has done for us. It ends with God warning us not to "go astray in the wilderness" as our ancestors did, but rather to follow God's path and heed God's voice.

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

Psalm 95

L'chu n'ra·n'nah la·do·nai,  
na·ri·ah l'tzur yish·ei·nu.  
N'kad·mah fa·nav b'to·dah,  
bi·z'mi·rot na·ri·a lo.

Ki eil ga·dol A·do·nai,  
u·me·lech ga·dol al kol e·lo·him.  
A·sher b'ya·do mech·k'rei a·retz,  
v'to·a·fot ha·rim lo.

A·sher lo ha·yam v'hu a·sa·hu.  
V'ya·be·shet ya·dav ya·tza·ru.  
Bo·u, nish·ta·cha·veh, v'nich·ra·ah,  
niv·r'chah li·fnei A·do·nai, o·sei·nu.

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

Al tak·shu l'vav·chem ki·M'ri·vah,  
k'yom Ma·sah ba·mid·bar,  
a·sher ni·su·ni a·vo·tei·chem,  
b'cha·nu·ni gam ra·u fa·o·li.

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

לְכוּ נִרְנְנָה לַיהוָה,  
נְרִיעָה לְצוּר יִשְׁעֵנו:  
נִקְדְּמָה פָּנָיו בַּתּוֹדָה  
בְּזִמְרוֹת נְרִיעַ לוֹ:

כִּי אֵל גָּדוֹל יְיָ  
וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים:  
אֲשֶׁר בִּידוֹ מַחְקְרֵי אָרֶץ  
וְתוֹעֲפוֹת הָרִים לוֹ:

אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ  
וַיִּבְשֹׁת יַדָּיו יַצְרוּ:  
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה  
נִבְרַכָּה לִפְנֵי יְיָ עֲשֵׂנוּ:

כִּי הוּא אֱלֹהֵינוּ  
וַאֲנַחְנוּ עִם מְרַעִיתוֹ  
וְצֹאן יְדוֹ, הַיּוֹם  
אִם בְּקִלּוֹ תִשְׁמְעוּ:

אֵל תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה  
כַּיּוֹם מִסָּה בַּמִּדְבָּר:  
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,  
בַּחֲנוּנִי, גַּם רָאוּ פְעָלֵי:

❖ אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר  
וְאָמַר עִם תַּעֲי לְכַב הֵם  
וְהֵם לֹא יָדְעוּ דְרָכָי:  
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי  
אִם יִבְאוּן אֶל מְנוּחָתִי:

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**Psalm 96**

Sing to Adonai a new song,  
sing to Adonai all the earth.

Sing to Adonai, bless God's Name,  
proclaim God's victory from day to day.  
Recount among the nations God's glory,  
among all the peoples God's wonders.

For great is Adonai and most deserving of praise,  
to be held in awe above all gods.  
For all the gods of the peoples are idols,  
but Adonai made the heavens.

Splendor and majesty are before The One,  
strength and beauty are in The Sanctuary.

Give to Adonai, O families of the peoples,  
give to Adonai glory and power.  
Give to Adonai the glory due The Name,  
bear an offering and enter God's courts.

Bow down to Adonai in the majesty of holiness.  
Tremble before God all the land.  
Say among the nations: "Adonai rules.  
Firmly established is the world, it cannot be shaken.  
Adonai judges the peoples with uprightness."

Let the heavens be glad, and the earth rejoice.  
Let the sea roar, and all that fills it.  
Let the field exult and everything in it.  
Then shall all the trees of the wood sing out ←

*Psalm 96* suggests that we will "sing to Adonai a new song" when declaring God's beauty and speaking of God's wonders. On that day "the heavens will be glad and the earth will rejoice," for God will have come to judge the people in righteousness, and the nations in truth.

A midrash teaches that the word "sing" is mentioned three times in this psalm because each corresponds to one of the three daily prayer services. We "sing to Adonai a new song" at *Sha·cha·rit* (morning), for God renews creation; *Min·chah* (afternoon) is the time for "all the earth" to "sing to Adonai" having enjoyed the light of the day; and at *Ma·a·riv* (evening) we "sing to Adonai, bless God's Name," when God shelters us with peace and watches over us throughout the night.

**Psalm 96**

Shi·ru IA·do·nai shir cha·dash,  
shi·ru IA·do·nai kol ha·a·retz.

Shi·ru IA·do·nai ba·r'chu sh'mo,  
ba·s'ru mi·yom l'yom y'shu·a·to.  
Sa·p'ru va·go·yim k'vo·do,  
b'chol ha·a·mim nif·l'o·tav.

Ki ga·dol A·do·nai u·m'hu·lal m'od,  
no·ra hu al kol e·lo·him.  
Ki kol e·lo·hei ha·a·mim e·li·lim,  
vA·do·nai sha·ma·yim a·sah.

Hod v'ha·dar l'fa·nav.  
oz v'tif·e·ret b'mik·da·sho.

Ha·vu IA·do·nai mish·p'chot a·mim,  
Ha·vu IA·do·nai ka·vod va·oz.  
Ha·vu IA·do·nai k'vod sh'mo,  
s'u min·chah u·vo·u l'chatz·ro·tav.

Hish·ta·cha·vu IA·do·nai b'had·rat ko·desh  
Chi·lu mi·pa·nav kol ha·a·retz.  
Im·ru va·go·yim A·do·nai ma·lach.  
Af ti·kon tei·veil bal ti·mot.  
Ya·din a·mim b'mei·sha·rim.

Yis·m'chu ha·sha·ma·yim v'ta·geil ha·a·retz,  
Yir·am ha·yam u·m'lo·o,  
Ya·a·loz sa·dai v'chol a·sher bo  
az y'ra·n'nu kol a·tzei ya·ar ←

שִׁירוּ לַיְיָ שִׁיר חָדָשׁ,  
שִׁירוּ לַיְיָ כָּל הָאָרֶץ:

שִׁירוּ לַיְיָ בְּרַכּוּ שְׁמוֹ  
בְּשִׁירוֹ מִיּוֹם לְיוֹם יִשׁוּעָתוֹ:  
סִפְרוּ בַגּוֹיִם כְּבוֹדוֹ  
בְּכָל הָעַמִּים נִפְלְאוֹתָיו:

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד  
נֹרָא הוּא עַל כָּל אֱלֹהִים:  
כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים  
וַיְיָ שָׁמַיִם עָשָׂה:

הוֹד וְהַדָּר לְפָנָיו  
עוֹ וְתִפְאֵרֶת בְּמִקְדָּשׁוֹ:

הָבוּ לַיְיָ מִשְׁפָּחוֹת עַמִּים,  
הָבוּ לַיְיָ כְּבוֹד וְעוֹ:  
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ  
שְׂאוּ מִנְחָה וּבָאוּ לַחֲצֵרוֹתָיו:

הִשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת קֹדֶשׁ  
חִילוּ מִפָּנָיו כָּל הָאָרֶץ:  
אָמְרוּ בַגּוֹיִם יְיָ מֶלֶךְ  
אֵף תִּכּוֹן תִּבֵּל כָּל תְּמוּט  
יְדִין עַמִּים בְּמִישְׁרֵים:

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ  
יְרַעַם הַיָּם וּמְלֵאוּ:  
יַעֲלוּ שְׂדֵי וְכָל אֲשֶׁר בּוֹ  
אֲז יִרְנְנוּ כָּל עֲצֵי יַעַר ←