The Kabbalat Shabbat Experience Siddur

Prayer Book for Welcoming the Shabbat

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Kabbalat Shabbat: Welcoming the Past, Present and Future

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

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

On Shabbat, we view all of our material pursuits as if they are totally completed. Our business and work is off the radar. The menukhah of Shabbat removes us from a world of disjointed details and puts
us into the totality and unity of creation. On Shabbat, we can see how the big picture comes together; we can rethink our priorities and consider what the important things in life really are. That is why Shabbat is called “a semblance of the World to Come,” that time in the future when we, with our eternal souls, will have clarity that we live in a perfect world where everything works out for the best. Shabbat is a weekly rendezvous with enhanced spirituality, physical enjoyment, restfulness, peace and a stronger connection to God.

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

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

(Based on Rabbi Yehuda Halevi, Ramban, Rabbi Eliyahu Dessler, Rabbi Yitzchak Berkovitz, Rabbi Avraham Edelstein, Rabbi Akiva Tatz, and Rabbi Doniel Baron.)
Overview of the Kabbalat Shabbat Service

What is the Origin of Kabbalat Shabbat?

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

What Does the Kabbalat Shabbat Service Contain?

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

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

Enunciation of “kh” in the Hebrew transliteration

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

Format

This siddur reads from right to left. Please follow the arrows.
Psalm 95

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

Psalm 95

Come, let us sing joyously to God! Let us cry out to the Rock of our Salvation. Let us come before Him with thanks, let us cry out to Him with song. For the Lord is a great God, a great King over all the other powers. For all the hidden mysteries of the world are His, as are the highest mountains. For the sea is His, and He made it; His hands formed the dry land. Come, let us prostrate ourselves and bow down and kneel before God, our Creator. For He is our God and we are the nation that is His flock, the sheep He shepherds with His hand, today, if we only listen to His voice. Do not harden your hearts as you did on the day you quarreled, when you were tested in the Sinai Desert. For your fathers tested Me for naught despite having seen all I did on their behalf. I was angry with that generation for forty years, and I said, “They are a nation whose heart has strayed and they do not know My ways;” for I swore in My anger that they would not enter the Land of Israel.
Shee-ru LAh-dō-nai sheer kha-dash,
shee-ru LAh-dō-nai kol ha-ah-rets.
Shee-ru LAh-dō-nai bar’khu sh’mo,
ba-s-ru mi-yom l’yom y’shu-a-tō.
Sa-p’ru va-go-yim k’vo-dō,
b’khol ha-a-meem neef-l’o-tav.
Kee ga-dol Ah-dō-nai u-m’hu-lal m’ōd,
no-ra hu al kol el-o-heem.
Kee kol el-o-hei ha-ah-meem
el-ee-leem,
VAh-dō-nai sha-ma-yeem ah-sah.
Hod v’ha-dar l’fa-nav,
ōz vi’tif-eh-ret b’mik-da-shō.
Ha-vu LAh-dō-nai mish-p’khōt
a-mim,
ha-vu LAh-dō-nai ka-vōd va-ōz.
Ha-vu LAh-dō-nai k’vōd sh’mō,
s’oo min-kha u-vō-oo
l’khats-ro-tav.
Hish-ta-kha-vu lAh-dō-nai
b’had-rat ko-desh,
khī-lu mee-pa-nav kol ha-a-rets.
Eem-ru va-goyim Ah-dō-nai ma-lakh,
af tee-kon tei-veil bal tee-mōt,
ya-deen a-meem b’mei-sha-reem.
Yis-m’khu ha-sha-mayeem v’ta-geil
ha-a-rets,
yeer-am ha-yam oom-lō-ō.

Sheeh ru Leh do ney sheer khodash,
Sheeh ru Leh do ney kol haharet.
Sheeh ru Leh do ney bar khou shemo,
Baa shoe mi yom l’yom yeshuatoo.
Sapru va go yim kvod,
B’kol ha amem neeflo tav.
Keed gol Ah do ney u mhu laal moode,
Noor hu al kol el o heem.
Keed kol elo hei hah amem
el eel am.
VAh do ney shama yeem ah sa.
Hod v’hadar lfo nav,
Ooz vitfishet b’mikdash.
Hoo voo Leh mishpooht
Amm,
Hoo voo Leh kavod va ooz.
Hoo voo Leh kvod shemo,
Soor min kha u voo oo
Lkhat ro tav.
Hish takhoo voo Leh do ney
Bhad rat ko desh,
Kholu meepan voo kol haharet.
Eemru va goyimeh Leh do ney malakh,
Af tike vel baal timeet,
Ya deen amem bmei sha reem.
Yis mkuhoo hah shamayeem vta geel
Haharet,
Yeer am hah yam oom lo-o.
Psalm 96 alludes to the future, to an era of universal acknowledgement of God as the Source of all abundance in the world. It begins with a call to all the nations of the world to acknowledge His dominion and providence, and progresses from there to the entire physical world proclaiming the same – the heavens, the earth, all flora and fauna on the land, and the aquatic life in the seas.

Psalm 96

Sing a new song to God! Let all the [people of] the land sing to God. Sing to God and bless His Name, announce His salvation from day to day. Speak of His honor among the nations, of His wonders among all the peoples. For God is great and very praiseworthy, more awesome than all “gods.” For all the gods of the nations are idols, and it is God who made the heavens. Inner and outer beauty are before Him, strength and splendor in His sanctuary. Acknowledge God, families of the nations, attribute honor and strength to God. Acknowledge the honor of God’s name, raise an offering to Him.
and come to His courtyards. Bow to God in the outer beauty of His holiness, enlist the whole land before Him. Let the nations proclaim that God ruled, that he established the world so that it does not falter, and that He judges peoples fairly. The heavens will rejoice and the land will celebrate, the sea and the creatures that fill it will cry out in happiness. The field and everything in it will be joyful; then all of the trees of the forest will sing merrily – before God, for He will have arrived, He will have arrived to judge the earth. He will judge the world righteously, and the nations with His truth.
The Talmud relates the following statement: “A person loses one five-hundredth of his vision when he takes large steps and runs about during the week. His vision is restored by looking at the Kiddush cup of wine on Friday night” (Shabbat 113b).

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

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

(Rabbi Yitzchak Berkowitz, The Jerusalem Kollel)
Psalm 97

Ah-dō-nai ma-lakh, ta-geil ha-ah-rets,
yis-m’khu ee-yeem ra-beem.
A-nan va-a-ra-fel s’vee-vav,
tse-dek u-mish-paht m’khon kkees-o.
Aish l’fa-nav tei-leikh,
oot-la-heit sa-veev tsa-rav.
Hei-ee-ru v’ra-kav tei-veil,
ra-a-ta va-ta-kheil ha-a-rets.
Ha-reem ka-dō-nag na-ma-su
mi-leef-nei Ah-dō-nai,
mi-leef-nei A-don kol ha-a-rets.
Hee-gee-du ha-sha-my-eem tseed-ko,
v’ra-u khol ha-a-mim k’vo-dō.
Yei-vo-shu kol o-v’dei fe-sel,
ha-meet-ha-l’eeem ba-e-lee-leem,
heesh-ta-kha-vu lo kol e-lo-heem.
Sha-m’a va-tees-makh Tsee-on,
va-ta-geil-na b’not Y’hu-dah,
l’ma-an meesh-pa-te-kha Ah-dō-nai.
Kee ah-tah Ah-dō-nai el-yōn
al kōl ha-a-rets,
m’od na-a-lei-ta al kol e-lo-heem.
O-ha-vei Ah-dō-nai, seen-u ra,
sho-meir naf-shōt kha-see-dav,
mi-yad r’sha-eem ya-tsee-leim.
Or za-ru-ah la-tsa-deek,
ul-yeesh-rei leiv sim-kha.
Seem-khu tsa-dee-keem BAh-dō-nai,

תהלים צז

ה’ מָלָךְ תָּגֵל הָאָרֶץ
יִשְֹמְחוּ אִיִּים רַבִּים.
עָנָן וַעֲרָפֶל סְבִיבָיו,
צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ.
אֵשׁ לְפָנָיו תֵּלֵךְ,
וּתְלַהֵט סָבִיב צָרָיו.
הֵאִירוּ בְּרָקָיו תֵּבֵל,
רָאֲתָה וַתָּחֵל הָאָרֶץ.
הָרִים כַּדּוֹנַג נָמַסּוּ
מִלִּפְנֵי ה’,
מִלִּפְנֵי אֲדוֹン כָּל הָאָרֶץ.
הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ,
וְרָאוּ כָּל הָעַמִּים כְּבוֹדוֹ.
יֵבֹשׁוּ כָּל עֹבְדֵי פֶסֶל,
בָּאֱלִילִים,
הַמִּתְהַלְלִים כָּל אֱלֹהִים.
הִשְׁתַּחֲוּ לוֹ
שָׁמְעָה וַתִּשְֹמַח צִיּוֹן,
וַתָּגֵלְנָה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ ה’.
כִּי אַתָּה ה’ עֶלְיוֹן
עַל כָּל הָאָרֶץ,
מְאֹד נַעֲלֵיתָ עַל כָּל אֱלהִים.
אֹהֲבֵי ה’ שִֹנְאוּ רָע,
שֹׁמֵר נַפְשּׁוֹת חֲסִידָיו,
מִיַּד רְשָׁעִים יַצִּילֵם.
אוֹר זָרֻעַ לַצַּדִּיק,
וּלְיִשְׁרֵי לֵב שִֹמְחָה.
שִֹמְחוּ צַדִּיקִים בַּה’,
וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.
Psalm 97 describes God’s administration of justice through nature and the natural world’s acknowledgement of its role as the means through which God exercises providence.

Psalm 97

When God will reign, the world will rejoice, myriads of islands will be glad. He will be surrounded by cloud and fog, His throne is founded on righteousness and justice. Fire will go before Him and consume His enemies all around. His lightening will illuminate the world; the people will see and tremble. Mountains will melt like wax before God – before the Lord of the entire world. The heavens will tell of His righteousness and all the nations will see His honor. All the worshippers of graven images, those who revel in idols, shall shrivel, and all gods will bow to Him. Zion shall hear and rejoice, and the daughters of Judah will celebrate on account of Your justice, God. For You are the loftiest God over the entire world; You are vastly superior to all other “gods.” Those who love God hate evil; He guards the souls of His pious people and saves them from the hand of the wicked. Light is sown for the righteous, and happiness for the upright of heart. Let the righteous rejoice in God, and express thanks when mentioning His Holy Name.
Miz-mor, shee-ru LAH-dō-nai shir
kha-dash,
kee neef-la-ot a-sa,
Ho-shee-ah lō y’meel-nō
ooz-ro-a kad-shō.
Ho-dee-a Ah-dō-nai y’shu-ah-tō,
lei-nei ha-goyim gee-la tseed-ka-tō.
Za-khar khas-dō ve-e-mu-na-tō
l’veit Yis-ra-eil,
ra-u khol af-sei a-rets eit
y’shu-at E-lo-hei-nu.
Ha-ree-u LAH-dō-nai kol ha-a-rets,
peets-khu v’ra-n’nu v’za-mei-ru.
Zam’ru LAH-dō-nai b’khee-nor,
b’khee-nor v’kōl zim-ra.
Ba-kha-tso-ts’rot v’kōl shofar,
ha-ree-u leef-nei ha-me-lekh Ah-dō-nai.
Yeer-am ha-yam oom-lō-ō,
tei-vei l’yo-sh’vei va.
N’ha-rot yeem-kha-ukhaf,
ya-khad ha-reem y’ra-nei-nu.
Leef-nei Ah-dō-nai kee va leesh-pōt
ha-a-rets,
yeesh-pōt tei-vei b’tse-dek,
v’ā-meem b’mei-sha-reem.

Mizmor, Shiru LEH-doo-nai Shir
Kha-dash,
Kei neef-la-ot a-sa,
Ho-shee-ah lo y’mee-nu
ooz-ro-a kad-sho.
Ho-dee-a AH-doo-nai y’shu-ah-to,
Lei-nei ha-goyim gee-la tseed-ka-tō.
Za-khar khas-doo ve-emu-na-to
l’veit Yis-ra-eil,
ra-u khol af-sei a-rets eit
y’shu-at E-lo-hei-nu.
Ha-re-amu LEH-doo-nai kol ha-trets,
Peets-khu v’ra-n’nu v’za-mei-ru.
Zam’ru LEH-doo-nai b’khee-nor,
b’khee-nor v’kool zim-ra.
Ba-kha-tso-ts’rot v’kool shofar,
ha-re-amu leef-nei ha-me-lekh AH-doo-nai.
Yee-ram ha-yam oom-loo,
tei-vei l’yo-sh’vei va.
N’ha-rot yee-m-kha-ukhaf,
ya-khad ha-reem y’ra-nei-nu.
Leef-nei AH-doo-nai kee va leesh-pot
ha-trets,
yeesh-pot tei-vei b’tse-dik,
v’a-meem b’mee-sha-reem.
Psalm 98 looks beyond the natural providence of the preceding psalm; it describes God’s miraculous involvement in the world. It also alludes to the future eradication of any seeming alternatives to His dominion.

Psalm 98

A Song – sing a new song to God, for He has performed wonders; His right hand and His holy arm have helped Him. God has made His salvation known; He revealed His righteousness to the nations. He recalled His kindness and His promise to the House of Israel; all the reaches of the world saw God’s salvation. Let the entire world cry out in song to God, let it burst forth in song and play music. Play music to God with the harp, with the harp and the sound of music. With trumpets and the sound of the shofar, break out in song before God the King. Let the sea and all that fills it, the world and all its inhabitants, roar. Let the rivers clap hands and the mountains sing together. Before God who has come to judge the land; He shall judge the land with righteousness and the nations in fairness.
Psalm 99

Ah-dō-nai ma-lakh yeer-g’zu a-meem,
yo-sheiv k’ru-veem, ta-nut ha-a-rets.
Ah-dō-nai b’tsee-on ga-dōl,
v’ram hu al kol ha-a-meem.
Yo-du sheem-kha ga-dōl v’nō-ra,
ka-dōsh hu.
V’ōz melekh meesh-paht a-heiv,
a-ta kō-nan-ta mei-sha-rim,
mish-pat uts-da-kah
b’Ya-a-kov a-tah a-see-tah.
Ro-m’mu Ah-dō-nai E-lo-hei-nu,
v’heesh-ta-kha-vu la-ha-dom rag-lav:
“Ka-dōsh hu!”
Mo-she v’A-ha-ron b’kho-ha-nav,
u-Sh-mu-eil b’ko-r’ei sh’mō,
ko-reem el Ah-dō-nai v’hu ya-a-neim.
B’a-mood a-nan y’da-beir a-lei-hem,
sha-m’ru ei-do-tav v’khok
na-tan la-mō.
Ah-dō-nai E-lo-hei-nu a-tah
a-nee-tom,
Eil no-sei ha-yee-tah la-hem,
V’no-keim al a-lee-lo-tam.
Ro-m’mu Ah-dō-nai E-lo-hei-nu,
v’heesh-ta-kha-vu l’har kad-shō,
kee ka-dōsh Ah-dō-nai E-lo-hei-nu.
Once the world recognizes God’s dominion, humanity will need to act in harmony with His ways. The world will embrace God’s laws of justice and righteousness, which the Jewish people have observed since their inception.

Psalm 99

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

**Psalm 29**

Ha-vu LAh-dō-nai ka-vōd va-'ōz.  
Ha-vu LAh-dō-nai k'vōd shemo,  
heesh-takh-ah-voo LAh-dō-nai  
bi-ha-d'rat kō-desh.  
Kol Ah-dō-nai al ha-my-eem,  
Eil ha-ka-vōd, heer-eem  
Ah-dō-nai al my-eem ra-beem.  
Kol Ah-dō-nai ba-kō-akh  
kol Ah-dō-nai be-ha-dar.  
Kol Ah-dō-nai sho-veir a-ra-zeem  
vay'sha-beir Ah-dō-nai et ar-zei  
ha-l'va-nōn.  
Va-yar-key-deim k'mō ei-gel,  
l'va-non v'sir-yon  
k'mo ven r'ei-meem.  
Kol Ah-dō-nai kho-tseiv la-ha-vōt aish.  
Kol Ah-dō-nai ya-khil mid-bar,  
ya-khil Ah-dō-nai mid-bar Ka-des'h.  
Kol Ah-dō-nai y'kho-leil ah-ya-lōt,  
va-ye-khe-sof y'a-rōt,  
oov-hei-kha-lō ku-lō o-meir ka-vōd.  
Ah-dō-nai la-ma-bul ya-shav,  
va-yi-shev Ah-dō-nai melekh l'olam.  
Ah-dō-nai öz l'a-mo yee-tein,  
Ah-dō-nai y'va-reikh et ah-mo  
va-sha-lom.
Psalm 29 mentions God’s Name eighteen times. It is the blueprint for the eighteen blessings in the Amidah, the silent prayer formulated by our Sages. The psalm also mentions the “voice” of God seven times, symbolizing the seven days of creation, and reflecting his communication with mankind.

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

Psalm 29

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

Ana b’ koakh gedulat yeminkha,
ta-teer tzeh-roo-rah:
Ka-beil reenat am-kha,
sag-vei-nu tahareinu nōra:
Nah gee-bör door-shei yekhood-kha,
ki-va-vat sham-reim:
Bar-khaym ta-ha-raym, ra-kha-mei
tzeed-kaht-kha, tameed gam-leim:
Kha-seen kadosh, bi-rōv toov-kha,
nah-hail ah-dah-teh-kha:
Ya-kheed gay-eh, li-am-kha pi-nay,
zokhray kidooshah-teh-kha:
Shavahteynu kabeil, oo-shema
tza-kah-taynu, yodeah ta’aloomot:
Barukh shem kavod Mal-khoo-tō
l’ōlam va’ed:
Ana Bekoakh was composed almost two thousand years ago by Rabbi Nekhunia Ben Hakana. The prayer contains forty-two words, the initials of which form one of God’s Names. According to Kabbalastic tradition, it is the Name through which God created the world. As such, it provides an appropriate prelude to our welcoming Shabbat which celebrates the culmination of Creation.

Ana B’koakh

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

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

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

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

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

This is no coincidence. According to Jewish mystical thought, the face radiates the connection between the physical and spiritual components of a person – body and soul. Notably, the Hebrew word for face is panim (פָּנִים), quite similar to the Hebrew word for inside – p’nim (פְּנִיס), which is also a code word for the spiritual realm, meaning the inner, hidden part of the world. The face represents the fusion of the earthly and lofty aspects of a human being. The Maharal of Prague, a sixteenth century mystic, even explains that one’s face is the revelation of a person’s being created in the image of God. The face is an open book that reveals the secrets of the soul.
With this background we can understand the refrain “p’nei Shabbat nikabela”- let us greet the face of Shabbat. The six days of the week represent the physical world (although the weekday is filled with the opportunity for spiritual connection and expression). Shabbat concretizes the reality that there is more to the world than just material existence. The outer appearance of the world is actually a reflection of something deeper – its spiritual realm, just as the face reflects a person’s inner essence.

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

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

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

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

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

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

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

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

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

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

לְכָה דוֹדִי לִקְרַאת כַּלָּה
פְּנֵי שַׁבָּת נְקַבְּלָה:

לְכָה דוֹדִי לִקְרַאת כַּלָּה
פְּנֵי שַׁבָּת נְקַבְּלָה:

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד,
הִשְׁמִיעָנוּ אֵל הַמְיֻחָד,
ה’ אֶחָד וּשְׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה
פְּנֵי שַׁבָּת נְקַבְּלָה:

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֹאשׁ מִקֶּדֶם נְסֻכָּה,
סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה
תְּחִלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה
פְּנֵי שַׁבָּת נְקַבְּלָה:

מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה,
קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה,
רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא,
וְהוּא יַחֲמוֹל עָלַיִךְ חֶמְלָה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה
פְּנֵי שַׁבָּת נְקַבְּלָה:
Hit-na-a-ree! Mei-a-far ku-mee!

leev-shee beeg-dei teef-ar-teikh, a-mee!

Al yad ben Yee-shai, beit

ha-lakh-mee,

kar-va el naf-shee g’a-lah.

Lekha dödee leekrat ka-lah,
p’nei Shabbat nika-belah

Hit-ō-r’ree! Hit-ō-r’ree!

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

Lekha dödee leekrat ka-lah,
p’nei Shabbat nika-belah

Lō tei-vō-she v’lō tee-ka-l’mee;

ma teesh-tō-kha-khee, oo-mah
teh-heh-mee?
bakh ye-khe-su a-ni-yei a-mee,
v’néevee-n’tah eer al tee-lah.

Lekha dödee leekrat ka-lah,
p’nei Shabbat nika-belah

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

Lekha dödee leekrat ka-lah,
p’nei Shabbat nika-belah
Ya-meen oos-mol teef-ro-tsee,
v’et Ah-dō-nai ta-a-ree-tsee;
al yad eesh ben par-tsee,
v’nees-m’khah v’na-gee-lah.

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

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

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

Lekha dōdee leekrat ka-lah,
p’nei Shabbat nika-belah
Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

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

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

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

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

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

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

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

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

Awaken yourself, awaken yourself, for your light has come; stand up and shine! Wake up, wake up, and speak in song; God’s honor is revealed upon you.
Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

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

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

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

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

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

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

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

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

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.
The Zohar, the Kabbalah, tells us that the mystery of the Sabbath is unity. On the Sabbath, God created harmony between Himself and the universe. When man observes the Sabbath, he too partakes of God’s eternity. He enters into a state of harmony with both God and the world. Man is then in a state of peace with all Creation. This immediately explains why the concept of peace is so important on the Sabbath. One of the most common Sabbath greetings is “Shabbat Shalom,” for the main idea of the Sabbath is peace; not just peace between man and his fellow, but peace between man and all Creation. (Sabbath: the Day of Eternity, Rabbi Aryeh Kaplan, NCSY, p. 21)
Miz-mor sheer l’yom ha-Shabbat.
L’ha-geed ba-bō-ker khas-de-kha, ve-e-mu-na-t’kha ba-lei-lōt.
a-lei a-sor va-a-lei na-vel,
a-lei hee-ga-yōn b’khee-nor.
Kee si-makh-ta-nee Ah-dō-nai b’fa-a-le-kha,
b’ma-a-sei ya-de-kha a-ra-nein.
Ma ga-d’lu ma-a-se-kha Ah-dō-nai, m’od a-m’ku makh-sh’vo-te-kha.
Ish ba-ar lo yei-da, ookh-sil lo ya-vin et zot.
Beef-ro-akh r’sha-eem k’mo ei-sev,
va-ya-tsee-ts’kol pō-a-lei a-ven, l’hee-sha-m’dam a-dei ad.
V’a-ta ma-rom l’o-lam Ah-dō-nai.
Kee hee-nei o-y’ve-kha Ah-dō-nai, kee hee-nei o-y’ve-kha yo-vei-do,
yeet-pa-r’du kol po-a-lei a-ven.
V’a-ta-rem k’r-eim kar-nee,
ba-lo-tee b’she-men ra-a-nan.
V’a-ta-beit ei-nee b’shu-rai,
ba-ka-meem a-lai m’rei-eem, tish-ma’na az-nai.
Tsa-deek ka-ta-mar yif-rakh, keh-rez ba-l’va-non yis-geh.
The Levites recited Psalm 92 on Shabbat in the Beit Hamikdash, the Holy Temple. The psalm conveys the clarity King David reached on Shabbat, the day in which everything comes full circle. He finally understood that although the wicked may appear to prosper in this world, their pleasure is fleeting. It is the righteous who will ultimately prevail. The wicked are compared to grass which grows quickly and seems to flourish, but dries up in an instant. In contrast, the righteous are compared to a date palm; although it takes a long time to for the date palm to grow, it eventually becomes firmly planted into the ground, it is long-lived, and continues to bear fruit well into old age.
Psalm 92

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

(Rabbi Yehudah Aryeh Leib Alter - Sefas Emes, Parshat Eikev)
Psalm 93

Ah-dō-nai ma-lakh gay-oot la-veish,  
la-veish Ah-dō-nai, ōz heet-a-zar,  
Af tee-kon tei-veil bal tee-mot.  
Na-khon kees-a-kha mei-az,  
mei-o-lam a-ta.  
Na-s’u n’ha-rot, Ah-dō-nai,  
na-s’u n’ha-rot ko-lam,  
yis-u n’ha-rot dakh-yam.  
Mi-kō-lōt ma-yeem ra-beem  
a-dee-reem mish-b’rei yam,  
a-deer ba-ma-rōm Ah-dō-nai.  
Ei-doe-tekha ne-eh-mnu m’ōd,  
l’vei-t’kha na-a-va kō-desh,  
Ah-dō-nai, lō-rekh ya-meem.
Kabbalat Shabbat concludes with *Psalm 93* which alludes to the Messianic era when God’s dominion over the world will be evident to all.

**Psalm 93**

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

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

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

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

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

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

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

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

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

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