

KABBALAT SHABBAT

RABBI STEVEN MORGEN, CONGREGATION BETH YESHURUN

- I. There are also special additions for Shabbat that are on top of the basic prayer structure. On Friday night these include: Psalms of Kabbalat Shabbat and Lekha Dodi.
 - A. On the Sabbath, we imagine that not only did God rest from all the creative activity of the first Six Days, but God metaphorically “sat” on “His throne” as King of the Universe. God as sole Creator also makes God “King” – Sovereign over all.
 - B. This section – Kabbalat Shabbat (pp. 11-29) – was invented late in the history of Jewish prayer – the 16th Century. (To put this in some historical context, the Jews were expelled from Spain in 1492, and by the early 1500’s a community of mystics who had been expelled from Spain had settled in Tsfat in Israel. This is roughly the same time that King Henry VIII is rebelling against the Catholic Church and setting up his own Royal Church of England so that he can divorce his wife.)
 - C. It more or less opens with six Psalms – Psalms 95-99, and then Psalm 29. (pp. 11-21) Each of these Psalms is based on the same theme: That God is King, Ruler over all that exists. Psalm 29 ends with God enthroned, giving strength to His people and blessing them with peace.
 - D. Now that God is enthroned, the Kabbalists welcome the Sabbath Bride or Queen with Lekha Dodi. (pp. 23-25)
 - E. Finally, the Psalm for the Sabbath Day (Psalm 92) is sung (p. 27-28). We opened Kabbalat Shabbat (Welcoming the Sabbath) with six Psalms, corresponding to the Six Days of Creation. Now, we conclude Kabbalat Shabbat with the special Psalm that the Levites used to sing in the Temple for the Sabbath day. It is followed by the very next Psalm, Psalm 93 (p. 29) which envisions God sitting on His Throne in resplendent glory.
- II. Only then can we begin what the Evening Service proper (p. 39), having set the scene with great pomp and ceremony.

Sources for Lekha Dodi

Rabbi Steven Morgen, Congregation Beth Yeshurun

I. Haftarot of Consolation (on the Shabbatot between Tisha B'Av and Rosh Hashanah)

- A. V'et'hanan – Isaiah 40:1-26
- B. Ekev – Isaiah 49:14-51:3
- C. Re'eh – Isaiah 54:11-55:5
- D. Shoftim – Isaiah 51:12-52:12
- E. Ki Tetze – Isaiah 54:1-10
- F. Ki Tavo – Isaiah 60:1-22
- G. Vayelekh – Isaiah 61:10-63:9

II. Talmud Shabbat 119a

“R. Hanina robed himself and stood at sunset of Sabbath eve [and] exclaimed, ‘**Come and let us go forth to welcome the queen Sabbath.**’ R. Yannai donned his robes, on Sabbath eve and exclaimed, ‘**Come, O bride, Come, O bride!**’”

Bereshit Rabbah 11:8

“Now why did He bless it [the Sabbath]? R. Berekiah said: Because it has no mate. The first day of the week has the second, the third has the fourth, the fifth has the sixth, but the Sabbath has no partner. ... R. Simeon b. Yohai taught: The Sabbath pleaded to the Holy One, blessed be He: ‘All have a partner, while I have no partner!’ ‘The Community of Israel is your partner,’ God answered.” [Hence, one interpretation of “**Come o Bride!**” is we are the groom greeting our (Israel’s) bride.]

III. First Verse

Shevuot 20b

“It has been taught: “**Remember** [the Sabbath day]” (Ex. 20:8), and “**Keep** [the Sabbath day]” (Deut. 5:12) **were pronounced in a single utterance**, — an utterance which the mouth cannot utter, nor the ear hear. ... for R. Ada b. Ahabah said: Women are in duty bound to sanctify the [Sabbath] day,¹ by decree of the Torah, for Scripture says: “Remember” and “Keep”; all who are included in the exhortation Keep are included in the exhortation Remember; and women, since they are included in Keep, are included also in Remember.”²

¹By reciting, or hearing the recital of, the Kiddush. Though such positive precepts as depend for their observance on certain specified times need not be observed by women

(מצות עשה שהזמן גרמא נשים פטורות), the precept of Kiddush must be observed by them, for “Remember” (which is explained as meaning ‘Remember it over wine’, i.e., recite Kiddush) is equated with “Keep” (i.e., do not transgress the negative precepts of the Sabbath); and just as women must keep the Sabbath (for all negative precepts, whether dependent for their observance on time or not, must be observed by women), so they must remember it.

²Therefore Remember and Keep were pronounced in one utterance, in order to teach us this.

IV. Third Verse

Psalm 84 ⁶How blessed is the man whose strength is in You, In whose heart are the highways to Zion! ⁷Passing through the **valley of Baca** they make it a spring; The early rain also covers it with blessings. ⁸They go from strength to strength, Every one of them appears before God in Zion.

¹ עֲבְרֵי | בְּעֵמֶק הַבְּכָא מֵעֵין יִשִּׁיתוּהוּ גַם-בְּרִכּוֹת יַעֲטֶה מוֹרָה:

V. Fourth Verse

Isaiah 52 (D. Haftarah Shoftim)

1. Awake, awake; put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city; from now on there shall no more come to you the uncircumcised and the unclean.

2. Shake yourself from the dust; arise, and sit down, O Jerusalem; loose yourself from the bands of your neck, O captive daughter of Zion.

^א עוֹרֵי עוֹרֵי לְבָשִׁי עֲזוֹךְ צִיּוֹן לְבָשִׁי | בְּגָדֵי תַפְאֲרַתְךָ יְרוּשָׁלַם עִיר הַקֹּדֶשׁ כִּי לֹא יוֹסִיף יְבֹא-בְךָ עוֹד עָרֵל וְטָמֵא:
^ב הַתְּנַעֲרִי מֵעַפָּר קוּמִי שְׁבִי יְרוּשָׁלַם הַתְּפַתְחוּ [הַתְּפַתְחִי] מוֹסְרֵי צְוֹאֲרֶךְ שְׁבִיָּה בַת-צִיּוֹן:

VI. Fifth Verse

Isaiah 51:17 (D. Haftarah Shoftim)

Awake, awake, stand up, O Jerusalem, who has drunk at the hand of the Lord the cup of his fury; you have drunk to the dregs the bowl of staggering.

¹ הַתְּעוֹרְרִי הַתְּעוֹרְרִי קוּמִי יְרוּשָׁלַם אֲשֶׁר שָׁתִית מִיַּד יְהוָה אֶת-כּוֹס חַמְתּוֹ אֶת-קִבְעַת כּוֹס הַתְּרַעֲלָה שָׁתִית מִצִּית:

Isaiah 60:1 (F. Ki Tavo)

Arise, shine; for your light has come, and the glory of the Lord has risen upon you.

^א קוּמִי אֹרִי כִּי-בָא אֹרְךָ וְכְבוֹד יְהוָה עֲלֶיךָ זָרַח: ב כִּי-הִנֵּה חֹשֶׁךְ יִכְסֶה-אֶרֶץ וְעֲרַפֵּל לְאֻמִּים וְעֲלֶיךָ זָרַח יְהוָה וְכְבוֹדוֹ עֲלֶיךָ יִרְאֶה:

Judges 5:12

Awake, awake, Deborah; awake, awake, utter a song; arise, Barak, and lead away your captives, you son of Abinoam.

¹ עוֹרֵי עוֹרֵי דְבוֹרָה עוֹרֵי עוֹרֵי דְבָרִי-שִׁיר קוּם בָּרַק וְשִׁבֵה שְׁבִיָּךְ בְּנֹאֲבִינָעַם:

VII. Sixth Verse

Isaiah 45:17

But Israel shall be saved in the Lord with an everlasting salvation; you shall not be ashamed nor confounded to all eternity.

¹ יִשְׂרָאֵל נוֹשַׁע בִּיהוָה תְּשׁוּעַת עוֹלָמִים לֹא-תִבְשׁוּ וְלֹא-תִכְלָמוּ עַד-עוֹלָמֵי עַד:

Psalms 42:6

⁶ Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; for I shall again praise him for the help of his countenance.

¹ מִהֲתִשְׁתַּחֲחִי | נַפְשִׁי וְתַהַמִּי עֲלָיִי הוֹחִילִי לֵאלֹהִים כִּי-עוֹד אוֹדְנוּ יִשׁוּעוֹת פְּנֵינוּ:

Isaiah 14:32

What shall one then answer the messengers of the nation? That the Lord has founded Zion, and the poor of his people shall shelter in it.

לֵב וּמַה-יַעֲנֶה מִלְּאֲכֵי-גוֹי כִּי יְהוָה יָסַד צִיּוֹן וְכֹה יִחְסוּ עַנְיֵי עַמּוֹ:

Jeremiah 30:18

Thus says the Lord; Behold, I will bring back the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be build upon her own mound, and the palace shall stand where it used to be.

י" כה | אָמַר יְהוָה הַגְּנִי-שָׁב שְׁבוֹת אֶהְלִי יַעֲקֹב וּמִשְׁכְּנֹתָיו אָרְחֵם וּנְבִנְתָה עִיר עַל-תְּלָהָה וְאַרְמוֹן עַל-מִשְׁפָּטוֹ יִשָּׁב:

VIII. Seventh Verse

Jeremiah 30:16

Therefore all those who devour you shall be devoured; and all your adversaries, every one of them, shall go to captivity; and those who plunder you shall be plundered, and all those who prey upon you will I give for a prey.

י"ז לָכֵן כָּל-אֹכְלֵיךָ יֵאָכְלוּ וְכָל-צָרֶיךָ כָּלֵם בְּשָׂבִי יִלְכוּ וְהָיוּ שְׂאֵסִיךָ לְמִשְׁסָה וְכָל-בְּזוּיךָ אֶתֵּן לְבָנָי:

Isaiah 49:19 (B. Ekev)

For your destruction and your desolate places, and the land of your destruction, shall now be too narrow for your inhabitants; and those who swallowed you up shall be far away.

י"ט כִּי חָרְבְתִיךָ וְשִׁמְמַתִּיךָ וְאַרְצֵן הַרְסֹתִיךָ כִּי עָתָה תִצְרִי מִיּוֹשֵׁב וְרַחֲקוּ מִבְּלַעֲיֶיךָ:

Isaiah 62:5 (G. Vayelekh)

For as a young man marries a virgin, so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

י"ח כִּי-יִבְעַל בַּחֹר בְּתוּלָה יִבְעֵלוּךָ בָנֶיךָ וּמִשׁוֹשׁ חַתָּן עַל-כַּלָּה יִשִּׁישׁ עֲלֶיךָ אֱלֹהֶיךָ:

IX. Eighth Verse

Isaiah 54:3 (E. Ki Tetze)

For you shall break forth on the right hand and on the left; and your seed shall possess nations, and make desolate cities to be inhabited.

י"ג כִּי-יִמִּין וּשְׂמֹאל תִּפְרָצִי וְזָרְעֶךָ גּוֹיִם יִירֶשׁ וְעָרִים נְשֻׁמֹת יוֹשִׁיבוּ:

Isaiah 29:23

But when he sees his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

י"ב כִּי בְרֵאתוֹ יִלְדוּ מַעֲשֵׂה יָדַי בְּקִרְבוֹ יְקַדִּישׁוּ שְׁמִי וְהִקְדִּישׁוּ אֶת-קְדוֹשׁ יַעֲקֹב וְאֶת-אֱלֹהֵי יִשְׂרָאֵל יַעֲרִיצוּ:

Isaiah 25:9

And it shall be said on that day, Behold, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

י"ט וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וְיִוֹשִׁיעֵנוּ זֶה יְהוָה קִוִּינוּ לוֹ נִגְיְלָה וְנִשְׂמַחָה בִּישׁוּעָתוֹ:

X. Some preliminary conclusions and thoughts

A. Shabbat was welcomed as a Queen (or Bride) in Talmudic times

B. Tzfat Kabbalists expanded on this tradition based on their new interpretations of Lurianic Kabbalah.

1. They came to Tzfat because of Expulsion from Spain in 1492 (therefore they were mostly Sephardic Jews). At first they fled to Ottoman Empire (Turkey/Greece). Shortly afterward, the Sultan of Turkey conquered Palestine and that made the Holy Land more hospitable for Jews, so they moved to Tzfat.
 2. The Sultan (Suleiman the Great) rebuilt the walls of the Old City of Jerusalem using mostly ruins of the older walls. But Jerusalem was still a backwater town, entirely enclosed within its walls. It did not shine in glory as the kabbalists imagined it had under earlier Jewish rule.
 3. Signs that the Messianic Era seemed to be around the corner: Birth-pangs of Messiah in the Expulsion; Suleiman may have seemed like Cyrus of Persia, allowing the Jews to return home; rebuilding of the Walls of the City, etc.
 4. Lurianic Kabbalah asserted that the world was created in catastrophe when the Holy One's sparks of holiness shattered and became encrusted with crusts. A Jew who performs a mitzvah was not just fulfilling God's will, not just "doing a good deed," not just "repairing the physical world" we see. A Jew who performed a mitzvah was simultaneously releasing one of the Sparks of Holiness to return to its Maker. This was the original idea of Tikkun Olam – repairing the world. We repaired the world on a spiritual/cosmic plain. Kabbalat Shabbat was designed to perform a major Tikkun Olam.
 5. It is invitation to a wedding. We are either the Groom (and Shabbat is the Bride), or we are the Groom and God (the Shekhina) is the Bride, or we are the "Best Man" and we are unifying two Attributes of God (the Shekhina = feminine and either Tiferet or Yesod = masculine sefirot).
- C. Lekha Dodi was written by **Shlomo HaLevi Alkabetz** (1504-1584), putting his name in acrostic in the poem. Alkabetz was brother-in-law and teacher of Rabbi Moshe Cordovero. Lekha Dodi is like many liturgical poems (piyutim) and is composed of snippets of Bible, Midrash, and Kabbalah. Very complex in meaning, often multiple meanings are implied at once. Like taking several masterwork paintings, smashing them into little pieces and using the pieces as mosaic tiles to create a new masterwork. But to appreciate fully the new masterwork, you need to understand where all the pieces came from.
1. First two verses and last verse are about welcoming the Shabbat.
 2. Middle six verses are about restoring Jerusalem to its earlier glory => ultimate redemption, Days of Messiah, Olam Haba. Shabbat therefore symbolizes Rebuilt Jerusalem as well as Messianic Era => Holiness in Time and Holiness in Space.
 3. Immediately following Lekha Dodi, we welcome mourners into community. This is because they do not participate in communal prayer during Shiva – except on Shabbat. Now that we have welcomed Shabbat, they are welcomed to join us. BUT, it also is symbolic: Jerusalem has shaken off its dust and ashes of mourning; so, too, we welcome the mourner to do so in honor of the Sabbath. AND, the greeting we give them: *Hamakom yinahem etkhem btokh sha'ar avelei Tzion viyrushalayim.* – May God comfort you among the mourners of Zion and Jerusalem!

- D. Other aspects of Kabbalat Shabbat also portray this wedding concept: singing Song of Songs (considered a love song between Israel and God), wearing white clothes (as if going to a wedding, or white = light), bringing flowers (myrtles in the Talmud). The Wedding idea is not just spiritual, it is also physical – which is why marital relations on Shabbat were considered extra special. Uniting God with Godself (He is One and His name is One); us with God; and spouses with each other. Brings God's Shefa (flow of energy) into the world.
- E. Shabbat is also thought of as taste of Olam Haba. We do not work on Shabbat, and we will not have to work in Olam Haba (bread will grow on trees). We enjoy the world as it is, not trying to “fix” it, or manipulate it. We celebrate creation. We do not tinker with it.
- F. So, given the verses analyzed above, many of them come from the Seven Haftarot of Consolation between Tisha B'av and Rosh Hashanah. Why is that? Did Alkabetz intentionally mine these passages for snippets to use in Lekha Dodi, or is it simply that the passages are about the coming Messianic Era and were a natural source of material for the poem he wanted to write? We just don't know. BUT
- G. As modern 21st Century Jews in Houston, TX, we can use this additional information to create a spiritual meaning for ourselves.
1. Our Sages intended (for whatever reason) to connect the Destruction of the Temple in Jerusalem (a catastrophic event in our history) with the Days of Awe.
 2. Perhaps they felt that mourning the destruction and feeling the Galut (unredeemed) nature of the world would cause us to examine our own deeds and see what each of us has done to perpetuate this unredeemed world. Have we destroyed relationships? Have we distanced ourselves from the wonder of God's creation? Have we closed ourselves off from spiritual moments we could have experienced? Have we despoiled God's creation or harmed one of God's creatures (humans)?
 3. How can we do Tikun Olam – in this physical world – to repair the harm and damage we ourselves have done? How can we repair other wounds in the world, even if we have not created them ourselves? (And for the Kabbalists, of course, such “repairs” will have spiritual/cosmic significance in another plane of reality)
 4. Let's use the imagery of Isaiah to imagine a better world, a world at peace, a world rebuilt, and let us help be a part of making that dream a reality.
 5. AND, every Friday night, as we sing Lekha Dodi, let us remind ourselves of the power of this vision of the future. We are a people of Hope. It is the National Anthem of Israel. It was Herzl's remarkable, prophetic statement: *Im tirtzu, ayn zo aggadah*. (If you will it, it is no fairytale.) That is our prayer every Friday night as we welcome the Sabbath Bride, the Sabbath Queen, and we prepare to join Her, and our Maker, in a spiritual union.

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
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 HALFTI



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 l'adonai,
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'hikhra-ah,
nivr'k'hah lifnei Adonai oseinu.



לְכוּ נְרַנְנָה לַיהוָה,
נְרַנְנָה לְצֹר יִשְׁהֵנוּ.
נְקַדְמָה פְּנֵי בְּתוּרָה,
בְּזִמְרוֹת נְרַנְנָה לוֹ.
כִּי אֵל גָּדוֹל יְהוָה,
וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מְחַקְרֵי אֶרֶץ,
וְתוֹעֲפוֹת הַרִים לוֹ.
אֲשֶׁר לוֹ הַיָּם הוּא עֲשָׂהוּ,
וְיִבְשֶׁת יָדָיו יָצָרוּ.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה,
נִכְרַעָה לְפָנֵי יְהוָה עֲשֵׂנוּ.

continued

TRUMPET

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 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, *yishme'u*, 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 נִכְרַעָה וְנִשְׁתַּחֲוֶה לַיהוָה. 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.

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 נְרַנְנָה. 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 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, *yishme'u*, 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 נִכְרַעָה וְנִשְׁתַּחֲוֶה לַיהוָה. 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

שְׁחֹרָה אֲנִי וְנֹעַה בְּנוֹת
 יְרוּשָׁלַם
 פֶּאֱוֹהֵל קָדָר בִּירְעוֹת שְׁלֹמֹה.
 אֵל תִּהְיוּ אֲנִי שְׂאֵנִי שְׁחֹרָה
 שְׁשׂוֹתָרְנִי הַשְׁמֶשׁ
 בְּנִי אֲמִי נְהָרוּ בִּי
 שְׂמִנִי נִטְרָה אֲתִדְבָּרְמִים
 בְּרַמִּי שְׁעִלִי לֹא נִטְרָה.
 הִנְדִּירָה לִי שְׂאֵהְבָה נִפְשִׁי
 אִיכָה תִרְעָה
 אִיכָה תִרְבִּיץ בְּאֲהָרָיִם
 שְׁלֹמֹה אֲהִיָּה פְעֻלָּה
 עַל עֲדְרֵי הַבָּרִיָּה
 אִם לֹא תִדְעֵי לִךְ הַיִּפָּה
 בְּנָשִׁים
 זָרָאֵי לִךְ פִּעֻקְבֵי הַצֵּאֵן
 וְרַעִי אֲתִדְוִיָּתִיךָ
 עַל מִשְׁבָּנוֹת הָרְעִיָּם.

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 gaze your goats
 close by the sheeps 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-anahnu am marito v'tzon yado,

hayom im b'kolo tishma-u.

Al takshu l'avkhem kimirivah,

k'yom masah bamidbar.

Asher nisumi 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'nuhati.

Psalm 95

כִּי הוּא אֱלֹהֵינוּ

נֶאֱמַנְנוּ עִם מְרִיעֵינוּ

וְזָאֵן יָדוּ,

הַיּוֹם, אִם פְּקֹלֵי תִשְׁמַעְנוּ.

אֵל תִּקְשׁוּ לִבְבְּכֶם בְּמִרְיָה,

כִּיּוֹם מַסָּה בְּמִדְבָּר.

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,

בְּחַוְנֵי גַם רְאוּ פְעֻלִי.

◀ אֲרַבְעִים שָׁנָה אֶקוּט בְּדוֹר,

וְאָמַר עִם תִּלְעֵי לִבְבִּי הֵם,

וְהֵם לֹא יָדְעוּ דְרָכִי.

אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי,

אִם יִבְאוּ אֶל מְנוּחָתִי.

הַחֲלִים זֶה

IF ONLY YOU WOULD LISTEN
 TODAY TO GOD'S VOICE

הַיּוֹם אִם פְּקֹלֵי תִשְׁמַעְנוּ
 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 . . . כְּמִרְיָה . . .
 נִסּוּנִי . . . מַסָּה . . . While
 wandering in the desert,
 the Israelites "tried" God,
 complaining to Moses

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
 overtones 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. Undereath the awareness of
 distance is the expression of deep yearning.

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

Sing to Adonai

A New Song

The Hasidic 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 PSALM

"A new song"—for the divine spirit has entered me anew.
—MIDRASH ON PSALM

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

כ

SING TO ADONAI a new song;

sing to ADONAI, all the earth;

sing to ADON , 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 ADON 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 ADONA honor and strength.

Offer to ADONAI the honor due God's name,

bring a gift of thanksgiving and enter God's presence.

continued

Shirur l'adonai shir hadash,

shirur l'adonai kol ha-aretz.

Shirur l'adonai bar'khu sh'mo,

basru miyom l'yom y'shu-ato.

Sapru va-goyim k'vodo,

b'khol ha-amim niflotav.

Ki gaddol Adonai u-m'hulal me'od,

nora hu al kol elohim.

Ki kol elohei ha-amim ellim,

vadonai shamayim asah.

Hod v'hadar l'fanav,

oz v'tiferet b'mikdasho.

Havu l'adonai mishp'hot amim,

havu l'adonai kavod va-oz.

Havu l'adonai k'vod sh'mo,

se u minhah u-vo-u l'hatzrotav.

כ

שִׁירוּ לַיהוָה שִׁיר הַדָּשׁ,

שִׁירוּ לַיהוָה כָּל־הָאָרֶץ;

שִׁירוּ לַיהוָה כָּרְכוּ שְׁמוֹ,

בְּשִׁרוֹ מִיּוֹם יְשׁוּעָתוֹ.

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,

בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.

כִּי גָדוֹל יְהוָה וּמָה לֵּל מְאֹד,

נִרְאָה הוּא עַל כָּל־הָאֱלֹהִים.

כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים,

יְהוָה שְׁמִים עָשׂוֹ.

הוֹד וְתִפְאֵרֶת לְפָנָיו,

עוֹ וְתִפְאֵרֶת בְּמִקְדָּשׁוֹ.

הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים,

הָבוּ לַיהוָה כְּבוֹד נְעוֹ.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

שְׂאוּ מִבְּהָמָה וּבְאֵן לְחִצְרוֹתָיו.

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 לַיהוָה שִׁיר הַדָּשׁ

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... אֱלֹהִים... אֱלִילִים. The Hebrew word *ellim* 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 וְתִפְאֵרֶת. 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 consist of the glorification of God. בְּקִדְשׁוֹ 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

הֲפֹךְ יָקָה רַעֲיֹנִי
הֲפֹךְ יָקָה עֵינַיְךָ יוֹנָה.
הֲפֹךְ יָקָה דוֹדִי
אֶךְ נָעִים
אֶךְ עֲרֹשְׁנוּ רַעֲנָנָה.
אֶךְ עֲרֹשְׁנוּ אֲרָזִים
קִלּוֹת בְּתִינּוֹת אֲרָזִים
רַהֲיִסְנוּ בְּרוּתִים.
אֲנִי הַבְּצֹלֶת הַשָּׁרוֹן
שׁוֹשְׁנוֹת הַעֲמֻקִּים:
בְּשׁוֹשְׁנוֹתַי בְּיוֹן הַחוּקִים
כֹּן רַעֲיֹנִי בְּיוֹן הַבְּנוֹת.
כַּתְּפוֹת בְּעֵצֵי הַיַּעַר
כֹּן דוֹדִי בְּיוֹן הַבְּנִים
בְּצֹלוֹ חַמְדוֹתַי וְיִשְׁבַּתִּי
וּפְרִיזוּ מִתּוֹק לִחְיָי.

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 ADON comes,
comes to judge the earth,
judging lands with righteousness
and peoples with divine truth.

Hishthahu l'adonai b'hadrat kodesh,
h'ilu mi-panav kol ha-aretz.

Imru va-goyim Adonai malakh,
af tikon teveil bal timot,
yadin amim b'meisharim.

► Yism'hu ha-shamayim v'tagel ha-aretz,

yiram hayam u-m'lo-o.

az Y'ran'nu kol atzei ya-ar.

Lifnei Adonai ki va,

ki va lishpot ha-aretz,

yishpot teveil b'tzedek,
v'amim be-emunato.

Psalms 96

הַשָּׁמַיִם לִיהוָה בְּהִדְרַת קִדְשׁוֹ,
הַיָּם לִפְנֵי מַלְכוּתוֹ:
אֲמַרוּ בְּגוֹיִם יְהוָה מְלֹךְ,
אֲף תִּפּוֹן תִּבְּל כָּל הַמְּוֹט,
יָדִין עַמִּים בְּמִישָׁרִים.

► וְיִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,
וְרַעֲמֵ הַיָּם וּמַלְאֹה,
וְיִעֲלֶה שִׁדְי וְכָל אֲשֶׁר בּוֹ,
אֲזוּ יִרְנְנוּ כָּל-עֵצֵי הַיַּעַר.

לִפְנֵי יְהוָה כִּי בָא,

כִּי בָא לְשֹׁפֵט הָאָרֶץ,

וְשֹׁפֵט תִּבְּל בְּצֶדֶק,

וְעַמִּים בְּאִמּוֹנָתוֹ.

תְּהִלָּתוֹ צוֹ

THIS HOLY PLACE
Undoubtedly, the psalm-
ist 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
Ultimately, the joy in God's
presence results from the
reign of justice that God
inaugurates.

DIVINE TRUTH
Although the more
literal biblical meaning of emunah may be
"faithfulness," later Judaism understood the
word as "truth." Thus, we respond to a b'rakah
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, enchant-
ing 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) under-
stands 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.

He-irru 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'rau khol ha-amim k'yodo.

ג

יהוה מלך תגל הארץ,
ישמחו אים רבים.

ענן וערפל סביבי,
צדק ומשפט מכון פסאי.

אש לפני תלך,
ותלהט סביב צדאי.

האירו בקרני תבלך,
ראתה ותהל הארץ.

הרים פדונג נמשו מלפני יהוה,
מלפני אדון כל הארץ.

הגידו השמים צדקך,
וראו כל העמים פבודך.

continued

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 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.

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 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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.

ILLUMINE 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

יִתְנֶה בְּהִנְיֵי הַטֶּלַע
בְּסִתְרֵי הַמְדַבְּרָה
הַדְּאִי־אֲתִמְרָאֵךְ
הַשְּׂמִיעִי־אֲתִקְוֶלֶךְ
כִּי קוֹלְךָ עֵרֵב וּבְהִרְאֵךְ
נְאוֹה.

אֲחֹזֶה לָנוּ שְׂוֹעֵלִים
שְׂוֹעֵלִים קִטְסִיבִים
מְהַבְּלִים בְּרִמִּים
וּבְרַמִּינֵי סְמֵרֵי
דְּוִדִי לִי נְאֻמִי לוֹ הִרְעָה
בְּשֹׁשְׁבִינִים.

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

עַד שְׂוִיפֹת הַיָּם וְנִסְוֵי
הַבְּלָלִים
סֵב דְּמָה לְךָ דְּוִדִי לְאֵבִי
אוֹ לְעֵפֶר הָאֲלִים עַל
הָרִי בְּתֵרִי.

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 SON 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, ADONA , pass judgment.

You, ADON , 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 ADON , you righteous people,
and thank God as you pronounce the divine holy name.

Yeivoshu kol ovdei fesei,
ha-mitchal'lim ba-elilim,
hishtahavu lo kol elohim.
Shamah va-tismah tziyon,
va-tageilnah b'not y'hudah,
I'ma-an mishpatekha Adonai.

Ki atah Adonai elyon al kol ha-aretz,
me'od na-aleita al kol elohim.
▶ Ohavei Adonai sinu ra,
shomer na'shot hasidav,
miyad r'shaim yatzileim.
Or zaru-a la-tzadik.

u-lyishrei lev sim'ah.
Sim'hu tzadikim badonai,
v'hodu l'zeikher kodsho.

Palm 97

יִבְשׂוּ בְּלִעְבְּדֵי פֶסֶל
הַמִּתְהַלְלִים בְּאֵלִילִים,
הַשְּׂתוּחוּ לוֹ בְּלִאֲלֹהִים:
שְׂמִיעָה וּתְשׂוּמָה צִיּוֹן,
וּתְבַלְבֵּל בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ יְהוָה.
כִּי אַתָּה יְהוָה עֲלִיוֹן עַל כָּל־הָאֲרָצִים,
מְאֹד נִעְלִית עַל כָּל־הָאֲלֹהִים.

▶ אֹהֲבֵי יְהוָה שְׂנֵאוּ רָע,
שׂוֹמְרֵי כְּפֹשׁוֹת חֲסִידֶיךָ,
מִיֵּד רְשָׁעִים יֵצְאוּ.
אוֹר זָרַע לְצַדִּיק
וְלִישְׂרֵי לֵב שְׂמִיחָה.
שְׂמֹחוּ צְדִיקִים בְּיְהוָה,
וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁוֹ.

הַדְּלִים צִוּ
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.

LIGHT IS SOWN FOR THE
RIGHTEOUS IN GOD'S SANCTUARY.
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
לְזִכְרֵךְ קֹדֶשׁוֹ
have at least three differ-
ent meanings. The word
kods'ho 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 articulate and indefinable, and who is limited in the imagination of our minds but limitless as the object of the longing of our hearts.

—MICHA 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

T

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 y'israel,
ra-u khol afsei aretz et y'shuat eloheinu.

T

מזמור

שִׁירוּ לַיהוָה שִׁיר הַדָּשׁ,

כִּי נִפְלְאוֹת עָשָׂה,

הוֹשִׁיעָה לָּנוּ יְמִינֵנוּ וְזְרוֹעַ קִדְשׁנוּ.

הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,

לְעֵינֵי הַגּוֹיִם גִּלְהָ צְדִקְתּוֹ.

זָכַר חֶסֶדוֹ וְאֱמוּנָתוֹ לְבַיִת יִשְׂרָאֵל,

וְרָאוּ כָּל-אֲפְסֵי 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 ליהוה שיר חדש.

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 לָנוּ יְמִינֵנוּ. Menahem 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 בְּהוֹתֶם עַל לִבֵּי
בְּהוֹתֶם עַל זְרָעוֹךָ
כִּי עֲזוּז כַּמְנוֹת אֲהַבְּךָ
לְשֵׁה בְּשֵׂאוֹל קִנְיָה
רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ
שֶׁלֶקְבֻרֶיהָ.

מִמֶּם רַבִּים
לֹא יִזְכְּלוּ לְכַבֹּת
אֲתֵיהֶאֱהָבָה
וְהִהָרֵת לֹא יִשְׁתַּכַּח
אִם יִתֵּן אִישׁ אֶת־קֶלֶ-
בּוֹ הוּא בֵּיתוֹ בְּאֲהָבָה
לִּי.

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 extin-
guish 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 l'adonai kol ha-aretz, pitz-hu v'ran'hu v'zameiru.

Zamru l'adonai b'k'hinor, b'k'hinor v'kol zimrah.

Ba-hatzotz'rot v'kol shofar

hariu lifnei ha-melekh Adonai.

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

N'harot yimha-u khaf, yahad harim v'raneinu.

Lifnei Adonai ki va lishpot ha-aretz,

yishpot teveil b'tzedek v'amim b'meisharim.

Psalms 98

הֲרִיעוּ לַיהוָה פִּלְהֲאָרְזֵי,

פִּצְחוּ וְרַבְּנוּ וְזָמְרוּ:

זָמְרוּ לַיהוָה בְּכִנּוֹר,

בְּכִנּוֹר וְקוֹל זְמָרָה,

בְּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר,

הֲרִיעוּ לַפְּנֵי הַמַּלְאָךְ יְהוָה,

יְרַעַם הַיָּם וּמַלְאָךְ,

תִּבְלֵ וְיִשְׁוֹבֵי בָהֶּ.

נְהַרֹת יִמְחֲאוּ בָהּ,

יִחַד הָרִים יִרְבְּנוּ.

לִפְנֵי יְהוָה פִּי בָא לְשׁוֹפֵט הָאָרֶץ,

יִשְׁפֹּט תִּבְלֵ בְּצִדְקָה וְעַמִּים בְּמִישָׁרִים.

הַהַלִּים בָּח

CALL OUT TO ADONAI, ALL

THE EARTH TO PRAISE YOU,

to sing with joy and praise you

with the 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 l'adonai kol ha-aretz, pitz-hu v'ran'hu v'zameiru.

Zamru l'adonai b'k'hinor, b'k'hinor v'kol zimrah.

Ba-hatzotz'rot v'kol shofar

hariu lifnei ha-melekh Adonai.

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

N'harot yimha-u khaf, yahad harim v'raneinu.

Lifnei Adonai ki va lishpot ha-aretz,

yishpot teveil b'tzedek v'amim b'meisharim.

Psalms 98

Even vast seas cannot extin-

guish 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

LET RIVERS CLAP HANDS

AND MOUNTAINS SING IN HARMONY,

greeting ADONAI, who comes to judge the earth—

judging the world with justice and the nations with truth.

Hariu l'adonai kol ha-aretz, pitz-hu v'ran'hu v'zameiru.

Zamru l'adonai b'k'hinor, b'k'hinor v'kol zimrah.

Ba-hatzotz'rot v'kol shofar

hariu lifnei ha-melekh Adonai.

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

N'harot yimha-u khaf, yahad harim v'raneinu.

Lifnei Adonai ki va lishpot ha-aretz,

yishpot teveil b'tzedek v'amim b'meisharim.

Psalms 98

Even vast seas cannot extin-

guish 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

For restricted use only: March-April 2020.

Do not copy, sell, or distribute

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.

—ROBER 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,
SIDDUK EREV SHABBAT

ה

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

ADON 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 ADONA , 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 kamanta meisharim,
mishpat u-tzedakah b’ya-akov atah asita.
Rom’mu Adonai eloheinu,
v’hishtahavu lahadom raglav kadosh hu.

בָּרוּךְ בּוֹאֵךְ שַׁבָּת,
בוֹאֵךְ בְּרוּךְ,
Barukh bo-eikh shabbat,
bo-eikh barukh,

הִבְיֵאנִי נָא עִמָּךְ אֲדֹנָיִם וְגִוְעֵי
אֲדֹתֶיךָ שֶׁלֹא אֶחָד יִשְׁבֹּעַ
רַב־פְּנִים עַל הַמֶּלֶךְ עַמְּךָ,
אֲדֹתֶיךָ לְעַלְמוֹת, שֶׁחֲמוּבֵי אִפְשֵׁר לְרַקֵּם
אִין סוּךְ עַל הַלְמוּת,
בְּיָד וּלְבַב אֲדֹתֶיךָ תִּמְחִילוּת,
שֶׁבֶּה נֹכַח לְשִׁמְעֵי אֲדֹתֶיךָ עֲמוֹת,
לְבֹ שֶׁל הַזְּוִילֹת.
שַׁבָּת, בָּרוּךְ בּוֹאֵךְ,
בָּרוּךְ בּוֹרֵאֵךְ, בְּרוּךְ בְּרָךְ.
Shabbat, barukh bo-eikh,
barukh boreikh, barukh nereikh.

ה

יהוה מלך ירננו עמים,

ישב כרוכים תנוס הארץ.

יהוה בציון גדול,

ורם הוא על כל העמים.

ידו שמך גדול ונורא קדוש הוא.

ועז מלך משפט אהב,

אתה בוננת משרים,

משפט וצדקה ביעקב אתה עשית.

ורמנו יהוה אלהינו,

והשתחונו להללם גדלו קדוש הוא.

continued

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

ENTHRONED AMIDST THE CHERUBIM 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 יָדוּ עַמְּךָ. 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.

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

קול דודי הנה זה בא
 מדלג על ההרים
 מקפץ על הגבעות
 Kol dodi hineih zeh ba,
 midaleg al ha-harim,
 m'kapeetz al ha-gaiv-ot.

דומה דודי לאבי
 או לעפר האלים
 הנה זה עומד אחר פתלנו
 משקינן מן החלונות
 מציצן מן ההרים.
 ענה דודי ואמר לי
 קומי קר רעיתי יפתי ולבי לך.
 פי הנה הפתני עבר
 הגשם הלך הלך לו.
 הגנים נראו בארץ
 עת הנמיר הנביע
 וקול המור נשמע בארצנו.
 התאמה הנמה פתיי
 והנפתים סמדר נתנו ריח
 קומי קר רעיתי יפתי ולבי 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'k'hothanav
 u-shmuel b'korei sh'mo,
 korim el Adonai v'hu yaanem.
 B'amud anan y'daber aleihem,
 shamru eidotav v'hok natan lamo.
 Adonai eloheinu atah anitaim,
 El nosei hayita lahem,
 v'hokem al allilotaim.
 ► Rom'mu Adonai eloheinu,
 v'hishtahavu l'har kodsho,
 ki kadosh Adonai eloheinu.

Psaln 99

מלשה נאהרן בכהניו,

ושמואל בקורי שמו,

קראים אל יהוה והוא יענם.

בעמוד ענן ידבר אליהם,

שמרו עדותי והק נתן למנו.

יהוה אלהינו אמת עביתם,

אל נשא היית לקם,

ונקם על עלילותם.

רוממו יהוה אלהינו,

והשתחוו להר קדשו,

כייקדוש יהוה אלהינו.

ההלים טז

MOSES AND AARON AMONG
 GOD'S PRIESTS

נשׁה וְאַהֲרֹן בְּכֹהֲנֵי

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

שמואל בקורי ועמו הגדול ביום ה'.

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

בְּעִמּוּד עֲנָן יִדְבֹר אֲלֵיהֶם הַעֲלוּם. 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

וְנָקַם עַל עֲלִילוֹתָם וְנָקַם עַל עֲלִילוֹתָם וְנָקַם עַל עֲלִילוֹתָם. 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 נִקְמָם (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

לְהַר קִדְשׁוֹ הַהַר הַזֶּה מִתְּהוֹמֵי צִיּוֹן. 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, ultimately, to go out to lie down in the field together. The lover

calls for his beloved to join him with the phrase /khi lakhi, "come away"—a phrase that

resonates liturgically with the words of the chorus we are about to sing to greet Shab-

bat. I kha Dodi. In the phrase /khi lakhi, 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

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 המלם.
The voice of God opens the gates of compassion and love [Hesev].

קול יהוה בבה.
The voice of God opens the gates of courage [G'vurah].

קול יהוה ברה.
The voice of God opens the gates of shaming truth [Tiferet].

קול יהוה שבר ארזים.
The voice of God opens the gates of endurance and patience [Netzah].

קול יהוה חבב לקבות אש.
The voice of God opens the gates of splendid beauty [Hod].

קול יהוה יחיל מדבר.
The voice of God opens the gates of deepest connection [Y'vod].

קול יהוה יחיל אילות.
The voice of God opens the gates of presence [Malkhut].

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

7

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 ADONA , with all its majesty; the voice of ADONA shatters the cedars.

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

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

The voice of ADONA 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 [David]: havu l'adonai b'nei eilim, havu l'adonai kavod va-oz. Havu l'adonai k'vod sh'mo, hish'tahavu l'adonai 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'aimim. 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-yeshve Adonai melekh l'olam. Adonai oz l'amo yiten, Adonai y'varekh et amo vashalom.

Psalm 29

7

מזמור לדוד

הבו ליהוה כבוד אלים,
הבו ליהוה כבוד נעז,
הבו ליהוה כבוד שמו,
השתחוּו ליהוה בְהַרְרַת קִדְשׁוֹ.
קול יהוה על המים, אל הכבוד הרעים,
יהוה על מים רבים;

קול יהוה בבה;

קול יהוה ברה;

קול יהוה שבר ארזים,
וְיִשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְבָנוֹן,
וְיִרְקְדֵם כְּמוֹ עֵגֶל,
לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בָרְדָאִים;

קול יהוה חבב אילות,
קול יהוה יחיל מדבר, יהוה יחיל מדבר קדש;

קול יהוה יחיל אילות, ויחשוף יערות,
ובְהִיקְלוֹ כְּלוֹ אֵמֶר כְּבוֹדוֹ.
יהוה לַמַּבּוּל יִשֵּׁב,
יִשְׁבֵּב עַל הַיָּם וְיִשְׁבֵּב עַל הַיָּם.

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

יהוה יחיל מדבר קדש;

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 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 In the time of Noah, the first understanding of this line connotes 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 In this series of six psalms, recited on Friday night before the imagined entrance of Shabbat, began with the word /shalom, the call to set out together on a journey, and now ends with the word shalom, the blessing of peace, Shabbat peace.

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-t'ruferet v'lichilah.

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

Likrat shabbat l'khu v'neil'kha, ki hi m'kor ha-b'rakhah.

Meirosh mi-kedem nusukhah, 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.

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 Cor-

overo. 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 hu-

man, but described an inner process of Divinity. The poem serves as an introduction to Psalm 92, "The Song of the Day of Shabbat,"

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

COME, MY 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 *god-hei* and *vav-hei*, spelling out the name of God.

"OBSERVE" AND "REMEMBER" שמור וזכור. 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 (Melchizedek's *Beloved's* ח). Looking 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. ליקראת שבת ונמנה. 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. מקדש מלך. 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.

לְכָה דוּדִי

לְכָה דוּדִי לְקִרְאֵת פִּלָּה, פְּנֵי שַׁבָּת נִקְבְּלָה.

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד

הַשְּׁמִיעֵנוּ אֶל הַמִּיְחָה.

יְהוָה אֶחָד וְשְׁמוֹ אֶחָד,

לְשֵׁם וְלִתְפִאֲרֹת וְלִתְהַלְלָהּ.

לְכָה דוּדִי לְקִרְאֵת פִּלָּה, פְּנֵי שַׁבָּת נִקְבְּלָה.

לְקִרְאֵת שַׁבָּת לְכוּ וְנִלְכָה

כִּי הִיא מְקוּר הַבְּרָכָה.

מֵרֵאשׁ מְקַדְּםּ גְּסוּכָה

סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תְּהַלְלָהּ.

לְכָה דוּדִי לְקִרְאֵת פִּלָּה, פְּנֵי שַׁבָּת נִקְבְּלָה.

מְקַדְּשׁ מְלֶךְ עִיר מְלוּכָה,

קוּמִי זָאִי מוֹתוֹךְ הַהֶפְכָּה.

רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא,

וְהוּא יְהַמּוֹל עֲלֶיךָ הַמְּלָהּ.

לְכָה דוּדִי לְקִרְאֵת פִּלָּה, פְּנֵי שַׁבָּת נִקְבְּלָה.

continued

*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 tifarrekh ami.
Al yad ben yishai beit ha-lahmi,
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 tishtohabi u-mah tehemmi.
Bakh yehesu aniyei ami,
v'hivn'tah ir al tilah.
L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

הַתְּנַבֵּר, מַעֲפָר קוֹמִי,
לְבַשְׂי בְּגָדֵי תִפְאֵרְתְּךָ עִמִּי,
עַל יַד בְּרִי־שֵׁי בֵּית הַלְּחָמִי.
קְרֹבָה אֶל נַפְשִׁי גְאֹלָה.

לְכֵה דוֹדִי לְקַרְאֵת פְּלֵה, פְּנֵי שַׁבָּת נִקְבְּלָה.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי הֵא אוֹרְךָ קוֹמִי אוֹרִי.
עוֹרִי עוֹרִי שִׁיר דְּבַרִּי,
פְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.

לְכֵה דוֹדִי לְקַרְאֵת פְּלֵה, פְּנֵי שַׁבָּת נִקְבְּלָה.

לֹא תִבְשֵׂי וְלֹא תִפְלִמִי,
מַה תִּשְׁתּוֹחֲזִי וּמַה תִּהְיִמִי;
כִּן יִחַסּוּ עֵבְרֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּה.

לְכֵה דוֹדִי לְקַרְאֵת פְּלֵה, פְּנֵי שַׁבָּת נִקְבְּלָה.

continued

AWAKE אֲוָקֵי. 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, 5:4-4, and 6:25.

JESSE'S SON, OF BETH-LEHEM'S TRIBE בְּרִי־שֵׁי 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 אֲוָקֵי. 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,
vet Adonai ta-artzzi.
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.

וְהִיוּ לְמַשָּׁח שְׂאֵסֵיךָ;
וְרָחֲקוּ בְּלִי מְבַלְעֶיךָ.
יְשִׁישׁ עִלְיֶךָ אֱלֹהֶיךָ
בְּמַשׁוֹשׁ חֲתָן עַל כַּלָּה.

לְכָה דוּדִי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

יָמֵינוּ וְשִׂמְחַל תּוֹפְרֵינוּ
יֵאֱתִיבוּנוּ תַעֲרִיבֵינוּ,
עַל יַד אִישׁ בֶּן־פֶּרֶזִי,
וְנִשְׂמְחָה וְנִגִּילָה.

לְכָה דוּדִי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

We rise and turn toward the entrance.
בּוֹאֵי בְשִׁלּוֹם עֲטֹרֹת בִּיעֲלָה,
גַּם בְּשִׂמְחָה וּבְצִדְקָה,
תּוֹךְ אִשׁוּמֵי עַם סִגְלָה,
בּוֹאֵי כַלָּה, בּוֹאֵי כַלָּה.

לְכָה דוּדִי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

YOU WILL SPREAD OUT
תּוֹפְרֵי. 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־פֶּרֶזִי. At the end of
the Book of Ruth, David’s
genealogy is traced back to
Peretz, one of Judah’s sons.
The verb *peretz* (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 Gar-
den 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 personi-
fied throughout this poem.
At this point, it is as if that
personification, the bridal
queen, enters the synagogue. The con-
gregation 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 ar-
rived 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

The Song of Shabbat

Rabbi Levi taught: Adam was created on the sixth day, the eve of Shabbat. In the first hour, he came into being as a thought; in the second hour, God consulted the minister-angels; in the third, God gathered the dust; in the fourth, God kneaded the dust; in the fifth, God made the form; in the sixth, God joined the parts; in the seventh, God blew breath into him; in the eighth, God stood him on his feet; in the ninth, God commanded him; in the tenth, he sinned; in the eleventh, he was brought to judgment; in the twelfth, he was driven out and condemned to death. Shabbat arrived and became Adam's advocate, saying to the Holy One: "During the six days of creation, no one suffered punishment. Would you be gin it with me? Is this my holiness? Is this my rest?" And so Adam was saved from destruction that day by Shabbat's plea. When Adam saw the power of Shabbat, he was about to sing a hymn in her honor. But Shabbat said to Adam: "Would you sing a hymn to me? Let us—you and I—sing a hymn to the Holy One." Hence it is said, "The Song of the Day of Shabbat: It is good to thank You, Adonai" (Psalm 92:1-2); Shabbat sings and we sing.

—MIDRASH ON PSALMS
(translated by
William G. Braudé)

From the Book of Psalms

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI,
and sing to Your name, Most High;
to proclaim Your love at daybreak,
Your faithfulness each night.

*Finger the lute, pluck the harp,
let the sound of the lyre rise up.*

You gladdened me with Your deeds, ADONAI,
and I shall sing of Your handiwork.

*How wonderful are Your works, ADONAI,
how subtle Your designs!*

The arrogant do not understand,
the fool does not comprehend this:
the wicked flourish like grass
and every evildoer blossoms,
only to be destroyed forever—

but You, ADONAI, are exalted for all time.
continued

Mizmor shir l'Yom ha-shabbat.

Tov l'hodot l'Adonai, u-l'zamer l'shimkha elyon.

L'hagid ba-boker hasdekha, ve-emunat'kha baleilot.

Alei asor va-alei na-vel, alei higayon b'khinor.

Ki simahtani Adonai b'fo-olekha.

b'ma-asei yadekha aranen.

Mah gadliu ma-asekha Adonai, me'od amku mahsh'votekha.

Ish ba-ar lo yeida, u-kh'sil lo yavin et zot.

Bifroah r'sha'im k'mo esev va-yatzitzu kol po-alei aven,

l'hishamd'ad ad.

V'atah marom l'olam Adonai.

מְזוֹמֹר תְּהִלָּים

מְזוֹמֹר שִׁיר לְיוֹם הַשַּׁבָּת:

טוֹב לְהוֹדוֹת לַיהוָה,

וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ,

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,

וּבָאֵימָתְךָ כְּלִילוֹת.

עֲלֵי עֲשׂוֹר וְעֲלֵי נֶבֶל,

עֲלֵי הַבְּצִיִן כְּבוֹרָה:

כִּי שִׂמַּחְתָּנִי יְהוָה בַּפְּעֻלָּה,

כְּמַעֲשֵׂי יְדֵיךָ אֲרָנוֹ.

מֵהַ נִדְּלוּ מַעֲשֵׂיךָ יְהוָה,

מֵאֵד עֲמָקוֹ מְהֻשְׁבְּתֵיךָ.

אִישׁ בְּעַר לֹא יֵדַע,

וְכַסִּיל לֹא יָבִין אֶת־זוֹאת.

בַּפֶּרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב

וְיִצְיָצוּ כְּלִיפְעֵלֵי אֲנוֹ,

לְהַשְׁמָדָם עֲדֵי עַד,

וְאַתָּה מְרוֹם לְעֵלָם יְהוָה.

continued

PSALM 92 begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in God's house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of the time of redemption.

IT IS GOOD TO THANK YOU the song of Shabbat begins with a reminder of the human need to express gratitude. As Abraham Joshua Heschel taught, "the soul is endowed with a sense of indebtedness," which we "unlock" through our sense of wonder and awe. Thus, as the psalmist asks us to heighten our appreciation of the wonders of creation, we may feel how "good" it is to have the opportunity to express gratitude.

FINGER THE LUTE, PLUCK THE HARP, LET THE SOUND

OF THE LYRE RISE UP עלֵי הַבְּצִיִן וְעֲלֵי נֶבֶל, עֲלֵי עֲשׂוֹר וְעֲלֵי הַבְּצִיִן. Rather than an actual line in the poem, some scholars maintain that this is an instruction to the orchestra, and that the conductor's notes—originally written in the margin—were copied into the body of the text.

THE ARROGANT In the Book of Proverbs (12:1), this term is used for one who does not accept anyone else's instruction or criticism.

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

**In Old Age They
Remain Fruitful**

One who lives with a sense for the Presence knows that to get older does not mean to lose time but rather to gain time. And, also, that in all of one's deeds, a person's chief task is to sanctify time. All it takes to sanctify time is *God, a soul, and a moment. And the three are always here.*

—ABRAH JOSHUA
HESCHEL (adapted)

Surely Your enemies, ADONAI,
surely Your enemies will perish;
all who commit evil will be scattered.

*As a wild bull raises up its horn,
You raised my head high,
anointed it with fresh oil.*

As my enemies gather against me,
my gaze remains steady,
for my ears listen and hear:

► *The righteous flourish like the date palm,
thrive like a cedar in Lebanon;
planted in the house of ADONAI,
they flourish in our God's courtyards.*

In old age they remain fruitful,
still fresh and bountiful,
proclaiming: ADONAI is upright,
my rock in whom there is no flaw.

Ki hineih oyvekha Adonai,
ki hineih oyvekha yoveidu,
yitpardu kol po-alei aven.
Va-tarem kireim karni,
baloti b'shemen ra-anan.
Va-tabeit eini b'shurai,
bakamim alai m'rei'im tishmanah oznai.
► Tzadik kataamar yifrah,
kerez balvanon yisgeh.
Sh'tulim b'veit Adonai,
b'hatzrot eloheinu yafrihu.
Od y'nuvun b'seivah,
d'sheinitim v'ra-ananim yihyu.
L'hagid ki yashar Adonai,
tzuri v'lo avlatah bo.

Psalms 92

כי הנה אֵיבֵיךָ יְהוָה,
כי הנה אֵיבֵיךָ יֹאבְדוּ,
וְתִפְרְדוּ כְּלִפְעָלֵי אֲוֵן.
וְתָרַם כְּרָאִים קִרְנֵי,
בְּלַתִּי בְשִׁמּוֹ רִעְוֵנוּ.
וְתִבְטַ עֵינַי בְּשׂוֹרֵךְ,
בְּקִמְיָם עַל־מְרִיעֵם תִּשְׁמַעְנָה אָזְנִי,
צְדִיק כְּתִמְר יִפְרַח,
כְּאֵרֶץ בְּלִכְנוֹן יִשְׁעָהּ,
שְׂתוּלִים כְּבֵית יְהוָה,
כְּחִצְרוֹת אֲלֵהֵינוּ יִפְרִיחוּ.
עוֹד יִנּוּבּוּן בְּשִׁיבָהּ,
יְשֻׁבִים וְרִעְנָבִים יִהְיוּ,
לְהַגִּיד כִּי יֵשֶׁר יְהוָה,
צוּרֵי, וְלֹא עוֹלָתָהּ בּוֹ.
וְהָלִים צַב

ALL WHO COMMIT EVIL
WILL BE SCATTERED
יְתִפְרְדוּ כְּלִפְעָלֵי אֲוֵן
In this pacific
vision of the end-time,
those who commit evil are
not destroyed, but simply
made ineffective.

WILD BULL בְּרָאִים קִרְנֵי
Through-
out the Bible, the raising up
of the horn of this animal
is a metaphorical symbol
of strength and honor.

Scholars, though, have had
difficulty identifying the
animal intended in the

Hebrew. Because the psalm
refers to a single horn, early
translators identified it with
the mythical unicorn. Some

modern commentators
maintain that the animal
referred to is the aurochs, a
wild bovine considered to
be the ancestor of all cattle.

The aurochs had elongated
horns and long legs. It was
both more agile and more
dangerous than modern
bovines. The last aurochs was seen in Europe in the 17th century.

ANOINTED IT WITH FRESH OIL בְּשִׁמּוֹ רִעְוֵנוּ
The Hebrew may
be translated "You anointed me with fresh oil," but Radak (David
Kimbi, 1160–1235; Provence) suggests that the object of the verb
is specifically the speaker's head mentioned in the first part of the
verse; the anointing is ceremonial, giving the speaker a divinely
ordained function and blessing.

STEADY יִשְׁעָהּ From the root meaning "row" or "straight." Thus,
some understand this word as a noun and translate it as the
phalanx of an army, row upon row of soldiers. Others see it, as we
do here, as a modifier of the verb, meaning that the gaze is focused
straight ahead.

DATE PALM ... CEDAR כְּאֵרֶץ בְּלִכְנוֹן ... בְּתִמְר ... The righteous are compared
to both date palms and cedars. Palm trees grow in the Jericho
Valley, one of the lowest places on earth; cedars grow on the
mountaintops of Lebanon, the highest peaks in the Middle East.
Palm trees grow straight up, losing their leaves each year; cedars
grow wide and are evergreens. Palms yield dates, one of the most
nutritious fruits, but their fibrous wood is almost useless. Cedars
bear no fruit, though their wood is precious; Solomon built the
Temple out of the cedars of Lebanon. Both will be planted in God's
house, for all difference is united in the one God. Righteousness
manifests itself in many forms.

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

Psalms 93:

An Interpretive Translation

Entwined in worlds, entwined in glory, You are,

So has it been, and so it is—eternally You are.

Waves pounding out their

song reach up to God from their depths,

for the song of the sea, beaten to the sound of the breakers, tells of God within.

These are proof enough for the faithful that You are the lord of time.

—EDWAR FIELD
and ARTHU GOULD

ADONAI is sovereign, robed in splendor, girded in strength; the earth stands firm, not to be dislodged.

From earliest time You were enthroned; You are eternal.

The rivers rise up, ADONAI,

the rivers raise up their roar,

the rivers raise up their waves.

► *Above the roar of the vast sea and the majestic breakers of the ocean,*

ADONAI stands supreme in the heavens.

In Your house, beautiful in its holiness,

Your testimonies endure, ADONAI,

for all time.

Adonai malakh gei-ut lavesh

lavesh Adonai oz hitazar,

af tikon reiviel bal timot.

Nakhon kisakha mei-az, mei-olam atah.

Nasu n'harot Adonai,

nasu n'harot kolam,

yisu n'harot dokh-yam.

► Mi-kolot mayim rabim

adirim mishb' rei yam,

adir ba-marom Adonai.

Eidotekha ne-emnu me'od,

I'veit kha na-avah kodesh,

Adonai, l'orekh yamim.

Psalms 93

To conclude Kabbalat Shabbat, some congregations recite Mourner's Kaddish (page 30). Others continue with a study text (pages 31–37).

while others continue with Arvit on page 39.

יהוה מלך גאות לבש

לבוש יהוה עז התאזר,

אז תבון תביל כל תמוט.

נכון פסאך מאז מעולם אמת.

נשאו גהרות יהוה,

נשאו גהרות קולם,

ישאו גהרות דבכם.

► מקלות מים רבים,

אדירים משפרי ים,

אדיר פמרום יהוה.

עדתיך נאמנו מאז

לביתיך נאזר קדש יהוה,

לארץ ימים.

ההלים צג

To conclude Kabbalat Shabbat, some congregations recite Mourner's Kaddish (page 30). Others continue with a study text (pages 31–37).

while others continue with Arvit on page 39.

PSALM 93. Having entered Shabbat with the recitation of Psalm 92, creation is now seen as complete. It is with rest, peace, and this sense of completion that God can be seen as sovereign.

THE EARTH STANDS FIRM

אף תבון תביל. In biblical poetry, God's supremacy over the elements of creation, especially the primal waters that preceded the formation of land, is an expression of God's ultimate rule.

YOUR TESTIMONIES

עדותך נאמנו. The reference is ambiguous. It may refer to the works of creation mentioned previously in the poem. More

generally in the Bible, the reference is to the tablets of the covenant, contained in the ark. Indeed, sometimes the sanctuary itself is called the "sanctuary of testi-

mony." *mishkan ha-eidut*. In this reading, just as God's sovereignty is eternal, so too are God's teaching

and God's relationship with those gathered in the Temple.

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