

יִמִּין וּשְׂמָאל תִּפְרוּצִי, וְאֵת יְהוָה תַּעֲרִיצִי, עַל יַד אִישׁ בֶּן פְּרֵצִי, וְנִשְׁמַחָה וְנִגִּילָה: —You will spread out and conquer (*all the nations that are*) to your right and left; וְאֵת יְהוָה תַּעֲרִיצִי—and you will praise Hashem and proclaim that all your strength and victories are from Him! עַל יַד אִישׁ בֶּן פְּרֵצִי—And this will all occur through (*the geulah brought by Mashiach*) the descendant of Peretz; וְנִשְׁמַחָה וְנִגִּילָה—and then we all will be glad and joyous.

לְכֵה דוּדִי לְקַרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

Come my beloved (Bnei Yisrael) to greet the bride;
let us welcome the presence of Shabbos.

We now stand and turn to the rear of the shul to greet our bride, the Shabbos Queen, and to welcome our special neshamah yeseirah (extra or enlarged neshamah), which will be with us the entire Shabbos. As we say the words בָּאִי כְלָה, we bow to acknowledge her entrance, and then turn forward to continue the davening.

בָּאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָהּ, גַּם בְּשִׁמְחָה וּבִצְהָלָה, תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ, בָּאִי כְלָה, בָּאִי כְלָה: —Enter in peace you, who is the crown and glory of her husband (*us, Bnei Yisrael*); וְגַם בְּשִׁמְחָה וּבִצְהָלָה—we greet you with joy and jubilation. תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ—(As you come to rest your presence on us,) Hashem's faithful and special treasured nation! בָּאִי כְלָה, בָּאִי כְלָה—Enter, (*Shabbos our*) bride! Enter, (*Shabbos our*) bride!

לְכֵה דוּדִי לְקַרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה:

Come my beloved (Bnei Yisrael) to greet the bride;
let us welcome the presence of Shabbos.

During the week of shivah, mourners enter the shul at this point and are greeted with the following words of consolation:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם.

May Hashem, Who is Omnipresent, comfort you among the other mourners of Zion and Yerushalayim.

תהילים צב—מזמור שיר ליום השבת

The focus on this chapter is praising Hashem by looking back at the six-day week and the 6,000 years of galus and seeing that all that Hashem has done is really for the good, even though at the time it may not have looked like that. That is the power of Shabbos and the power of the Era of Mashiach—"yom shekulo Shabbos." If we tap into our neshamah yeseirah, which we receive as we say this chapter of Tehillim, we will be able to achieve the shalom, peace and harmony, that comes from acknowledging יהוה מַעֲשֵׂיךָ יהוה—how great are all Your works Hashem, even the ones we do not understand!

See also the Introduction to this siddur for another explanation as to the connection of this chapter to Shabbos.

Instant Insight:

לְהַגִּיד בְּבֹקֶר חֲסִידָה
וְאֶמוּנָתָהּ בְּלֵילֹת—Why
is בֹּקֶר, morning,
in the singular,
whereas לֵילֹת,
nights, is in the
plural? Morning
refers to the geulah
when all will be
clear. There is only
one final, eternal
geulah, and it will
bring peace and
unity to the world.
Thus, בֹּקֶר is in the
singular. Nights
refer to the galus.
As a nation, we
have gone through
many varied types
of galus, and every
individual goes
through their own
personal types
of darkness. In
addition, the very
essence of our
galus is our lack of
unity! Thus, לֵילֹת is
in the plural.

Instant Insight:

In the Introduction
to the Shabbos
Siddur, we
explained that it
was Adam who first
said this chapter in
response to hearing
that his son Kayin
had sinned and
done teshuvah. In
that context, what
particularly amazing
or wondrous thing
did Adam see
that led him to
proclaim: “מַה גָּדֹל
מַעֲשֵׂיךָ יְהוָה—How
great are all Your
works Hashem”?
Adam was referring
to the fact that
Hashem built into
His perfect creation
“free will,” our ability
to be imperfect
and then do
teshuvah and grow
from that! That is
a great gift! See
Appendix 3: The
Positive Power of
Making Mistakes, for
clarification of this
important concept.

Since we are singing this in honor of our Shabbos Queen, and by doing so we receive our neshamah yeseirah, there are many opinions that one should say this while standing.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת—A song
sung in praise of (*the clarity
that comes with*) Shabbos
(*the day of Shabbos and the
Era of Mashiach*). טוֹב לְהוֹדוֹת
לוֹ—It is appropriate
(*on Shabbos, when we have
the clarity and the time*): to
thank Hashem for all the
miracles He has done for
us; וְלִזְמֹר לְשִׁמְךָ עֲלֵינוּ—and
to sing about the fact that
You are above all other
“powers” (*and therefore
watch over us constantly*);
לְהַגִּיד בְּבֹקֶר חֲסִידָה—and to
proclaim the chessed that
we clearly see You do for us;
וְאֶמוּנָתָהּ בְּלֵילֹת—and pro-
claim Your faithfulness (*to
take care of us*) during the
nights (*of galus, when we
cannot clearly see Hashem’s
providence*). עָלֵי עֲשׂוֹר וְעָלֵי
נָבֵל, עָלֵי הַגִּיוֹן בְּכִנּוּר
—And all this praise should be
accompanied with singing
and music! כִּי שִׂמְחַתְּנִי יְהוָה
—All that You have
done (*throughout history
and in nature*) brings me
happiness; יְדִיד מְעַשֵׂי יְדִיד
—(*and when I look into*)

the wonders of Your handiwork (*i.e., creation*), I sing for joy! מַה
מָאֵד עֲמָקוֹ—How great are all Your works Hashem! גָּדֹל מַעֲשֵׂיךָ יְהוָה
—And how very deep and profound are Your thoughts
(*such that us humans can never fully understand the depth of
Hashem’s plans*). אִישׁ בְּעֵר לֹא יָדַע, וְכָסִיל לֹא יָבִין אֶת זֹאת.—The boor
and the fool will never understand (*the following*): כְּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל פְּעָלֵי אֱנוֹן
—Even though the wicked sprout up like
grass, and all evildoers flourish (*the wicked seem to do well on this*

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב
לְהוֹדוֹת לַיהוָה, וְלִזְמֹר לְשִׁמְךָ
עֲלֵינוּ: לְהַגִּיד בְּבֹקֶר חֲסִידָה
וְאֶמוּנָתָהּ בְּלֵילֹת: עָלֵי עֲשׂוֹר
וְעָלֵי נָבֵל, עָלֵי הַגִּיוֹן בְּכִנּוּר: כִּי
שִׂמְחַתְּנִי יְהוָה בְּפַעְלָהּ, בְּמַעֲשֵׂי
יְדִיד אֲרָנוֹ: מַה גָּדֹל מַעֲשֵׂיךָ
יְהוָה, מָאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ:
אִישׁ בְּעֵר לֹא יָדַע, וְכָסִיל לֹא
יָבִין אֶת זֹאת: בְּפֶרֶחַ רְשָׁעִים
כְּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל פְּעָלֵי אֱנוֹן,
לְהַשְׁמָדֵם עַד־עַד: וְאַתָּה מָרוֹם
לְעֵלָם יְהוָה: כִּי הִנֵּה אֵיבֶיךָ
יְהוָה, כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,
יִתְפָּרְדּוּ כָּל פְּעָלֵי אֱנוֹן: וְתָרַם
כְּרִאִים קֶרְנִי, בִּלְתִּי בְשִׁמּוֹן רַעְנָן:
וְתִבֹּט עֵינֵי בְשׂוּרִי, בְּקָמִים עָלֵי
מִרְעִים, תִּשְׁמַעְנָה אֲזִנִּי: צִדִּיק
כִּתְמָר יִפְרָח, כְּאֶרֶז בְּלִבְנוֹן
יִשְׁגָּה: שְׁתוּלִים בְּבֵית יְהוָה,
בַּחֲצֹרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד
יִנּוּבּוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים
יִהְיוּ: לְהַגִּיד כִּי יֵשֶׁר יְהוָה, צוּרֵי
וְלֹא עוֹלָתָהּ בּוֹ:

earth); להשמדם עדי עד—it is only so that they may be destroyed for eternity (by getting their reward for their few good deeds here on earth rather than receiving it in Olam Haba)! ואתה מרום לעלם!—For You Hashem are above (our comprehension) and are eternal (and therefore will ensure that in the end, all the evil will be destroyed and the righteous will get their reward). כי הנה איביך יהוה. And (in the end) all Your enemies and all evildoers will be destroyed and scattered; ותרים בראים; ואתה בלתי כשמן רענן;—and I will be anointed with fresh oil (a *mashal* for my spiritual success). ותבט עיני בשווי;—And then I will see clearly my victory over my enemies; ואתה תשמענה אזני;—and I will hear about the downfall of all those who rose against me. צדיק בתמר יפרח;—The tzaddik will then flourish like the date palm tree (which produces many fruits); ואתה תגדל כאלון;—and will grow tall like a cedar in Lebanon (which is tall and mighty). ואתה תצמח ביהודה, בחדרות אלהינו. The tzaddikim will be firmly planted and blossom in the courtyard of the Beis Hamikdash (where they will learn and teach Torah). עוד יגדלו ויפריחו;—And they will continue to flourish and produce fruit even in their old age; וישארו ויפריחו;—and stay vigorous and fresh! ואתה תגדל;—All this (the eventual punishment of the wicked and reward to the righteous) will clearly show the world that all that Hashem does is just; ואתה תגדל;—and He is my rock (of security) in Whom there is no injustice.

Instant Insight:

בבית עלי מרעים, תשמענה אזני—The literal translation is that when my enemies rise up against me, my ears will hear of their downfall. But the Baalei Mussar tell us that it is alluding to an important message. בבית עלי—When my enemy rises up and criticizes me (since many times our “friends” think they are being nice by not offering constructive criticism), תשמענה אזני—a wise person will open their ears and listen to what is being said, as we always have areas that need improvement!

תהילים צג

The focus of this chapter is a continuation of the last one: to describe how, when Mashiach comes, the whole world will recognize Hashem’s greatness. It also proclaims our faith and belief that the Era of Mashiach will arrive soon.

יהוה מלך;—(When Mashiach arrives the entire world will proclaim): Hashem is the King! לבש לבש;—(And that) He is “robed” in majesty and strength (His dominion is now readily recognizable)! ואתה תגדל;—(It will be clear that)

Hashem firmly established the world (and world history); ואתה תגדל;—and now nothing will ever change (since there will be world peace and universal recognition of Hashem)! ואתה תגדל;—(All will realize that) Your throne (rulership) was since the beginning of time; ואתה תגדל;—and You were even before the world was created. ואתה תגדל;—(Now, during our galus, the ruling nations who are compared to) mighty rivers attempt to rise up against You, Hashem; ואתה תגדל;—these rivers sound their fury (against us, Your nation); ואתה תגדל;—they lift up their crashing waves (to drown

יהוה מלך; גאות לבש, לבש יהוה עז התאזר, אף תכון תגדל בל תמוט; נכון כסאך מאז, מעולם אתה: נשאו נהרות, יהוה, נשאו נהרות קולם, נשאו נהרות דכים: מקלות מים רבים אדירים משברי ים, אדיר במרום יהוה: עדתיה נאמנו מאד לביתך נאווה קדש, יהוה לארץ ימים: