

סידור קורן לליל שבת

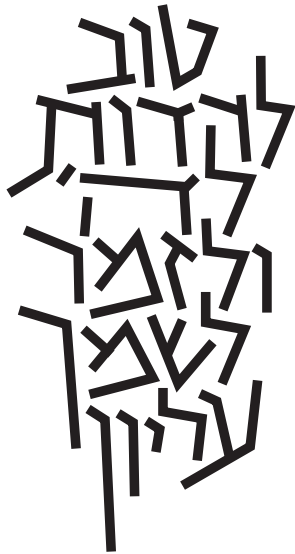
The Koren Shabbat Evening Siddur



קורן ירושלים

סידור קורן לליל שבת

THE KOREN SHABBAT EVENING SIDUR



WITH TRANSLATION AND COMMENTARIES BY

Rabbi Jonathan Sacks

EDITED BY

Rabbi Yehuda Sarna

CO-EDITED BY

Rabbi Binyamin Lehrfield



KOREN PUBLISHERS JERUSALEM

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The Koren Shabbat Evening Siddur
Preview Edition, 2011

Koren Publishers Jerusalem Ltd.
POB 4044, Jerusalem 91040, ISRAEL
POB 8531, New Milford, CT 06776, USA

www.korenpub.com

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Koren Siddur Font and text design © 1981, 2011 Koren Publishers Jerusalem Ltd.
English translation and commentary © 2006, 2011 Jonathan Sacks
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The English translation and commentary of Mincha, Kabbalat Shabbat, and Ma'ariv in this edition are based on the English translation and commentary first published in Great Britain in 2006 in the Authorised Daily Prayer Book of the United Hebrew Congregations of the Commonwealth: New Translation and Commentary by Chief Rabbi Jonathan Sacks, (Fourth Edition, Compilation © United Synagogue) by Collins, a division of HarperCollins Publishers, London.

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Personal Size, Hardcover, ISBN 978 965 301 277 6
CS Edition, Hardcover, ISBN 978 965 301 278 3

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FOREWORD

Prayer moves us simultaneously in three directions. We offer a word to God, a word to each other, and a word to ourselves.

For the vast majority of young Jews today, the prayer style of yesterday does not move anything at all. The erosion of meaning in the highly formal style of worship, detailed by suburban synagogues with sprawling pews and lengthy cantorial performances has given way to more intimate gatherings of young Jews in informal settings which inspire authenticity, sincerity and creativity. The spirituality present in prayer contexts such as trips to Israel, weekend retreats, summer camps, or independent minyanim speak to our generation with a profound sense of community and self-revealing purpose. The contexts exist, the people are coming, but until now we did not have all the accessories.

It has been taught in accordance with Rabbi Yossi bar Ḥanina: Abraham established the morning prayer, as it says, ‘And Abraham rose up early in the morning to the place where he had stood’ (Genesis 19:27), and there is no ‘standing’ but for prayer, as it says, ‘Then stood up Pinehas and prayed’ (Psalms 106:30).

Isaac established the afternoon prayer, as it says, ‘And Isaac went out to meditate in the fields at dusk’ (Genesis 24:63), and there is no ‘meditation’ but for prayer, as it says, ‘A prayer of the poor when he wraps himself and before God he pours out his meditation’ (Psalms 102:1).

Jacob established the evening prayer, as it says, ‘And he encountered the place’ (Genesis 28:2), and there is no ‘encounter’ but for prayer, as it says, ‘Therefore do not pray for this people; do not lift up prayer nor cry for them; do not encounter me [on their behalf]’ (Jeremiah 7:16).

Berakhot 26a

The Talmud offers us instruction in how prayer ought to move a person. For Abraham, prayer directs an individual upwards, towards God: “to the place where he had stood.” A person rises to pray in concert with the morning sun – an upward orientation. Prayer must inspire a degree

us. The Divine Presence, however, does not come unless we ourselves are present. Only if the “I” is here will the “You” come.

The object you hold is not a Reader or a Prayerbook: it is a propeller of movements upward, outward, and inward. It is designed to be utilized by those navigating for the community to maximize the prayer experience by bringing each participant into full dialogue with the liturgy, consistent for the most part, across ethnic and denominational lines. To that end, we have accentuated the different dimensions of the prayer experience: Study, Imagination, and Rhythm.

Study. Much of the liturgy was originally instituted for the purpose of study, not recitation. Paradigmatic examples include the texts hosted under “Limmud Shabbat” (*Shabbat Study*). The chapter of Mishna, *Bameh Madlikin*, should engage us in thinking about how to prepare for Shabbat. For that reason, we formatted the pages as a classic page of Talmud, with a literal English translation on one side and spiritual application, adapted from the thought of Rav Kook, on the other. We also included texts, such as the Ten Commandments and selections from the Talmud, which serve as the literary source of *Lekha Dodi*, though there is no particular custom to study them as Shabbat enters.

Imagination. The lost art of prayer in our age is the freelance articulation, visualization, or application of routine phrases. To recover it, we provided a visual commentary to the sections of the liturgy, notably *Lekha Dodi* and *Shir HaShirim*, Song of Songs. These furnish rich, compelling images designed to clarify and to challenge, to focus and to distract, to enliven and to discipline – all essential habits of the imagination. Most importantly, prayer ought to be a playful exercise; and the myriad associations, hopefully fresh with every prayer experience, will invite each participant into a playground for hearts and minds.

Rhythm. By varying the visual presentations of the different sections of the Shabbat evening service, we hope to enable users to appreciate its texture and rhythm. The commentary details the sources and customs of each segment, virtually inescapable given the change in appearance. In this way, we also tried to echo the popular Carlebach musical interpretation of the service – a standard weekday beat for Minḥa, a creative energy for Kabbalat Shabbat, and a respectful tone for Ma’ariv.

Our aim is to produce an accessory to prayer which is open and

of transcendence, truth and divine experience. Separation from God happens through the presence of intermediaries. The desired mode of prayer, in contrast, brings each worshiper in direct contact with the divine by pulling away the barriers of formality and enabling the expression of individuality. Rabbi Nachman of Breslov teaches that the truest form of prayer comes in one’s own words, in the middle of the night, on a path where no one else travels. Upward.

For Isaac, prayer directs an individual closer to others. “And Isaac went out to meditate in the fields at dusk” (Genesis 24:63). According to Hizkuni, a 13th century French commentator, Isaac goes out “to speak to whomever would need to speak with him” (ad loc.) – an outward orientation. A prayer gathering should be neither a tense social event nor a coincidental meeting, but an expression of a community’s fundamental values. Unless the community’s core principles and purpose become expressed in the nature and tone of a prayer event, it is not *siha*, meditation. Going to a synagogue “just because” is to go for no reason. Part of a person’s presence in prayer is the demonstration of care for the other and an acceptance of their care. Territoriality, entitlement, and snobbery denude our words of their meaning. Outward.

For Jacob, prayer directs inward. “He encountered the place” – the Hebrew word for prayer, *vayifga*, means to wound or to penetrate – an inward motion. Self-consciousness induces anxiety, shallowness, and competitiveness; consciousness can bring about awareness, inner peace, and clarity. When a person feels safe, the conditions for openness are enabled and there is little fear to peer inside. A human being is often a bundle of contradictions, and attempts at creating coherent self-narratives can be stunted by many defense mechanisms. For a person looking to be his or her own creator, one needs to feel invited to pursue the journey. Inward.

These three vectors do not come at the expense of each other; they reinforce each other. Experience of God’s Presence provides the weight to communal values. Community creates the necessary safety for individual exploration. Individuality, in turn enables the creativity and honesty which is required to meet God. The *Esh Kodesh*, Rabbi Kalonymos Kalman Shapiro, asks why one refers to God in the second person in the Amidah; why do we say “Blessed are You,” not “Blessed is He”? He explains that when we say “You,” we invite God to bring His full Presence before

ערב שבת
EREV SHABBAT

friendly to novices, yet inspiring and familiar to veterans. The result, we hope, is a successful and welcome compromise. *The Koren Shabbat Evening Siddur* can serve as a reliable companion to an educator looking to bring out themes in the Friday night prayer service. It can be a mentor to a student organizing and leading a service for the first time. It can be a guide to parents who want to pray with their children at home.

The grand narrative of Jewish prayer begins with our ancestors seeing the possibilities of prayer to connect us to God, to each other, to ourselves. This siddur hopes not to be the story's end, but an assurance of its future.

Rabbi Yehuda Sarna
New York 5771/2011

הדלקת נרות

Cover the eyes with the hands after lighting the candles, and say:

ברוך אתה יהוה אלהינו מלך העולם
אשר קדשנו במצותיו, וצונו להדליק נר של שבת.

Some add:

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה
בימינו, ותן חלקנו בתורתך, ושם נעבדך ביראה כימי עולם וכשנים קדמניות.
וערבה ליהוה מנחת יהודה וירושלם כימי עולם וכשנים קדמניות:

מלאכי ג

Prayer after candlelighting (add the words in parentheses as appropriate):

יהי רצון מלפניך יהוה אלהי ואלהי אבותי, שתחונן אותי (ואת איש/ואת אבי/
ואת אמי/ואת בני ואת בנותי) ואת כל קרובי, ותתן לנו ולכל ישראל חיים טובים
וארבים, ותזכרנו בזכרון טובה וברכה, ותפקדנו בפקדת ישועה ורחמים, ותברכנו
ברכות גדולות, ותשלם בתנינו ותשפן שכירתך בינינו. וזכני לגדל בנים ובני בנים
חכמים ונבונים, אוהבי יהוה יראי אלהים, אנשי אמת זרע קדש, ביהוה דבקים
ומאירים את העולם בתורה ובמעשים טובים ובכל מלאכת עבודת הבורא. אנא
שמע את תחנוני בעת הזאת בזכות שרה ורבקה ורחל ולאה אמותינו, והאר נרנו
שלא יכבה לעולם ועד, והאר פניך ונושעה. אמן.

CANDLE LIGHTING

Lighting candles is a positive rabbinic commandment, symbolizing *shalom bayit*, domestic peace. By creating peace in the home, we are helping to make peace in the world.

The Shabbat candles also symbolize the light of the Divine Presence, which illuminates relationships within the home. Rabbi Akiva noted that the Hebrew words for man (*ish*) and woman (*isha*) both contain the letters of *esh*, “fire.” Each contains one extra letter – *yod* in the case of man, *heh* in the case of woman, and these two letters together spell one of the names of God. He concluded: “When husband and wife are worthy, the Divine Presence dwells between them” (*Sotah* 17a).

CANDLE LIGHTING

Cover the eyes with the hands after lighting the candles, and say:

ברוך Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us to light the Sabbath light.

*Baruch ata Adonai Eloheinu melech ha'olam asher
ki'deshanu bemitzvotav, vetzivanu lehadlik ner shel shabat.*

Some add:

יהי May it be Your will, LORD our God and God of our ancestors, that the Temple be
speedily rebuilt in our days, and grant us our share in Your Torah. And may we serve
You there in reverence, as in the days of old and as in former years.

Prayer after candlelighting (add the words in parentheses as appropriate):

יהי May it be Your will, LORD my God and God of my forebears, that You give me
grace – me (and my husband/and my father/and my mother/and my sons and my
daughters) and all those close to me, and give us and all Israel good and long lives.
And remember us with a memory that brings goodness and blessing; come to us
with compassion and bless us with great blessings. Build our homes until they are
complete, and allow Your Presence to live among us. And may I merit to raise children
and grandchildren, each one wise and understanding, loving the LORD and in awe of
God, people of truth, holy children, who will cling on to the LORD and light up the
world with Torah and with good actions, and with all the kinds of work that serve
the Creator. Please, hear my pleading at this time, by the merit of Sarah and Rebecca,
Rachel and Leah our mothers, and light our candle that it should never go out, and
light up Your face, so that we shall be saved, Amen.

The ancient custom is for women to perform this commandment since they are the primary guardians of the home. Our custom is to light two candles, representing the two dimensions of Shabbat: *shamor*, “guarding,” observing the prohibitions of Shabbat, and *zakhor*, “remembering,” keeping its positive commandments.

Normally we make a blessing over a commandment *before* performing it. In the case of Shabbat lights, however, the blessing is made afterward, so that the lighting precedes mental acceptance of the day and its prohibitions. The blessing is made while covering one's eyes, so that the blessing follows the act but precedes its benefit.

תהלים צה לכו נרננה ליהוה, נריעה לעזר ישענו: נקדמה פניו בתודה, בזמרות נריע לו: כי אל גדול יהוה, ומלך גדול על כל אלהים: אשר בידו מחקרי ארץ, ותעפות הרים לו: אשר לו הים והוא עשהו, ויבשת ידיו יצרו: באו נשתחוה ונכרעה, נברכה לפני יהוה עשנו: כי הוא אלהינו, ואנחנו עם מרעיתו וצאן ידו, היום אספקלו תשמעו: אל תקשו לבבכם כמריבה, כיום מסה במדבר: אשר נסונו אבותיכם, בחנוני גם ראו פעלי: ארבעים שנה אקוט בדור, ואמר עם תעני לבב הם, והם לא ידעו דרכי: אשר נשבעתי באפי, אם יבאון אל מנוחתתי:

Ps. 95 לכו נרננה Come, let us sing for joy to the LORD, let us shout aloud to the Rock of our salvation. Let us greet Him with thanksgiving, shout aloud to Him with songs of praise. For the LORD is the great God, the King great above all powers. In His hand are the depths of the earth, and the mountain peaks are His. The sea is His, for He made it; the dry land too, for His hands formed it. Come, let us bow in worship and bend the knee before the LORD our Maker. For He is our God, and we are the people of His pasture, the flock He tends – today, if you would heed His voice. Do not harden your hearts as you did at Meribah, as you did that day at Massah in the desert, when your ancestors tested and tried Me though they had seen My deeds. ▶ For forty years I strove with that generation. I said, “They are a people whose hearts go astray, who have not understood My ways.” So I swore in My anger, “They shall not enter My place of rest.”

Lechu neranena la'Adonai, nariya letzur yish'enu. Nekadema fanav betoda, bizmirot nariya lo. Ki el gadol Adonai, umelech gadol al-kol-elohim. Asher beyado mechkerei-aretz, veto'afot harim lo. Asher-lo hayam vehu asahu, veyabeshet yadav yatzaru. Bo'u nishtachaveh venichra'u, nivrecha lifnei-Adonai osenu. Ki hu Eloheinu, va'anachnu am mari'to vetzon yado, hayom im bekolo tishma'u. Al-takshu levavchem kimriva, keyom masa bamidbar. Asher nisuni avoteichem, bechanuni gam ra'u po'oli. Arba'im shana akut bedor, va'omar am to'ei levav hem, vehem lo-yade'u derachai. Asher-nishba'ti ve'api, im-yevu'un el menuchati.



יהוה מֶלֶךְ תִּגַּל הָאָרֶץ, וְשִׂמְחוּ אַיִם רַבִּים: עָנַן וְעַרְפֶּל סָבִיבוֹ, צִדֵּק
 וּמִשְׁפָּט מְכוֹן כְּסֹאוֹ: אֵשׁ לְפָנָיו תִּלְךְ, וּתְלַהֵט סָבִיב צִרְיוֹ: הָאֵירוּ בְּרָקָיו
 תִּבֵּל, רָאֲתָהּ וּתְחִל הָאָרֶץ: הָרִים כְּדוֹגַג נִמְסוּ מִלְּפָנָיו יְהוָה, מִלְּפָנָיו אֲדוֹן
 כָּל־הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ, וּרְאוּ כָל־הָעַמִּים כְּבוֹדוֹ: יִבְשׂוּ כָל־עֲבָדֵי
 פֶּסֶל הַמֹּתֵהֶלֶלִים בְּאֵלִילִים, הַשִּׁתְּחוּ־לוֹ כָּל־אֱלֹהִים: שָׁמְעָה וּתְשַׁמַּח
 צִיּוֹן, וּתִגְלַנָּה בְּנוֹת יְהוּדָה, לְמַעַן מִשְׁפָּטֶיךָ יְהוָה: כִּי־אָתָּה יְהוָה עֲלִיּוֹן
 עַל־כָּל־הָאָרֶץ, מְאֹד נִעְלִיתָ עַל־כָּל־אֱלֹהִים: אֶהְיֶי יְהוָה שִׁנְאוֹ רָע,
 שֹׁמֵר נַפְשׁוֹת חֲסִידָיו, מִיַּד רְשָׁעִים יִצִּילֵם: אֹדֵר זֶרַע לְצַדִּיק, וּלְיִשְׁרָיִלֵב
 שִׁמְחָה: שִׂמְחוּ צַדִּיקִים בִּיהוָה, וְהוֹדוּ לְזִכְרִי קִדְשׁוֹ:

Ps. 97 יהוה מֶלֶךְ The LORD reigns, let the earth be glad. Let the many islands rejoice. Clouds and thick darkness surround Him; righteousness and justice are the foundation of His throne. Fire goes ahead of Him, consuming His enemies on every side. His lightning lights up the world; the earth sees and trembles. Mountains melt like wax before the LORD, before the LORD of all the earth. The heavens proclaim His righteousness, and all the peoples see His glory. All who worship images and boast in idols are put to shame. Bow down to Him, all you heavenly powers. **Zion hears and rejoices, and the towns of Judah are glad because of your judgments, Lord. For You, Lord, are supreme over all the earth; You are exalted far above all heavenly powers.** ▶ Let those who love the LORD hate evil, for He protects the lives of his devoted ones, delivering them from the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. Rejoice in the LORD, you who are righteous, and give thanks to His holy name.

Adonai malach tagel ha'aretz, yismechu i'yim rabim. Anan va'arafel sevivav, tzedek umishpat mechon kiso. Esh lefanav telech, ut'lahet saviv tzarav. He'iru verakav tevel, ra'ata vatachel ha'aretz. Harim kadonag namasu milifnei Adonai, milifnei adon kol-ha'aretz. Higidu hashamayim tzidko, vera'u kol-ha'amim kevodo. Yevoshu kol-ovedei fesel hamit' halelim ba'elilim, hishtachavu-lo kol-elohim. Shame'a vatismach tziyon, vatagelna benot Yehuda, lema'an mishpatecha Adonai. Ki-ata Adonai elyon al-kol-ha'aretz, me'od na'aleita al-kol-elohim. Ohavei Adonai sinu ra, shomer nafshot chasidav, miyad resha'im yatzilem. Or zaru'a latzadik, ulyishrei-lev simcha. Simchu tzadikim ba'Adonai, vehodu lezecher kodsho.



משל המערה

תלמוד בבלי מסכת שבת דף ל עמוד ב

אזל הוא ובריה טשו בי מדרשא.

כל יומא הוה מייתי להו דביתהו ריפתא וכוזא דמיא וכובר.

כי תקיף גזירתא, אמר ליה לבריה:

נשים דעתן קלה עליהן, דילמא מצערי לה ומגליא לן.

אזלו טשו במערתא.

איתרחיש ניסא איברי להו חרובא ועינא דמיא.

והוו משלחי מנייהו, והוו יתבי עד צוארייהו בחלא,

כולי יומא גרסי, בעידן צלויי לבשו מיכסו ומצלו,

והדר משלחי מנייהו כי היכי דלא ליבלו.

איתבו תריסר שני במערתא.

אתא אליהו וקם אפיתחא דמערתא,

אמר: מאן לודעיה לבר יוחי דמית קיסר ובטיל גזרתיה?

נפקו. חזו אינשי דקא כרבי וזרעי,

אמר: מניחין חיי עולם ועוסקין בחיי שעה!

כל מקום שנותנין עיניהן – מיד נשרף.

יצתה בת קול ואמרה להם: להחריב עולמי יצאתם?

חזירו למערכתכם! הדור אזול.

איתבו תריסר ירחי שתא.

אמרי: משפט רשעים בגיהנם – שנים עשר חדש.

יצתה בת קול ואמרה: צאו ממערכתכם!

נפקו, כל היכא דהוה מחי רבי אלעזר – הוה מסי רבי שמעון.

אמר לו: בני, די לעולם אני ואתה.

בהדי פניא דמעלי שבתא חזו ההוא סבא דהוה נקיט תרי מדאני אסא,

ורדיט בין השמשות.

אמרו ליה: הני למה לך?

– אמר להו: לכבוד שבת.

– ותיסגי לך בחד?

– חד כנגד זכור, וחד כנגד שמור.

– אמר ליה לבריה: חזי כמה חביבין מצות על ישראל!

יטיב דעתיהו.

THE ALLEGORY OF THE CAVE

BABYLONIAN TALMUD SHABBAT DAF 30 AMUD B

He, Rabbi Shimon bar Yoḥai and his son Rabbi Elazar went and hid in the study hall. Every day Rabbi Shimon's wife would bring them bread and a jug of water and they would eat. When the decree intensified, Rabbi Shimon said to his son: Women are easily impressionable and therefore there is room for concern lest the authorities will torture her and she will reveal our whereabouts. They went and they hid in a cave. A miracle occurred and a carob tree and a spring of water were created for them. They would remove their clothes and sit in sand up to their necks for cover and study Torah all day long. When it was time for prayer, they would dress and cover themselves and pray, and then they would again and remove their clothes so that they would not tatter. They sat in the cave for twelve years. Elijah the Prophet came and stood at the entrance to the cave and said: Who will inform bar Yoḥai that the emperor died and his decree has been rescinded?

They emerged from the cave, and saw people who were plowing and sowing. Rabbi Shimon bar Yoḥai said: These people abandon eternal life of Torah study and engage in temporal life for their own sustenance. The Gemara relates that everywhere Rabbi Shimon and his son Rabbi Elazar directed their eyes would immediately burn. A divine voice emerged and said to them: Did you come out of the cave in order to destroy my world? Return to your cave. They returned to the cave and sat there for twelve months. They said: The judgment of the wicked in Gehinnom lasts for twelve months and so surely our sins were pardoned during this period. A divine voice emerged and said to them: Come out of your cave. They came out. Everywhere that Rabbi Elazar would strike and cause harm, Rabbi Shimon would heal. Rabbi Shimon said to him, to his son Rabbi Elazar: My son, you and I suffice for the entire world, as the two of us are engaged in the study of Torah in the proper manner.

As Shabbat was approaching on Friday they saw an elderly man, holding two bundles of myrtle branches and running at twilight. They said to him: Why do you have these branches? He said to them: In honor of Shabbat. They said to him: But one suffice for you? He answered them: One of them corresponds to: "Remember the Shabbat day, to keep it holy" (Exodus 20:8), and one of them corresponds to: "Observe the Shabbat day, to keep it holy" (Deuteronomy 5:12). He Rabbi Shimon said to his son: See how beloved the mitzvot are to Israel. Their concerns were eased; although the Jewish people did not live up to the expectations of Rabbi Shimon and his son in terms of Torah study, they were impressed by their devotion to mitzvot.

י לחיו כַּעֲרוֹגַת הַבָּשָׂם מִגְדֵּלוֹת מְרֻקָּחִים שְׁפָתוֹתָיו שׁוֹשְׁנִים נְטֹפֹת
 יד מִזֶּרַע עֵבֶר: יָדָיו גְּלִילֵי זָהָב מִמְּלֵאִים בְּתַרְשִׁישׁ מַעֲיוֹ עֵשֶׂת שָׁן מְעַלְפֹת
 טו סַפְיָרִים: שׁוֹקֵיו עֲמוּדֵי יֵשׁ מִיִּסְדִּים עַל־אֲדָנִיפוֹ מֵרֵאֵהוּ כְּלָבָנוֹן
 טז בְּחֹר פְּאֲרָזִים: חֲבֹ מִמְתַּקִּים וְכֹל מִחֲמָדִים זֶה דוֹדִי וְזֶה רַעֲי בָנוֹת
 ו א יְרוּשָׁלַם: אָנָּה הֶלֶךְ דוֹדְךָ הִיפָּה בְנָשִׁים אָנָּה פָּנָה דוֹדְךָ וּנְבַקְשֶׁנּוּ
 ב עִמָּךְ: דוֹדִי יֵרֵד לָגֵן לְעֲרֹגוֹת הַבָּשָׂם לְרֵעוֹת בַּגָּנִים וְלִלְקֹט שׁוֹשְׁנִים:
 ג אֲנִי לְדוֹדִי וְדוֹדִי לִי הֲרוּעָה בְּשׁוֹשְׁנִים:
 ד יפָּה אֶת רַעֲיָתִי כְּתִרְצָה נְאוּהָ כִּירוּשָׁלַם אֵימָה כְּנִדְגָלוֹת: הַסְּבִי
 ו עֵינֶיךָ מִנְּגֹדֵי שֵׁהֶם הֲרֵהִיבֵנִי שְׁעָרְךָ כְּעֵדֵר הָעֵאִים שֶׁגִּלְשׁוּ מִן־הַגִּלְעָד:



"A dune flower of the coast" – חבצלת השרון (2:1) is identified
 with the sand daffodil, *Pancratium maritimum*.

13. His cheeks are like beds of balsam,
where perfume herbs are grown.
His lips smell like lilies,
flowing with myrrh oil.
 14. His arms are like golden bars,
clasping beryl stones.
His stomach is hewn like solid ivory
inlaid with lapis lazuli.
 15. His legs stand firm as marble pillars,
fixed on gold foundations.
Seeing him is like looking at Lebanon,
and he is as choice as its cedars.
 16. His mouth is filled with sweetness,
for all of him, my longing –
this is my beloved, this is my love,
daughters of Jerusalem.
- 6:1 "Where has your beloved gone,
most beautiful of women?
Where has your beloved turned?
We shall search for him with you."
2. My beloved has gone to his garden,
down to the beds of balsam;
to pasture in the gardens,
to gather in lilies.
 3. I am my beloved's – my beloved is my own,
who pastures among the lilies.
 4. "My love, you are as beautiful as Tirzah,
as lovely as Jerusalem,
terrifying as the flagged armies.
 5. "Turn your eyes from me
for they have overwhelmed me.
Your hair is like a flock of goats
streaming down from Gilead.

ו שִׁנְיָךְ כְּעֵדֵר הַרְחָלִים שֶׁעָלוּ מִן־הַרְחִיצָה שֶׁכָּלֶם מִתְאַיְמוֹת וְשִׁכְלָה
 ה אֵין בָּהֶם: כְּפִלַח הַרְמוֹן רִקְתָּךְ מִבְּעַד לְצַמְתָּךְ: שִׁשִּׁים הֵמָּה מְלָכוֹת
 ט וְשִׁמְנִים פִּילְגָשִׁים וְעַלְמוֹת אֵין מִסְפָּר: אַחַת הִיא יוֹנְתִי תַמְתִּי אַחַת
 הִיא לְאִמָּה בְרָה הִיא לְיוֹלְדֹתֶיהָ רְאוּהָ בְנוֹת וְיִאֲשְׁרוּהָ מְלָכוֹת
 י וּפְיִלְגָשִׁים וְיִהְלִלוּהָ: מִי־זֹאת הַנְּשֻׁקָה כְּמוֹ־שֹׁחַר יָפָה
 יא כְּלִבְנָה בְרָה כַחֲמוּהָ אִימָה בְּנִדְגָלוֹת: אֶל־גַּנֹּת אֶגֱזֹז יִרְדְּתִי לְרֵאוֹת
 יב בְּאֲבֵי הַנַּחַל לְרֵאוֹת הַפְּרָחָה הַגֶּפֶן הַנְּעֹז הַרְמָנִים: לֹא יִדְּעִי נַפְשִׁי
 יג שְׂמִתְנִי מִרְכַּבּוֹת עַמִּי נְדִיב: שׁוּבִי שׁוּבִי הַשׁוּלְמִית שׁוּבִי שׁוּבִי
 ד וְנִחֲזֶה־בְךָ מִה־תִּחְזוּ בַשׁוּלְמִית כְּמַחֲלֵת הַמַּחְנִים: מִה־יָפוּ פְעַמְיֶךָ
 ה בְּנִעְלָם בַּת־נְדִיב חֲמוּקִי יִרְכֹּךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אִמּוֹ: שִׁדְרֹךְ
 ו אֶגֶן הַפֶּה־רֶם אֶל־יַחֲסֹר הַמִּזְג בְּטִנֵּךְ עֲרַמַת חֲטָיִם סוּגָה בַשׁוֹשָׁנִים:



"If the pomegranate buds had burst."

6. Your teeth are like a flock of ewes
rising up from cleaning;
each bears twins, two and two,
not one among them lost.
7. Your forehead, like a pomegranate,
glows through your tresses.
8. "Queens there are sixty; eighty concubines,
maids there are without number.
9. But my dove, my perfection, is one;
one, unique to her mother –
the shining one she bore.
Look at her, you girls, acknowledge she is blessed;
look, queens and concubines – and praise her."
10. "Who is this, gazing out like morning,
beautiful as the moon,
shining like the sun,
terrifying as the flagged armies?"
11. I went down to the nut-garden
to see the plants of the stream
to see whether the vines were in flower,
and if the pomegranate buds had burst.
12. I did not know myself – I found myself –
amid the chariots of my princely people.
- 7:1 "Turn, turn back, Shulamite girl;
turn back, turn, let us see you."
Why do you gaze at the Shulamite girl,
as if she were a Mahanaim dancer?
2. "How lovely are your steps
in sandals, prince's daughter,
the turn of your thighs like jewelry,
work of the artist's hands;
3. your navel a circular bowl –
may it never lack wine;
your waist curved like baled wheat,
bounded round with lilies.

Hanina: The disciples of the Sages increase peace in the world, as it is said, "And all your children shall be taught of the LORD, and great shall be the peace of your children [banayikh]." Read not *banayikh*, "your children," but *bonayikh*, "your builders." Those who love Your Torah have great peace; there is no stumbling block for them. May there be peace within your ramparts, prosperity in your palaces. For the sake of my brothers and friends, I shall say, "Peace be within you." For the sake of the House of the LORD our God, I will seek your good. ▶ May the LORD grant strength to His people; may the LORD bless His people with peace.

nal life with one's inner life. The greater the distance is between the two, the greater the alienation one feels from one's true nature. In our external lives, we are constantly pulled by others in many different directions. Shabbat is a process not only of accentuating one's inner life, but also of bringing one's two lives in step with each other. Though one would not violate the spiritual dimension of Shabbat if his clothing are not examined, one would not have achieved a refocusing of one's external life, represented by one's clothing. Therefore, in addition to examining one's clothing, special Shabbat clothing are worn to demonstrate the realignment of one's external life.

Adapted by Rabbi Sarna from Rav Kook, Olat Riya. Rav Abraham Yitzchak Kook, a renowned Halakhist, Kabbalist, and Jewish thinker was the first Chief Rabbi of Israel.

tions. Every heart rests from sadness and anxiety; every simple delight is sanctified and raised up. With these practices, a family is ready to receive the divine light and a new soul.

7. One should say three things at home on the eve of Sabbath. Rav Kook emphasizes the importance of attaining certainty that the most important tasks in one's home

have been fulfilled. As Shabbat enters and the holiness of Israel shines brightest, the soul which attains certainty that one's home is completely ready shall be engraved with its light.

Rabbi Hanina said: One should examine his clothing. According to Rav Kook, one of the fundamentals of Shabbat is comparing one's external

לְמוֹדֵי יְהוָה, וְרַב שְׁלוֹם בְּנֵיךְ: אֵל
תִּקְרֵי בְּנֵיךְ, אֶלְא בּוֹנֵיךְ. שְׁלוֹם
רַב לְאַהֲבֵי תוֹרַתְךָ, וְאִין לְמוֹ
מְכָשׁוֹל: יְהִי-שְׁלוֹם בְּחִילְךָ,
שְׁלוֹה בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֲרֵי
וְרַעֲי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ: לְמַעַן
בֵּית יְהוָה אֱלֹהֵינוּ אֲבַקֶּשׂה טוֹב
לְךָ: - יְהוָה עֵץ לְעֵמּוֹ יִתֵּן, יְהוָה
יְבַרְךָ אֶת-עֵמּוֹ בְּשְׁלוֹם:

Have you tithed? Have you prepared the Eruv? Light the Sabbath lamp. If there is doubt whether or not darkness has fallen, we may not tithe definitely untithed produce, nor immerse [unclean] vessels, nor light the Sabbath lamp. We may tithe produce about which there is a doubt whether it has been tithed or not, we may prepare an Eruv, and insulate hot food.

It was taught, Rabbi Hanina said: One should examine his clothing on the eve of the Sabbath before nightfall [to ensure that one is not carrying anything], for one may forget and go out. Rav Yosef said: This is an important law about the Sabbath [for it is easy to forget, and thus inadvertently violate the holiness of the day].

Rabbi Eleazar said in the name of Rabbi

impervious to confusion and evil intention. The holiest day is dedicated to the pursuit of the wisdom of the Torah.

עַל שְׁלֹשׁ עֶבְרוֹת נָשִׁים מֵתוֹת
בְּשַׁעַת לִדְתָן, עַל שְׂאִינָן וְהִירוֹת
בְּנֵדָה, בְּחֻלָּה וּבְהַדְלָקַת הַנֵּר.

שְׁלֹשָׁה דְבָרִים צְרוּיךְ אָדָם
לוֹמַר בְּתוֹךְ בֵּיתוֹ עָרֵב שֶׁבֶת
עִם חֲשֻׁכָה: עֲשֵׂרְתָם, עֲרַבְתָּם,
הַדְּלִיקוּ אֶת הַנֵּר. סִפֵּק חֲשֻׁכָה
סִפֵּק אֵינָה חֲשֻׁכָה, אִין מְעֻשְׂרִין
אֶת הַיּוֹדָאִי, וְאִין מְטַבִּילִין
אֶת הַבָּלִים, וְאִין מְדַלִּיקִין
אֶת הַנֵּרוֹת. אֲבָל מְעֻשְׂרִין אֶת
הַדְּמָאִי, וּמְעַרְבִין וְטוֹמְנִין אֶת
הַחֲמִין.

תְּנִינָא, אֲמַר רַבִּי חֲנִינָא: חֵיב אָדָם
לְמַשְׁמֵשׁ בְּגָדָיו בְּעָרֵב שֶׁבֶת
עִם חֲשֻׁכָה, שְׂמָא יִשְׁכַּח וְיִצֵּא.
אֲמַר רַב יוֹסֵף: הֲלִכְתָּא רַבְתָּא
לְשַׁבְתָּא.

אֲמַר רַבִּי אֶלְעָזָר, אֲמַר רַבִּי
חֲנִינָא: תְּלַמְדֵי חֲכָמִים מְרַבִּים
שְׁלוֹם בְּעוֹלָם, שְׂנַאֲמַר: וְכָל-בְּנֵיךְ.

The Shabbat lights demonstrate the inner light that a family seeks to reveal in its home through calm interac-

6. For three transgressions women may die in childbirth. Rav Kook explains that the moment of childbirth signifies the influx of divine energy into a person's home. To bring a new soul into this world, women must first prepare spiritually. The observance of Niddah represents the disruption of a natural animal pattern of sexual engagement in favor of a relationship built on ideals and lofty aspirations. Hallah, a portion of dough reserved for the Kohen, shows that a family accepts their interdependence with unique and holy individuals whom they hope will influence their home.

כו באייר

42. הַיּוֹם שְׁנַיִם וָאַרְבָּעִים יוֹם

שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת

בְּעֹמֵר.

מלכות שביסוד

כח באייר, יום ירושלים

43. הַיּוֹם שְׁלֹשָׁה וָאַרְבָּעִים יוֹם

שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת

וְיוֹם אֶחָד בְּעֹמֵר.

חסד שבמלכות

כט באייר

44. הַיּוֹם אַרְבָּעָה וָאַרְבָּעִים יוֹם

שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת

וְשְׁנַיִם יָמִים בְּעֹמֵר.

גבורה שבמלכות

א בסיון, ראש חודש

45. הַיּוֹם חֲמִשָּׁה וָאַרְבָּעִים יוֹם

שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת וְשִׁלְשָׁה

יָמִים בְּעֹמֵר.

תפארת שבמלכות

ב בסיון

46. הַיּוֹם שֵׁשָׁה וָאַרְבָּעִים יוֹם

שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת וָאַרְבָּעָה

יָמִים בְּעֹמֵר.

נצח שבמלכות

ג בסיון

47. הַיּוֹם שִׁבְעָה וָאַרְבָּעִים יוֹם

שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת וְחֲמִשָּׁה

יָמִים בְּעֹמֵר.

הוד שבמלכות

ד בסיון

48. הַיּוֹם שְׁמוֹנֶה וָאַרְבָּעִים יוֹם

שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת וְשִׁשָּׁה

יָמִים בְּעֹמֵר.

יסוד שבמלכות

כ באייר

35. הַיּוֹם חֲמִשָּׁה וְשִׁלְשִׁים יוֹם

שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת

בְּעֹמֵר.

מלכות שבהוד

כא באייר

36. הַיּוֹם שֵׁשָׁה וְשִׁלְשִׁים יוֹם

שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת

וְיוֹם אֶחָד בְּעֹמֵר.

חסד שביסוד

כב באייר

37. הַיּוֹם שִׁבְעָה וְשִׁלְשִׁים יוֹם

שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת

וְשְׁנַיִם יָמִים בְּעֹמֵר.

גבורה שביסוד

כג באייר

38. הַיּוֹם שְׁמוֹנֶה וְשִׁלְשִׁים יוֹם

שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת

וְשִׁלְשָׁה יָמִים בְּעֹמֵר.

תפארת שביסוד

כד באייר

39. הַיּוֹם תְּשַׁעָה וְשִׁלְשִׁים יוֹם

שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת וָאַרְבָּעָה

יָמִים בְּעֹמֵר.

נצח שביסוד

כה באייר

40. הַיּוֹם אַרְבָּעִים יוֹם

שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת

וְחֲמִשָּׁה יָמִים בְּעֹמֵר.

הוד שביסוד

כו באייר

41. הַיּוֹם אֶחָד וָאַרְבָּעִים יוֹם

שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת

וְשִׁשָּׁה יָמִים בְּעֹמֵר.

יסוד שביסוד

20 Iyar

35. Today is the thirty-fifth day,
making five weeks
of the Omer.

21 Iyar

36. Today is the thirty-sixth day,
making five weeks and one day
of the Omer.

22 Iyar

37. Today is the thirty-seventh day,
making five weeks and two days
of the Omer.

23 Iyar

38. Today is the thirty-eighth day,
making five weeks and three
days of the Omer.

24 Iyar

39. Today is the thirty-ninth day,
making five weeks and four
days of the Omer.

25 Iyar

40. Today is the fortieth day,
making five weeks and five days
of the Omer.

26 Iyar

41. Today is the forty-first day,
making five weeks and six days
of the Omer.

27 Iyar

42. Today is the forty-second day,
making six weeks
of the Omer.

28 Iyar, Yom Yerushalayim

43. Today is the forty-third day,
making six weeks and one day
of the Omer.

29 Iyar

44. Today is the forty-fourth day,
making six weeks and two days
of the Omer.

1 Sivan, Rosh Hodesh

45. Today is the forty-fifth day,
making six weeks and three
days of the Omer.

2 Sivan

46. Today is the forty-sixth day,
making six weeks and four days
of the Omer.

3 Sivan

47. Today is the forty-seventh day,
making six weeks and five days
of the Omer.

4 Sivan

48. Today is the forty-eighth day,
making six weeks and six days
of the Omer.