# לכה דודי 🖔

**לְבָה דוֹדִי** לִקְרַאת כַּלְה, פְּנֵי שַׁבָּת נְקַבְּלָה.

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד הִשְׁמִיעֲנוּ אֵל הַמְיוּחָד. יהוה אֶחָד וּשְׁמוֹ אֶחָד לְשֵׁם וּלְתִפְאֵרֶת וְלִתְהִלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָה, פְּנֵי שַׁבָּת נְקַבְּלָה.

לָקְרֵאת שַׁבָּת לְכוּ וְנֵלְכָה כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֹאשׁ מִקֶּדֶם נְסוּכָה סוֹף מֵעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה.

ּלְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

**ִמְ**קְדֵּשׁ מֶלֶךּ עִיר מְלוּכָה, קְּוּמִי צְאִי מִתּוֹךְ הַהְפֵּכָה. רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא, וִהוּא יַחַמוֹל עַלַיִרְ חַמִּלָה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

הָתְנַעֲרִי, מֵעָפָּר קְוּמִי, לִבְשִׁי בִּגְדִי תִפְאַרְתֵּךְ עַמִּי, עַל יַד בֶּן־יִשֵּׁי בֵּית הַלַּחְמִי. קַרָבָה אֶל נַפְשִׁי גְאָלָה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

הָתְעוֹרְרִי הִתְעוֹרְרִי פִי בָא אוֹרֵךְ קְוּמִי אְוֹרִי. פְבוֹד יהוה עָלַיִךְ נִגְּלָה.

לָכָה דוֹדִי לִקְרַאת כַּלָּה, פִּנִי שַׁבָּת נִקַבְּלָה.

# **E** L'KHA DODI

This song, composed in sixteenth-century Safed by the mystic Solomon Halevi Alkabetz (whose name appears as a Hebrew acrostic) is the crowning glory of Kabbalat Shabbat. Its universal acceptance into the liturgy is a tribute to its mystical beauty, depicting both Shabbat's grandeur and messianic redemption, our vision of an ideal world.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

"Keep" and "remember" were uttered as one By our Creator, beyond comparison. Adonai is One and His name is One, Reflected in glory, in fame, and in praise.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Come, let us greet Shabbat, Queen sublime, Fountain of blessings in every clime. Anointed and regal since earliest time, In thought she preceded Creation's six days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Holy city, majestic, banish your fears. Arise, emerge from your desolate years. Too long have you dwelled in the valley of tears. God will restore you with mercy and grace.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Arise and shake off the dust of the earth. Wear glorious garments reflecting your worth. Messiah will lead us all soon to rebirth. Let my soul now sense redemption's warm rays.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Awake and arise to greet the new light, For in your radiance the world will be bright. Sing out, for darkness is hidden from sight. Through you, Adonai His glory displays.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days. **ל**א תֵּבְשִׁי וְלֹא תִבֶּלְמִי, מַה תִּשְׁתּוֹחֲחִי וּמֵה תֵּהֲמִי. בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי, וְנִבְנְתָה עִיר עַל תִּלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

וְהָיוּ לִמְשִׁסָּה שֹאסָיְךְּ וְרָחֲקוּ בָּל-מְבַלְעָיִךְ. יָשִׁישׁ עָלַיִּךְ אֲלֹחֵיִךְ בִּמְשׁוֹשׁ חָתָן עַל בַּלָּה.

לָכָה דוֹדִי לִקְרַאת כַּלֶּה, פִּנֵי שַׁבַּת נִקַבְּלָה.

יָמִין וּשְׂמֹאל תִּפְּרְצִי וְאֶת־יהוה תַּעֲרְיצִי. עַל יַד אִישׁ בֶּן־פַּרְצִי, וְנִשְׂמְחָה וְנָגִילָה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה.

The congregation rises and faces the entrance.

בְּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ, גַּם בְּשִׂמְחָה וּבְצַהֲלֶה, תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה, בְּאִי כַלָּה, בְּאִי כַלָּה.

לָכָה דוֹדִי לִקְרַאת כַּלָּה, פִּנִי שַׁבָּת נִקַבְּלָה.

In your redemption you will never be shamed; Be not downcast, you will not be defamed. Sheltered by you will My poor be reclaimed. The city renewed from its ruins is raised.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Then your destroyers will themselves be destroyed; Ravagers, at great distance, will live in a void. Your God then will celebrate you, overjoyed, As a groom with his bride when her eyes meet his gaze.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Break out of your confines, to the left and the right. Revere Adonai in whom we delight. The Messiah is coming to gladden our sight, Bringing joy and rejoicing in fullness of days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

We rise and turn to the entrance, symbolically greeting Shabbat as a bride.

Come in peace, soul-mate, sweet Bride so adored, Greeted with joy, in song and accord, Amidst God's people, the faithful restored, Come, Bride Shabbat; come, crown of the days.

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Come, my beloved, with chorus of praise; Welcome Shabbat the Bride, Queen of our days.

Mourners do not observe public mourning on Shabbat. During shivah, however, as Shabbat is welcomed, mourners attending services are welcomed by the congregation, who offer these words of comfort:

# הַפָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיוֹן וִירוּשָׁלֵיִם.

Ha-makom y'naḥem etkhem b'tokh sh'ar avelei Tziyon virushalayim. May God comfort you together with all the other mourners of Zion and Jerusalem. On Shabbat Ḥol Ha-mo'ed, or any Shabbat that coincides with or follows a Festival, the service begins here.

תהלים צ״ב מִזְמוֹר שִׁיר לִיוֹם הַשַּׁבָּת.

טוֹב לְהֹדוֹת לַיהוה, וּלְזַמֵּר לְשִׁמְךָּ עֶלְיוֹן.
לְהַגִּיד בַּבְּקֶר חַסְדֶּךְ, וֶאֱמוּנָתְךְּ בַּלֵּילוֹת.

עַלִי־עָשוֹר וַעֲלֵי־נֶבֶל, עֲלֵי הִגָּיוֹן בְּכִנּוֹר.

פִּי שִׂמַחְתַּנִי יהוה בְּפָּעֲלֶךְ, בְּמַעֲשֵׁי יָדֶיךְ אֲרַנֵּן. מַה־נַּדְלוּ מֵעֲשֵׂיךְ יהוה, מִאֹד עַמִקוּ מַחִשְׁבֹתֵיךְ.

אִישׁ־בַּעַר לֹא וֵדָע, וּכְסִיל לֹא יָבִין אֶת־וֹאת.

בִּפְרְחַ רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיָּצִיצוּ כָּל־פְּעֲלֵי אָנֶן, לִהִשְׁמִרֵם עֲדִי־עַד.

וְאַתָּה מָרוֹם לְעֹלָם יהוה.

פִּי הָנֵּה אֹיְבֶיךְּ, יהוה,

ָּכִּי הָנֵּה אִיְבֶיךְ יֹאבֵדוּ, יִתפַּרִדוּ כַּל־פִּעֵלֵי אָוַוּ.

> וַתְּרֶם כִּרְאֵים קַרְנִי, בַּלֹתִי בִּשֶׁמֶן רַעֲנָן.

ַרַתַבָּט עֵינִי בִּשׁוּרֵי*,* 

בַּקָמִים עָלַי מְרַעִים תִשְמַעְנָה אַזְנָי.

צַדִּיק כַּתָּמָר יִפְרָח, כְּאֵרֵז בַּלְבָנוֹן יִשְׂגֵה.

שְׁתוּלִים בְּבֵית יהוה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרְיחוּ.

. עוֹד יְנוּבוּן בְּשֵׂיבָה, דְשֵׁנִים וְרַעֲנַנִּים יִקְיוּ

לְהַגִּיד כִּי יָשָׁר יהוה, צוּרִי וְלֹא עַוְלֶתָה בּוֹ.

This psalm was recited by the Levites on Shabbat with the offering of the Tamid, the daily sacrifice. Rashi considers this psalm's dedication to Shabbat appropriate because it portrays an ideal world. This will become a reality only in messianic times, an era often described in rabbinic tradition as one long unbroken Shabbat.

PSALM 92
A Song for Shabbat.

It is good to acclaim Adonai, to sing Your praise, exalted God,

to affirm Your love each morning, and Your faithfulness each night, to the music of the lute and the melody of the harp.

Your works, Adonai, make me glad; I sing with joy of Your creation.

How vast Your works, Adonai! Your designs are beyond our grasp.

The thoughtless cannot comprehend; the foolish cannot fathom this:

The wicked may flourish, springing up like grass, but their doom is sealed, for You are supreme forever.

Your enemies, Adonai, Your enemies shall perish; all the wicked shall crumble.

But me You have greatly exalted; I am anointed with fragrant oil. I have seen the downfall of my foes; I have heard the despair of my attackers.

The righteous shall flourish like the palm tree; they shall grow tall like a cedar in Lebanon. Planted in the house of Adonai, they will thrive in the courts of our God.

They shall bear fruit even in old age; they shall be ever fresh and fragrant, to proclaim: Adonai is just my Rock, in whom there is no flaw.

תהלים צ"ג

יהוה מָלָך גאות לָבש,

לָבֵש יהוה, עו הִתְאַוָּר,

אַף תִּכּוֹן תֵבֵל בַּל תִּמוֹט.

נָבוֹן כִּסְאַךּ מֵאָז, מֵעוֹלָם אֶתָּה.

נַשְׂאוּ נְהָרוֹת יהוה, נַשְׂאוּ נְהָרוֹת קוֹלֶם, יִשְׂאוּ נְהַרוֹת דַּכִיָם.

מִקְּלוֹת מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי יָם, אַדִּיר בַּמָּרוֹם יהוה.

ם עדֹתֶיךְ נֶאֶמְנוּ מְאֹד, לְבֵיתְךְ נַאֲנָה־קֹֹדֶשׁ יהוה, לְאְׂרֶךְ יָמִים.

# קדיש יתום 🖔

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מֵלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

#### Mourners:

יִתְבָּרֵךְ וְיִשְׁתַּבֵּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא יּלְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנָחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

\*On לְעֵלָּא לְעֵלָּא מִבָּל־בִּרְכָתָא וְשִׁירָתָא שׁנבת שובה

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמַיֵּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וָאָמָרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בַּל־יִשְׂרָאֵל וָאִמְרוּ אַמֵן.

is on page 28.

The song of the universe, at its most powerful, pales beside God's might, and gives eloquent testimony to God's supremacy. Holiness resides with God alone.

PSALM 93

Adonai is sovereign, crowned with splendor; Adonai reigns, robed in strength.

You set the earth on a sure foundation. You created a world that stands firm.

Your kingdom stands from earliest time. You are eternal.

The rivers may rise and rage, the waters may pound and pulsate, the floods may swirl and storm.

Yet above the crash of the sea and its mighty breakers is Adonai our God, supreme.

Your decrees, Adonai, never fail. Holiness befits Your house for eternity.



### MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

#### Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu \*l'ela min kol birkhata v'shirata, tushb'hata v'nehamata da'amiran b'alma, v'imru amen,

\*On Shabbat Shuvah: I'ela I'ela mi-kol birkhata v'shirata,

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

Bar'khu is on page 28.

Siddur Sim Shalom for Shabbat and Festivals Copyright © 1998 by the Rabbinical Assembly

### SOURCES FOR STUDY AND REFLECTION

One or more of the following texts may be selected for study following the Kabbalat Shabbat Psalms.

On a Shabbat when the service begins with מזמור שיר ליום השבת, including a Festival or Shabbat Ḥol Ha-mo'ed, or when a Festival concludes on a Friday, these texts are usually omitted.

#### משנה שבת ב, ה

הַמְכַבֶּה אֶת־הַגַּר מִפְּנֵי שֶׁהוּא מִתְיָרֵא מִפְּנֵי נָכְרִים, מִפְּנֵי לִסְטִים, מִפְנֵי רְוּחַ רָעָה, אוֹ בִּשְׁבִיל הַחוֹלֶה שֶׁיִּישָׁן — פָּטוּר. בְּחָס עַל הַגַּר, בְּחָס עַל הַשֶּׁמֶן, בְּחָס עַל הַפְּתִילָה — חַיָּב. וְרַבִּי יוֹסֵי פוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה, מִפְּנֵי שֶׁהוּא עוֹשֶׁה בֶּּחִם.

#### משנה שבת ב, ז

שְׁלֹשָׁה דְבָרִים צָרִיךְ אָדָם לוֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עם חֲשֶׁבָה: עִשַּׂרְתֶּם? עַרַבְתֶּם? הַדְלִיקוּ אֶת־הַנֵּר!

#### משנה שבת י"ב, א

הַבּוֹנֶה כַּמָּה יִבְנֶה וִיהֵא חַיָּב? הַבּוֹנֶה כְּל־שֶׁהוּא, וְהַמְּסַתֵּת, וְהַמַּכֶּה בַּפַּטִישׁ וּבַמַעֲצָד, הַקּוֹרֵחַ כְּל־שֶׁהוּא, חַיָּב. זֶה הַכְּלְל: כַּל־הָעוֹשֵּׂה מְלָאכָה וּמְלַאכְתּוֹ מִתְקַיֵּמֶת בַּשַּׁבָּת, חַיָּב.

#### משנה שבת י״ח, ג

אֵין מְיַלְּדִין אָת־הַבְּהֵמָה בְיוֹם טוֹב, אֲבָל מְסַעֲדִין וּמְיַלְּדִין אֶת־הָאשָׁה בַשַּׁבָּת, וְקוֹרִין לָה חֲבָמָה מִמָּקוֹם לְמָקוֹם, וּמְחַלְּלִין עָלֶיהָ אֶת־הַשַּׁבָּת, וְקוֹשְׁרִין אֶת־הַשַּבּוּר. רַבִּי יוֹמֵי אוֹמֵר: אַף חוֹתִכִין, וְבַל־צַרְבֵי מִילַה עוֹשִׁין בַּשַּׁבַּת.

#### שבת י"ב.

הַּנָנָא, אַמַר רַבִּי חֲנַנָיַה:

חַיָּב אָדָם לְמַשְׁמֵשׁ בְּגָדָיוּ בְּעֶרֶב שַׁבָּת עם חֲשֵׁכָה, שֶׁמָא יִשְׁבָּח וִיֵצֵא. אָמַר רַב יוֹסֵף: הִלְכִתָא רַבְּתַא לְשַׁבַּתָא.

# SOURCES FOR STUDY AND REFLECTION

It is traditional, following Kabbalat Shabbat, to engage in a brief period of study of the rabbinic sources on the observance of Shabbat, enabling one to enter Shabbat in a spirit of holiness and solemnity. The rabbinic texts on these pages are of two types: Halakhic (legal) texts on page 25, and Aggadic (homiletic) texts on page 26.

#### SHABBAT 2:5

One who puts out the light of a lamp on Shabbat eve from fear of marauders or thieves or evil forces, or to allow a sick person to sleep, has not violated Shabbat. One who does it, however, with the intention of sparing the lamp, the oil, or the wick, has violated Shabbat. Rabbi Yose exempts one who performs any of these acts, except in the case of the wick, since by extinguishing the wick one produces charcoal.

#### SHABBAT 2:7

On the eve of Shabbat, as darkness sets in, one should say three things in one's home: "Have you tithed the food we are to eat on Shabbat? Have you prepared the eruv? Kindle the Shabbat light."

#### SHABBAT 12:1

If one builds anything on Shabbat, how much must be built for it to be considered a violation of Shabbat? One violates Shabbat by building anything at all: by hewing stone, wielding a hammer, chiseling, or boring a hole. This is the general rule: One who does work on Shabbat, and the work is enduring, has violated Shabbat.

#### SHABBAT 18:3

One may not deliver the young of cattle on a Festival, but may assist an animal in giving birth. One may deliver a child on Shabbat, and also summon a midwife for the mother from anvwhere, and even desecrate Shabbat for her sake and tie up the umbilical cord. Rabbi Yose says: One may cut the cord as well. And all acts necessary for a circumcision may be done on Shabbat.

#### SHABBAT 12a

It has been taught: Rabbi Hananyah said:

A person is required to examine the contents of his clothing to free it of inappropriate items on the eve of Shabbat prior to dark, for one might forget and go out without having done so. Rav Yoseph said: This is an essential law of Shabbat observance.

### פסיקתא רבתי, פיסקא עשרת הדברות

אָמַר רַבִּי בֶּרֶכְיָה בְּשׁם רַבִּי חְיָה בַּר אַבָּא:

לֹא נִתְּנָה הַשַּׁבָּת אֶלָּא לְתַעֲנוֹג. רַבִּי חַגֵּי בְּשֵׁם רַבִּי שְמוּאֵל בַּר נַחֲטָן: לֹא נִתְּנָה הַשַּׁבָּת אֶלָּא לְתַלְמוּד תּוֹרָה. וְאֵין מַחֲלִוֹּמֶת נַחֲמָן: לֹא נִתְּנָה הַשַּׁבָּת אֶלָּא לְתַלְמוּד תּוֹרָה. וְאֵין מַחֲלִוֹּמֶת בֵּינִיהֶם. מַה שֶּׁאָמֵר רַבִּי בָּנֶרְיָה בְּל יְמוֹת הַשַּׁבְּת וּבַשַּׁבָּת הֵם בְּתוֹרָה בְּל יְמוֹת הַשַּׁבְּת וּבַשַּבָּת הֵם בְּאִים וּמִתְעַנְּגִים; וּמֵה שֶׁאָמֵר רַבִּי חַגַּי לְתַלְמוּד תּוֹרָה — אֵלוּ הַפּוֹעְלִים, שֶׁהֵם עֲסוּקִים בְּמְלַאכְתָם בָּל יְמוֹת הַשַּׁבָּת וּבַשַּבָּת הֵם בַּתּוֹרָה.

#### בראשית רבה י"א:ט

:תָנֵי רַבִּי שִׁמְעוֹן בֵּן יוֹחָאי

אָמְרָה שַׁבָּת לִפְנֵי הַקָּדוֹש־בָּרוּךְ־הוּא: רְבּוֹנוֹ־שֶׁל־עוֹלֶם, לְכָלֶן
יֵשׁ בֶּן־זוּג וְלִי אֵין בֶּן־זוּג! אָמַר לָה הַקָּדוֹשׁ־בָּרוּרְ־הוּא: כְּנֶטֶת
יִשְׂרָאֵל הִיא בֶּן־זוּגּרְ. וְבִינָן שֶׁעָמְדוּ יִשְׂרָאֵל לִפְנֵי הַר סִינַי,
אָמַר לָהֶם הַקָּדוֹשׁ־בָּרוּרְ־הוּא: זִכְרוּ הַדָּבָר שֶׁאָמַרְתִּי לַשַּבָּת
הְיִם הַשְׁבָּת יִשְׂרָאֵל הִיא בֶּן־זוּגַרְ. הַיְנוּ דִּבּוּר (שמות ב׳יִחִי): "זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ."

### :שבת קי״ט

ָּ אָמַר רָבָא, וְאִיתֵימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:

אֲפִילוֹ יָחִיד ֹחַמִּתְפַּלֵל בְּעֶרֶב שַּׂבָּת צְּרִיךְ לוֹמֵר ״וַיְכֻלוּ.״ דְּאָמֵר רַב הִמְנְוּנָא: כָּל הַמִּתְפַּלֵל בְּעֶרֶב שַׁבָּת וְאוֹמֵר ״וַיְכֻלוּ״ — בַב הִמְנְוּנָא: כָּל הַמִתְפַּלֵל בְּעֶרֶב שַׁבָּת וְאוֹמֵר ״וַיְכֻלוּ״ — מַעַלֶּה עָלָיו הַכָּתוּב בְּאִילוּ נַעֲשָׁה שׁוּתָף לְהַקְּדוֹשׁ־בָּרוּךְ־הוּא בְּמַעֲשֵׂה בְרֵאשִׁית, שֶׁנֶאֶמֵר: וַיְכֻלוּ — אַל תִּקְרֵי ״וַיְכֻלוּ״ אֶלָא בְּמַעֲשֵׂה בְרֵאשִׁית, שֶׁנֶאֶמֵר: וַיְכֻלוּ — אַל תִּקְרֵי ״וַיְכֻלוּ״ אֶלָא ״וָיַבְלוּ.״

### בראשית רבה י"א:ד

רַבְּנוּ עָשָׂה סְעָדָּה לְאַנְטוֹנְינוֹס בְּשַׁבָּת, הֵבִיא לְפָנָיו תַּבְשִׁילִין שָׁל צוֹנֵן, אָכַל מֵהֶם וְעָרַב לוֹ. עָשָׂה לוֹ סְעוּדָה בְּחוֹל, הֵבִיא לְפָנָיו תַּבְשִׁילִין רוֹתְחִים. אָמַר לוֹ: אוֹתָם עָרְבוּ לִי יוֹתֵר מֵאֵלוּ. אָמַר לוֹ: תַּבְלִין אֶחָד הֵם חֲסֵרִים. אָמַר לוֹ: וְכִי הַקִּילָרִין שֶׁל אָמֵר לוֹ: שַׁבָּת הֵם חֲסֵרִים, יֵשׁ לְךְּ שַׁבָּת? מֵלֵךְ חָסֵר בּלוּם? אָמַר לוֹ: שַׁבָּת הֵם חֲסֵרִים, יֵשׁ לְךְּ שַׁבָּת?

#### PESIKTA RABATI: TEN COMMANDMENTS

Rabbi Berekhiah said in the name of Rabbi Ḥiya bar Abba: Shabbat was given only for rejoicing. Rabbi Ḥaggai said in the name of Rabbi Sh'muel bar Naḥman: Shabbat was given only for the study of Torah. There is no contradiction between them, for what Rabbi Berekhiah said about rejoicing refers to scholars, who labor in Torah all the days of the week — and on Shabbat, they rejoice; and what Rabbi Ḥaggai said about the study of Torah refers to laborers, who work at their trade all week long — and on Shabbat, they come and study Torah.

#### GENESIS RABBAH 11:9

It was taught by Rabbi Shim'on bar Yohai:

Shabbat protested before the Holy Exalted One: "Sovereign of the universe! Everything has a partner, but I have no partner!" Said the Holy One: "The congregation of Israel will be your partner." Thus, when Israel stood before Mount Sinai, the Holy One admonished them: "Remember what I told Shabbat: The congregation of Israel will be your partner." This is the meaning of the Commandment: "Remember the day of Shabbat to sanctify it (i.e. be wedded to it)."

#### SHABBAT 119b

Rava said (according to some it was Rabbi Joshua ben Levi): Even an individual, praying on Shabbat eve, should recite *Vayekhulu* (Genesis 2:1-3). For, according to Rav Himnuna, anyone who is praying on Shabbat eve and recites *Vayekhulu* should be thought of as one who is God's partner in creating the world, since the word ought not to be understood as if vocalized *Vayekhulu* (heaven and earth *were completed*), but *Vayekhallu* (they completed the creation of heaven and earth).

#### GENESIS RABBAH 11:4

Rabbi Judah Ha-nasi prepared a feast for Antoninus Pius, the Roman emperor, on Shabbat. He placed cold foods before the emperor, who ate and enjoyed them. The rabbi prepared another feast for him on a weekday, and served hot foods. The emperor then asked: "How is it that I found those other foods more tasty than these?" Explained Rabbi Judah: "These are missing one essential ingredient." Antoninus cried: "It is inconceivable that the pantry of the emperor lacks anything!" The rabbi replied, "The ingredient this meal lacked was Shabbat. Can Shabbat be found in your pantry?"

ברכות סד.

ּ אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא

תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֲמֵר: וְכָל־בָּגַיְךְ לִּמּוּדֵי יהוה, וְרֵב שְׁלוֹם בָּגֵיְךּ. אַל תִּקְרָא בָּגַיִּךְ אֶלָא בּוֹנֵיְרָ. שָׁלוֹם רָב לְאֹחֲבִי תוֹרָתֶךְּ, וְאֵין לָמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילֵךְ, שַׁלְוָה בְּאַרְמְנוֹתְיִךְ. לְמַעַן אַחַי וְרֵעָי, אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ. לְמַעַן בִּית יהוה אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ. יהוה עוֹ לְעַמּוֹ יִתֵּן, יהוה יְבָרֶךְ אֶת-עַמוֹ בַשָּׁלוֹם.

# קדיש דרבנן 🖔

Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

יִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִי בְרָא, בִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבְזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

ּיְהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְּ וְיִשְׁתַּבַּח וְיִתְבָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקָדְשָׁא, בְּרִיךְ הוּא \*לְעֵלָּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא הָּשְׁבְּחָתָא וְנָחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

\*On לְעֵלֶּא לְעֵלָּא מִבָּל־בִּרְכָתָא וְשִׁירָתָא ישבת שובה

עַל יִשְּׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידִיהוֹן, וְעַל בָּל-תַּלְמִידִי תַלְמִידִיהוֹן, וְעַל בָּל-מָאן דְּעָסְקִין בְּאוֹרַיְתָא, דִּי בְאַתְרָא הָדֵין וְדִי בְּכָל-אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, הַנָּא וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין וּמְזוֹנָא רְוִיחָא, וּפּוּרְקָנָא מִן קַדֶּם אֲבוּהוֹן דִּי בִשְׁמֵיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלֶמֶא רַבֶּא מִן שְׁמֵיֶּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Hanina:

Peace is increased by disciples of sages; as it was said: When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13). The second mention of "your children" (banayikh) means all who have true understanding (bonayikh). Thus it is written in the Book of Psalms: Those who love Your Torah have great peace; nothing makes them stumble (119:165). May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the house of Adonai I will seek your welfare (122:7-9). May Adonai grant His people strength; may Adonai bless His people with peace (29:11).



### KADDISH D'RABBANAN

After the study of Torah we praise God with the Kaddish, and include in it a prayer for the well-being of teachers and students of Torah, whose learning enhances the world.

A translation of this prayer for teachers is on page 71.

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei, v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit Yisra-el, ba'agala u-vi-z'man kariv, v'imru amen.

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu \*l'ela min kol birkhata v'shirata, tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

\*On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata,

Al Yisra-el v'al rabanan v'al talmideihon, v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita, di v'atra ha-dein v'di v'khol atar v'atar, y'hei l'hon u-l'khon sh'lama raba, ḥina v'ḥisda v'raḥamin, v'hayin arikhin u-m'zona r'viha, u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim tovim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu b'raḥamav ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.