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CHTER-SHALOMI
--ZALMAN

of Songs

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The Song of Songs

CHAPTER I

THE SONG OF SONGS, OF SOLOMON:

May he kiss me with the kisses of his mouth—
your love is sweeter than wine.

Yishakeini mi-n'shikot pihu,
ki tovim dodekha mi-yayin.

How sweet the smell your ointments,
what a fragrant perfume, your name,
how maidens so love you!

Pull me toward you; let us run together!
Let the king bring me to his chambers.

*We shall rejoice and delight in your love,
we shall savor your love more than wine,
for your love is true.*

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.

Al tiruni she-ani sh'harhoret, she-sh'zafatni ha-shamesh,
b'nei imi niharu vi, samuni noteirah et ha-kramim,
karmi sheli lo natarti.

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 graze your goats
close by the sheds of the shepherds.*

שִׁיר הַשִּׁירִים

פּוֹק א

שִׁיר הַשִּׁירִים אֲשֶׁר לְשֻׁלְמֹה:

יִשְׁכְּלֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי-טוֹבִים דְּדִידְךָ מִיַּיִן:

לְדִיחַת שְׂמֵנֶיךָ טוֹבִים שְׁמוֹ תוֹרֵךְ שְׂמֹךְ

עַל-לִבִּי עֲלֻמּוֹת אֲהַבְּבוֹךְ:

מִשְׁכְּבֵךְ אֲחִירֶיךָ נְרוּיָה הִבִּיאֵנִי הַמֶּלֶךְ הַדְּרִי

בְּנִלְכָה וְנִשְׁמַחַח בְּךָ בְּנִפְיָה דְּדִידְךָ מִיַּיִן

מִיִּשְׁרֵים אֲהַבְּבוֹךְ:

שׁוֹחֲוֹה אֲנִי וְנֶאֱוָה בְּנוֹת יְרוּשָׁלָּיִם

כְּאֲהֶלֶי קֹדֶר פִּירִיעוֹת שְׁלֻמֹה:

אֶל-חֲתוּאוֹנֵי שְׂאֲבֵי שְׁחַרְחֶרֶת שְׁשׂוּפֹתַי הַשְּׂמֵל

בְּנֵי אֲמִי בְּחֲרוּבֵי שְׂמֵנִי נְטָרָה אֶת-הַבְּרָמִים

בְּרַמֵי שְׁעֵלֵי לֹא נְטָרוֹתִי:

הַגִּידָה לִי שְׂאֲהַבְּבֵה נִפְשִׁי

אֵיכָה תִרְעֶזֶה אֵיכָה תִרְכַּבִּין בַּצִּדְרִים

שְׁלֻמָּה אֲהִיָּה פִעֲטִיָּה עַל עֲדוּרֵי הַבְּרִיָּה:

אִם-לֹא תִדְעֵי לָךְ הִיפָּה בְּנֶפְשִׁים אֲאִי-לָךְ בְּעַקְבֵי הַצֹּאן

וְרַעֲלֵי אֶת-זֵדֵי-לִבְךָ עַל מִשְׁפָּנוֹת הָרָעִים:

THE SONG OF SONGS יֵרֵד הַשִּׁירִים understood the Song of Songs as an allegory of love between God and Israel. Since Shabbat is as the time when Israel God once again find each other, it was natural that the Song of Songs—where lovers repeatedly lose each other, search for each other, and find each other again came to be recited as an introduction to Shabbat. The traditional observance of Shabbat emphasizes physical pleasure (such as eating, resting, and rejoicing in good company) as integral to its spiritual delight much as the Song of Songs points to a spiritual fulfillment through its portrayal of physical love.

Many scholars believe that the Song of Songs should not be read as a continuous narrative, but rather as a series of individual, but connected, poems. The book is tied together through the figures of its three main characters: the female lover, the male lover (indicated in English by indented stanzas), and a chorus of "the daughters of Jerusalem" (printed here in italics). The chorus sometimes urges love on and sometimes urges restraint. The Song of Songs can be seen as a series of internal dialogues, voiced as if in a dream. Here, the poet begins by imagining her lover in the third person. Soon, however, the vision becomes more intense, and she addresses him as if he were present. This alternation of mood is characteristic of the Song of Songs. At times, the lovers are close—hugging and kissing one another—but at other times they are hidden from each other. Viewing the Song of Songs as an allegory, one can understand this duality of closeness and distance as characteristic of the divine-human encounter. Since the Song of Songs is composed of a series of poems, we have used bold in Hebrew to set off these individual sections.

SUNBURNED skin is associated with a lower social status, a fair complexion being the mark of those who could afford not to work outdoors. In ancient Egyptian and Greek art, the women are shown as having lighter skin than the men, probably because the women worked indoors. The Shulamite's need to account for her dark skin sounds apologetic; on the other hand, since her dark skin may have contributed to her singularity and attractiveness, she may be boasting, not apologizing. (Ariela and Chana Bloch)

MY BROTHERS frequently do not allow us to engage in "self care." We can see the female figure as a personification of how we are prevented from "tending our own vines"; they have gone unattended because of the obligations and the demands of work, of family, or even of friends. Shabbat may be a moment when we can stop to center ourselves.

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I picture you, my beloved, as a graceful steed in
Pharaoh's cavalry;
your cheeks gorgeously adorned with bangles,
your neck with pearls.

We shall fashion rings of gold with silver inlay for you.

As the king lies down,
my perfume spreads its fragrance.
My lover is like a spray of myrrh,
lying on my breast.

My beloved is a garland of henna in the vineyards of Ein Gedi.

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.

CHAPTER 2

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 shade, desire grew in me and I lingered,
its fruit sweet on my tongue.

Ani havatzelet ha-sharon, shoshanat ha-amakim.
K'shoshanah bein ha-hohim, ken rayati bein ha-banot.
K'tapu-ah ba-atzei haya-ar, ken dod'i bein ha-banim . . .

He brings me to his wine-press, his banner of love over me.

Hevi-ani el beit ha-yayin, v'diglo alai ahavah.

Prop me up amidst the flowering buds,
bed me by the apple trees, for I am sick with love.

His left arm under my head, his right caressing me . . .

I would make you swear, daughters of Jerusalem,
by the hosts or the hinds of the field,
lest you rouse and wake love before it is ready.

לְסִסְתִּי פָרְכָבִי פָרְעוֹה דְּמִיתִיו רַעֲיָתִי:
נֶאֱנוּ לְחַיִּיל פְּתִילִים אֲנֹאֲרָה בְּחַרְחֻזִים:
תּוֹרֵי זֶהֱב נַעֲשֶׂה לָךְ עִם נִקְדוֹת הַכֶּסֶף:

עֲדֵי-שֶׁהַמֶּלֶךְ בַּמִּסְכּוֹ נִרְדִּי נִתְּן רִיחוֹ:
אֲרוֹר הַמֶּר | דוֹדִי לִי בִּין שְׂדֵי יָלִין:

אֲשׁוּבֵל הַכֶּפֶר | דוֹדִי לִי בְּכַרְמִי עֵין גְּדִי:

הַנָּהָר יִפְּחֵה רַעֲיָתִי הַנָּהָר יִפְּחֵה עֵינֶיךָ יִלְנִים:

הַנָּהָר יִפְּחֵה דוֹדִי אֶף לְעִים אֶף-עַרְשָׁנוֹ רַעֲנָנָה:
קִוּוֹת בְּתֵיבָנוֹ אֲרֻזִים רְהִיטָנוֹ בְּרוֹחֵימָם:

פָּרוּךְ בִּ
אֲנִי הַבְּצֻלָּת הַשְּׁלוֹן שׁוֹשַׁנֹת הָעֲמָקִים:
שׁוֹשַׁנָּה בֵּין הַחֻזִים כֵּן רַעֲיָתִי בֵּין הַבְּנֹת:

כְּתַפּוֹחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבְּנִים
בְּצֵלוֹ חַמְדוֹתַי וְיִשְׁבַּתִּי וּפְרִיָן מִתּוֹךְ לְחֻפֵּי:

הִבִּיאֲנִי אֶל-בֵּית הַיָּין וְדָגְלוֹ עָלַי אֲהַבָּה:
סִמְכוֹנִי בְּאֲשֵׁי-שׁוֹת רַפְרוּנִי בְּתַפּוּחִים

בִּי-חֻלַּת אֲהַבָּה אֲנִי:
שָׂמְאֵל תַּחַת לְרֵאשֵׁי יְמִינִי תַחְבֵּקֵנִי:

הַשְּׂפָעִתִי אֲתַכֶּם בְּנוֹת יְרוּשָׁלַיִם
בְּצַבָּאוֹת אֲוֹ בְּאֵילוֹת הַשָּׂדֶה

אִם-תִּמְעִירוּ וְאִם-תִּקְעוּרְנוּ אֲתִהַבְּתֶנָּה
עַד שְׂתוּפְצִין:

were unknown in the ancient Near East, so the allusion is to an unknown fruit. The metaphor evokes the surprise of walking in a forest and stumbling upon edible fruit.

IN ITS SHADE. Or, "in his shadow." The image of a shadow introduces another dream sequence.

HOSTS HOSTS. The word inevitably evokes the phrase *Adonai Tz'va-ot*, "Lord of hosts," especially in this context of oath-taking. However, given the surrounding nature imagery, it may equally refer to host of animals—both the female hinds, mentioned in the next phrase, as well as the male gazelles and stags, mentioned in the following verse.

PICTURE YOU. דְּמִיתִיו. Like much of the Song of Songs, this passage is announced as a dream sequence, with the word *dimittikh*, "I imagine you," here translated as "I picture you." The dream sequence ends with the lovers meeting in the forest. The fulfillment of love is seen here as coinciding with a return to nature. We might think of it as a return to the Garden of Eden: a fresh beginning untainted by any failures in the relationship.

The voices of the man and woman alternate in this passage. The woman talks of fragrance, and the man responds with a visual image. In Hebrew, the alternation of voices is clear. The man addresses the woman, "Oh, how beautiful" (*hinakh yafah*), and then the woman uses the same Hebrew word with the male suffix, "Oh, how beautiful" (*hincha yafah*)—which we have translated here as "handsome," in order to make the change in speakers obvious.

STEED. לְסִסְתִּי. Some translate this word as "mare," since the image is applied to a woman. The poet, however, may intend to evoke the strength and power of a stallion—as a description of feminine grace.

APPLE TREE. תַּפּוּחַ. Apples, which is what the word means in modern Hebrew,

The voice of my beloved! Behold he comes,
leaping over mountains, bounding over hills.
Kol dodi hineih zeh ba, m'daleg al he-harim, m'kapetz al hagva-ot.
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.
Kumi lakh rayati yafati u-f'khi lakh,
ki hineih ha-stav avar, ha-geshem halaf halakh lo.

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 releasing their fragrance—
rise, my dearest, my beauty, and come away.

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.
Yonati b'hagvei ha-sela b'seter ha-madregah,
harani et marayikh,
hashmi'ini et kolekh,
ki kolekh arev u-mareikh naveh.

*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.
Dodi li va-ani lo, haro-eh ba-shoshanim.
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.

of birds in the
e sea,
e's hand-
a note, to
es, numbers,
if birds in the
time
at daytime, but
made them.
that.

UDAH AMICHAI
David C. Jacobson)

's Song
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the sheep are
d appropri-
ass growing
ry kind of
instinctive song,
: grass sings
shepherd.
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ul it is to hear
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be filled and I
e most beau-
my beloved,

I OF BRATZLAV
(adapted)

קול דודי הנהייה בא מדלג על ההרים
מקפץ על ההבעות:
הנמה דודי לצבי או לעפר האלים
הנהייה עומד אחר פתלנו
משגיח מן החלונות מאיץ מן הכרבים:
ענה דודי ואמר לי
קומי לך רעיתי יפתי ולכי לך:
פיהמה הסתיו עבר העלים חלף הלך לו:
הבצנים נראו בארץ עת הזמיר הניע
וקול היתור נשמע בארצנו:
התאנה הנטה פניה והבצנים סמדר נתנו ריח
קומי לך רעיתי יפתי ולכי לך:

יונתי ברוגי הסלע בסתר המדורה
הראיני את-מראיך השמיעיני את-קולך
פי-קולך ערב ומראיך נאווה:
אחוו-לנו שועלים שועלים קטנים
מחבלים פרמים וקרמינו סמדר:
דודי לי ואני לו הרעה בשושנים:
עד שיפוח היום ונסו הצללים
סבדמה לך דודי לצבי או לעפר
האלים עליהי בחר:

שיר השירים א"א-ב"ד

THE VOICE OF MY BELOVED
meet two voices: the man
wishing to find and see the
woman, and the woman
pining for the man. The
stanza introduces both a
note of danger and a hope
that danger will be over-
come—when the lovers
meet they must be careful,
for there are "foxes" that
might threaten their love.

THE CLEFT IN THE
MOUNTAINS. עַל הַר בְּתוֹר מַכְפֵּץ. Benjamin Segal suggests this translation. (Some view the Hebrew *bater* as a place name, while others translate it as "the hills of good tidings.") In this image the separation between the lovers is great, divided as they are by a mountain range, yet there is one possibility of meeting: the pass that cuts through the mountains. The "cleft in the mountains" also has the erotic overtones.

HOLD BACK THE FOXES. Clearly, this passage is voiced by both the male and female lovers.

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.

—ROBERT 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,
SIDDER EREV SHABBAT

ברוך בואך שבת,

בואך ברוך,

Barukh bo'eikh shabbat,
bo'eikh barukh,

הביאי נא עמך את המנוגע,

את השלח של אחר שבוע

רב־פנים של המלח עמל,

את הקל שבתנו אפשר לקום

אין סוף של הלומות,

בחד ולבה את־שעות המהירות,

שבה נוכל לשמע את־פעימות

לבו של הזולת.

שבת, ברוך בואך,

ברוך בוראך, ברוך ברוך.

Shabbat, barukh bo'eikh,
barukh bore'ikh, barukh nereikh.

ה

יהוה מלך ירדנו עמים,

ישב כרוכים תנוט הארץ.

יהוה בציון גדול,

ירם הוא על כל העמים.

ירדו שמך גדול ונורא קדוש הוא.

ועז מלך משפט אהב,

אתה בוננת מישרים,

משפט יהוה וצדקה בעקב אתה עשית.

רוממו יהוה רגליו קדוש הוא.

השמותו להדם רגליו קדוש הוא.

continued.

continued.

Adonai, our God . . . and ends with a declaration that
ENTHRONED AMIDST THE CHERUBIM figures facing each other, extend
cover of the ark; they were the locus of God's presence
THEY SHALL ACKNOWLEDGE YOUR NAME vision is a universal one in which all the nations will re-
God, justice will be the rule, and peace will reign.

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This poem was written by Solomon ibn Gabirol (1021–1058, Spain), among the greatest of Jewish medieval poets. It is taken from his masterpiece, Keter Malkhut, a philosophical work written in poetic meter. In it, Ibn Gabirol talks of the moment we might see God.

אַתָּה אור עֲלִיּוֹן

Atah or elyon

וְעֵינַי כָּל־נִפְשׁ
וְזָכָה יִרְאוּךָ
וְעֵנְבֵי עֲוֹנוֹתַי מֵעֵינַי
יִעֲלִימוּךָ.

אַתָּה אור נְעֻלָּם

Atah or nelam

בְּעוֹלָם הַזֶּה
וְנִגְלָה בְּעוֹלָם
הַנִּרְאָה,
בְּהַר יְהוָה יִרְאָה.

אַתָּה אור עוֹלָם,

Atah or olam

וְעֵין הַשָּׁכַל לָךְ
תִּבְסֹף וְתִשְׁתַּאֲוֶה,
אֶפְסֵי קִצְהוֹ תִרְאָה
וְכֹל לֹא תִרְאָה.

You are the celestial light—
innocent eyes see You;
clouds of sin hide You.

You are the hidden light
of this world,
revealed in visions,
seen on God's mountain.

You are the eternal light—
the mind's eye searches
and seeks;
only an aspect ever seen,
never all.

—SOLOMON IBN GABIROL

A MEDITATION: ANA, B'KHO-AḤ

If You would, may Your mighty right hand
undo the knot that ties us up.

*Accept the prayers of Your people;
You who are revered, raise us up, cleanse us.*

Almighty, if You would, guard as the apple of Your eye
those who seek Your unity.

*Bless them, cleanse them, have compassion on them,
always act justly toward them.*

Mighty, Holy One, in Your abundant goodness,
guide Your people.

Alone exalted, turn to Your people who invoke Your holiness.

Listen to our pleas, hear our cries,
knowing the hidden depths within us.

*Praised be the name of the one
whose glorious sovereignty is forever and ever.*

Ana, b'kho-aḥ g'dulat y'minkha, tatir tz'rurah.
Kabel rinat am'kha, sagveinu, tahareinu, nora.
Na gibor, dorshei yihud'kha, k'avavat shomrem.
Bar'khem, taharem, rahamem, tzidkat'kha tamid gomlem.
Ḥasin kadosh, b'rov tuvka, nahel adatekha.
Yaḥid gei-eh, l'am'kha p'neih, zokh'rei k'dushatekha.
Shavateinu kabel, u-shma tza-akateinu, yodei-a ta-alumot.

Barukh shem k'vod malkhuto l'olam va-ed.

Kiddush

God makes Shabbat holy, and in response Israel acknowledges Shabbat as holy.

—based on a TALMUDIC TEACHING

I Lift My Cup

עַל אֲהַבְתְּךָ אֶשְׂתָּה גְבוּעֵי שְׁלוֹם לְךָ שְׁלוֹם יוֹם הַשְּׁבִיעִי מִה נִעְמָה לִי עֵת בֵּין הַשְּׂמֵשׁוֹת לְרֵאוֹת פְּנֵי שַׁבָּת פְּנִים הַדְּשׁוֹת בָּאוּ בְתַפּוּחִים הַרְבּוּ אֲשִׁישׁוֹת זֶה יוֹם מְנוּחֵי יְהוָה הַדְּרִיעִי

I lift my cup to celebrate my love for you, and say: shalom to you, shalom, seventh day.

How pleasing to me this moment of twilight, ushering in Shabbat, the world's new face, beginning tonight.

Come, enter this orchard, eat of its fruit, for this is my companion, my friend,

my time of quietude. Al ahavatekha es'teh g'v'ei shalom i'kha shalom yom ha-sh'v'vi mah na-amah li eit bein ha-sh'mashot lirot p'nei shabbat panim hadashot bo-u v'tapujim harbu ashishot zeh yom m'nuchi zeh dodi v'rehi.

—YEHUDAH HALEVI

Kiddush for Shabbat Evening

We rise. With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space, who creates the fruit of the vine.

Barukh arah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

Barukh atah ADONAI, our God, sovereign of time and space, who has desired us and has provided us with a path to holiness through the observance of mitzvot, and who lovingly and willingly has bestowed on us Shabbat, a measure of God's holiness, a symbol of the work of creation. For it is the first of sacred times, a symbol of the exodus from Egypt.

You have chosen us, and sanctified us among all peoples by lovingly and willingly bestowing on us Your holy Shabbat. Barukh atah ADONAI, who makes Shabbat holy.

Barukh atah adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'ratzah vanu, v'shabbat kodsho b'ahavah u-v'ratzon hin'hilanu zikaron l'ma-aseih v'reishit, ki hu yom t'hilah l'mikra-ei kodesh, zeikher litziat mitzrayim, ki vanu vaharta v'otanu kidashta mikol ha-amim, v'shabbat kodsh kha b'ahavah u-v'ratzon hin'haltanu. Barukh atah Adonai, m'kadeish ha-shabbat.

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

קִדּוּשׁ לַלַּיִל שַׁבָּת

We rise. סְבִירֵי תְּבִירֵי הַתְּבִירוֹת:

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶץ.

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,

וְשַׁבֹּת קִדְּשׁוּ בְּאַהֲבָה וּבְרַצוֹן הַנְּחִלָּנוּ

וְזָכְרוֹן לְמַעֲשֵׂהָ בְּרֵאשִׁית,

כִּי הוּא יוֹם תְּחִלָּתָהּ לְמִקְוֵי אֵי קִדְּשׁ,

זָכָר לִיצִיאַת מִצְרָיִם,

כִּי בָנוּ בְחֵרְתָּ וְאוֹתָמְנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,

וְשַׁבֹּת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרַצוֹן הַנְּחִלָּתָמֶנּוּ.

בְּרוּךְ אַתָּה יְיָהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

came to be recited in the synagogue, since some of might not have had the opportunity to properly ce at home. As we have just recited the biblical passag resting on Shabbat (Genesis 2:1-3, Va-y'khalu), the s dush does not include it, although the home ritual 76). If everyone is participating in a home or synagc Kiddush is not recited at the service, but only at the

LOVINGLY . . . LOVINGLY . . . בְּאַהֲבָה . . . בְּאַהֲבָה . . . The wo, emphasize that Shabbat represents a loving relation: God and Israel.

FIRST OF SACRED TIMES . . . הַתְּחִלָּה לְמִקְוֵי קִדְּשׁ הַחֻלְיִים לֵבִיטִיִּקוּס, Shabbat is listed first and then i follow. Also, Shabbat was the first ritual to be ordain exodus from Egypt. In fact, instructions and exhortat the observance of Shabbat preceded the revelation a Israel was told about the manna that was to feed the ert, they were instructed to collect a double share on they would not go out and collect food on Shabbat.

A SYMBOL OF THE EXODUS FROM EGYPT מִצִּיאַת מִצְרָיִם (20:8), Shabbat is version of the Decalogue in Exodus (20:8), Shabbat is commemoration of the creation of the world, but in t Deuteronomy (5:12), Shabbat is said to symbolize the Egypt. The liturgy combines both thoughts.

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Concluding Songs

Congregations may choose to end the Friday evening service with one of the following songs.

✠

SHABBAT, OUR QUEEN

The sun on the treetops no longer is seen,
come out to welcome Shabbat, our Queen.
Now she descends, the holy, the blessed,
and with her the angels of peace and of rest.
Come, oh come, our Queen, our pride.
Come, oh come, dearest bride.
Peace be unto you, you angels of peace.

With song-filled prayer we bade Shabbat welcome
and with joy in our hearts we head back home,
there the table is set, the candles burn bright,
every corner of the house glows in their light.
May you be blessed with *shabbat shalom*;
may you be blessed with *shabbat shalom*.
Shalom to you, O you angels of peace.

Ha-hamah mei-rosh ha-ilanot nistalkah,
bo-u v'neitzei likrat shabbat ha-malkah.

Hineih hi yoredet ha-k'doshah, ha-b'rukhah,
v'imah malakhim tz'va shalom u-m'nuhah.

Bo-i, bo-i, ha-malkah. Bo-i, bo-i, ha-kallah.

Shalom aleikhem malakhei ha-shalom.

Kibalmu p'nei shabbat birmanah u-t'filah,

ha-baitah nashuvah b'leiv malei gilah,

sham arukh ha-shulhan ha-neirot ya-irū,

kol pinot ha-bayit yizrahu yazhiru.

Shabbat shalom u-m'vorakh, shabbat shalom u-m'vorakh.

Bo-akhem l'shalom malakhei ha-shalom.

Congregations may choose to end the Friday evening service with one of the following songs.

✠

שַׁבַּת הַמַּלְכָּה

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה,

בּוֹאוּ וְנֵצֵא לְקִרְאֵת שַׁבַּת הַמַּלְכָּה.

הִנֵּה הִיא יוֹרֵדֶת הַקְּדוּשָׁה; הַבְּרוּכָה,

וְעִמָּהּ מַלְאָכִים אָבָא שְׁלוֹם וּמְנוּחָה.

בּוֹאֵי, בּוֹאֵי, הַמַּלְכָּה. בּוֹאֵי, בּוֹאֵי, הַכֻּלָּה.

שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי הַשְּׁלוֹם.

קִבְּלֵנוּ פְּנֵי שַׁבַּת בְּרִנָּה וּתְפִלָּה.

הַבֵּיתָה נְשׁוּבָה בְּלֵב מְלֵא גִילָה.

שָׁם עָרֻדָּה הַשְּׁלֶכֶן, הַנְּרוֹת יֹאִירוּ

כָּל פְּנוֹת הַבַּיִת זְרוּחַ, יִזְהִירוּ.

שַׁבַּת שְׁלוֹם וּמְבֻרָה, שַׁבַּת שְׁלוֹם וּמְבֻרָה.

בְּאַכְּם לְשְׁלוֹם, מַלְאָכֵי הַשְּׁלוֹם.

THE SUN. החֲמָה. This poem was written by the modern Hebrew poet Hayim Nahman Bialik (1873–1934), who along with his epic poems also wrote children's lullabies. It references both Shabbat as a bride and a queen, as well as the midrashic tale of angels who bless the homes that have been prepared for Shabbat.

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MON EGER

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KI ESHM'RAH SHABBAT

As I keep Shabbat, God keeps watch over me.
It is a sign forever, between God and me.

It is forbidden to do business or travel long distances on Shabbat. One should not talk about one's commercial needs, business matters, or governmental transactions. Rather, it is a day for studying God's teaching in order to achieve a measure of wisdom.

On Shabbat, I can find rest for my soul. The Holy One provided an example of this to the generation wandering in the desert by giving a double portion of manna on the sixth day. May the nourishment provided for me be similarly doubled every Friday.

In the law given by God, there is a decree that the priests array a new set of showbread every Shabbat. In the same vein, the rabbis decreed that one should not fast on Shabbat, save on the day of atonement from sin.

It is a day that is honored with a delightful feast of bread, fish, meat, and good wine. Mourners return to their previous state, since it is a day of rejoicing. May it bring me joy.

Anyone who begins work on this day deserves to be cut off. So, I shall purify my heart as if washed clean and offer to God evening and morning prayers, an additional service, and the afternoon one, that God may respond to me.

Ki eshm'rah shabbat El yishm'reini.
Ot hi l'olmei ad beino u-veini.
Asur m'tzo hefezt asot d'rakhim,
gam mi-l'dabber bo divrei tz'rakhim,
divrei s'horah af divrei m'lakhim,
ehgeh b'torat El u-t'hakmeini.
Bo emtze'ah tamid nofesh l'nafshi.
Hineih l'dor rishon natan k'doshi
mofet b'tet lehem mishneh
ba-shishi.
Kakhah b'khol shishi yakhpil m'zoni.

Rasham b'dat ha-El hok el s'ganav,
bo la-arokh lehem panim l'fanav.
Gam bo l'hitanot al pi n'vonay
asur, l'vad miyom kippur avoni.
Hu yom m'khubad, hu yom
ta-anugim,
lehem v'ya'in tov, basar v'dagim.
Ha-mitablum bo a'hor n'sogim,
ki yom s'ma'hot hu u-t'samheini.
Meihel m'lakha'ah bo sofo l'hakhrut,
al ken akhabbes bo libbi k'vorit.
Etpal'lah el El arvit v'shaharit,
musaf v'gam min'ha' hu ya-aneini.

כי אשמרה שבת

כי אשמרה שבת אל ישמרני.
אות היא לעולמי עד בינו וביני.

אסור מצוא תפץ עשות דרכים,

גם מלדבר בו דברי ארבים,
דברי סחורה, אף דברי מלכים.

אהנה בתורת אל ותחכמני.

בו אמצאה תמיד נפש לנפשי.

הנה לדור ראשון נמן קדושי

מופת בדת להם משנה בלשי.

ככה בכל-לשעי יכפיל מזוני.

לשם בדת האל חק אל סגניו,

בו לערף להם פנים לפניו.

גם בו להקעות על פי נבוניו

אסור, לכד מיום בפור עוני.

הוא יום מכבד, הוא יום תענוגים,

להם ויין טוב, בשר ודגים.

המתאבלים בו אחר נסוגים,

פי יום שמחות הוא ותשמחני.

מהל מלאכה בו סופו להכרית,

על כן אכבס בו לפי פבויות.

אתפללה אל אל ערבית ושחרית,

מוסף וגם מנהג הוא יענני.

KI ESHM'RAH SHABBAT was composed by Abraham ibn Ezra (1089–1164). It contains instruction on the laws of Shabbat in verse form. The first letters of each stanza comprise an acrostic, spelling out the author's first name—a conventional way of "signing" one's work.

IT IS A SIGN FOREVER THAT I DRAW TO YOU. The poem's refrain draws on Exodus 3:16–17, in which Israel is commanded to keep (v'shamru) Shabbat, and Shabbat is described as an eternal sign (ot) between God and Israel. The entire biblical passage is recited on Friday night after the Sh'ma and Its Blessings (page 46) and again each Shabbat morning as part of the Amidah (page 162).

ONE SHOULD NOT TALK ABOUT ONE'S COMMERCIAL NEEDS OR DISCUSS GOVERNMENTAL MATTERS, OR GOVERNMENTAL TRANSACTIONS, OR GOVERNMENTAL BUSINESS. RATHER, IT IS A DAY FOR STUDYING GOD'S TEACHING IN ORDER TO ACHIEVE A MEASURE OF WISDOM.

ON SHABBAT, I CAN FIND REST FOR MY SOUL. THE HOLY ONE PROVIDED AN EXAMPLE OF THIS TO THE GENERATION WANDERING IN THE DESERT BY GIVING A DOUBLE PORTION OF MANNA ON THE SIXTH DAY. MAY THE NOURISHMENT PROVIDED FOR ME BE SIMILARLY DOUBLED EVERY FRIDAY.

IN THE LAW GIVEN BY GOD, THERE IS A DECREE THAT THE PRIESTS ARRAY A NEW SET OF SHOWBREAD EVERY SHABBAT. IN THE SAME VEIN, THE RABBIS DECREED THAT ONE SHOULD NOT FAST ON SHABBAT, SAVE ON THE DAY OF ATONEMENT FROM SIN.

IT IS A DAY THAT IS HONORED WITH A DELIGHTFUL FEAST OF BREAD, FISH, MEAT, AND GOOD WINE. MOURNERS RETURN TO THEIR PREVIOUS STATE, SINCE IT IS A DAY OF REJOICING. MAY IT BRING ME JOY.

ANYONE WHO BEGINS WORK ON THIS DAY DESERVES TO BE CUT OFF. SO, I SHALL PURIFY MY HEART AS IF WASHED CLEAN AND OFFER TO GOD EVENING AND MORNING PRAYERS, AN ADDITIONAL SERVICE, AND THE AFTERNOON ONE, THAT GOD MAY RESPOND TO ME.

THE BIBLE SPECIFIES THAT A PERSON SHALL BE "cut off from one's people" as punishment for the violation of many laws. The ancient rabbis interpreted the phrase to mean that God would either shorten that person's life in this world, or deny eternal life in the world that is coming. We may think of being "cut off from one's people" not as a punishment, but as an inevitable consequence: those who are not attuned to the rhythms and behavioral norms of Jewish life—in this case, the observance of Shabbat—are at risk of losing their connection to the community.

Sh'ma and Its Blessings

Prayer

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UVEN HAMMER

egation

and Temple gave visible assurance of God's care and accessibility. But once that locus of divine was destroyed, what could possibly replace it? The destruction of God's house should have augured f Judaism. The well-known answer, of course, is that the rabbis, who replaced the priests at the nation, came up with the institution of the synagogue. But what, exactly, constituted a synagogue? We have recognized one? The heart of this radically new institution was neither a building nor a number. Whereas, prior to the Temple's end, holiness was ascribed to a sacred place that could not d, after 70 c.e. holiness resided inconspicuously in the quorum of ten without which basic com- s could not be enacted. To conduct a worship service, to recite certain prayers, to chant from the phets, to perform a wedding or a funeral, all required a *minyān* (Mishnah Megillah 4:3)... The es the new salience of a *minyān*. Once, Rabbi Yitzhak asked his friend, Rav Nahman, why he had ne to the synagogue to pray. "I couldn't," he responded. "So you should have gathered ten men on pray," chided Rabbi Yitzhak. "It was too troublesome." "Well, at least," needed Rabbi Yitzhak, "you had a synagogue official come to inform you when exactly the congregation would be praying [so ght join them from afar]." At which point, Rav Nahman protested, "What's this all about?" "We have asserted Rabbi Yitzhak, "that goes back to Rabbi Shimon ben Yoḥai that this is the intent of the r me, may my prayer come to You, O Lord, at a favorable moment" (Psalm 69:14). And what indeed that "favorable moment"? It is when the congregation is absorbed in prayer" (Babylonian Talmud 1-8a).

—ISMAR SCHORSCH

A MEDITATION FOR BAR'KHU

Almighty no thing exists
without You and none
can be like You the source
of all maker and creator
You have no image eyes
observe but the soul
lodged in the heart
recognizes You and sees

Your glory's breadth
encompassing all
for in You all finds its place
but You occupy no place
my soul seeing
but unseen come thank
the seeing but unseen
and bless

Bar'khu: The Call to Worship Together

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word "bar'khu" (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word "barukh" (praise) and straightens to full height at the recitation of God's name.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

¶ Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh 'olam va-ed.

We are seated.

קריאת שמע וברכותיה

לשות לקרבו

משגיב פכחו מי בלמו וקמחו?
בי הוא מקור הכל, יצרו ועשהו.
כן לו דמות עין לא ראית, בלתי
נפש בלב תפיר אתו ותצפיהו;
עצם פבדו הביל כל וכן נקראו;
מקום לכל פי לא מקום יבליהו,
ראה ולא נראית, לראה ולא נראה
באי והודי את אדני וברכהו.

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word *bar'khu* and stands straight when reciting the name of God. Similarly, the congregation bows at the word *barukh* and straightens to full height at the recitation of God's name.

Leader:

¶ רבו את יהוה המברך.

Congregation, then the leader repeats:

¶ ברוך יהוה המברך לעולם ועד.

We are seated.

INTRODUCTION TO THE

RECITATION OF THE SH'MA.

The call to worship marks the formal beginning of the Shaḥarit (morning) service. Shaḥarit always includes two central moments: the Recitation of the Sh'ma, and the Amidah (the silent prayer). *Brakhot* surrounds the Sh'ma theme to interpret the verses of its biblical verses. Preceding the Sh'ma, in which we declare that God is one, are two *brakhot*. The first affirms that God is the creator of all, further remarking on the wonder of creation and the morning light. The first paragraph of the Sh'ma speaks of the love for God, and so the second *brakha* acknowledges the inverse: God's love of the people Israel as manifest in the gifts of the teachings of Torah. A single *brakha* follows the morning recitation of the Sh'ma; it speaks of redemption, reflecting the theme of the exodus from Egypt, which is introduced in the third paragraph of the Sh'ma.

ALMIGHTY בָּכָחוּ מְשֻׁבָּד מְשֻׁבָּדוֹ. A meditation for Bar'khu written by Yehudah Halevi (Spain, d. 1141).

BAR'KHU: THE CALL TO WORSHIP TOGETHER. The leader calls the congregation together as a *minyān*; the congregation, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAISE IS DIRECTED בְּמִנְיָן. The Talmud of the Land of Israel explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 7:3).

Peace

שָׁלוֹם יְרוּשָׁלַיִם
יְשֻׁלְיוּ אֲהֵבֶיהָ.
יְהִי שְׁלוֹם בְּחֵילָךְ שְׁלוֹה
בְּאַרְמְנוֹתֶיהָ.
לְמַעַן אֲחֵי וְרַעֲי אֲדַבְּרָה
בְּאֵל שְׁלוֹם בְּךָ.
לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ
אֲבַקֶּשֶׁה טוֹב לְךָ.

Pray for the peace of
Jerusalem.
May those who love her be
tranquil;
may there be peace on
your ramparts,
tranquility in your citadels.
For the sake of my friends
and my kin

I pray for peace.
For the sake of the house
of Adonai our God,
I seek your welfare.
Sha-alu sh'lom yerushalayim
yishlayu ohavayikh.
Y'hi shalom b'heilekh shalvah
b'arm'notayikh.
L'ma-an ahai v'rei-ai adabrah na
shalom bakh.
L'ma-an beit Adonai eloheinu
avakshah tov lakh.

—PSALM 122:6-9

Seventh B'rakah: Prayer for Peace

During the silent Amidah, we continue with "Grant Peace," below.
During the repetition of the Amidah, the leader recites the Priestly Blessing.

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

May ADONAI bless and protect you.
So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance shine upon you
and may ADONAI bestow kindness upon you.
So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance be lifted toward you
and may ADONAI grant you peace.
So may it be God's will. Ken y'hi ratzon.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom ba-olam tovah u-v'rakahah, hen va-hesed v'rahmim, aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'ehad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat hayim v'ahavat hesed, u-tzedakah u-v'rakhah v'rahmim v'hayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

On Shabbat Shuvah we recite the following paragraph,
in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.
Barukh atah ADONAI, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

When the Amidah is recited aloud by the leader, we continue with *Kaddish Shalem* on page 203.

FORGET NOT SHABBAT

Forget not Shabbat;
inhale it like sweet-smelling incense.
*The dove found rest on Shabbat,
as can anyone who is tired.*

This day is honored by those faithful to the covenant,
a day of which parents and children are carefully observant.
It was engraved as law on the two tablets of stone
by the great, mighty, and powerful Holy One.

The dove...

As they entered the covenant, Israel stood together as one.
"We will do and we will obey," they then said as one.
"God is one," they answered clearly;
blessed is God who gives strength to the weary.

The dove...

In holiness, on the Mount of Myrrh, God did say:
"Remember and keep the seventh day."
So gather together, study its precepts at length:
gird up your loins and apply all your strength.

The dove...

The people who like lost sheep wander
shall God's covenant and their own promise remember.
May no evil circumstance obstruct their way,
as You swore upon the retreating waters in Noah's day.

The dove...

Yom shabbaton ein lishko-ah, zikhro k'rei-ah ha-niho-ah, Yonah matzah vo mano-ah, v'sham yanuhu y'gi-ei kho-ah.	barukh ha-noten laya-eif ko-ah. Yonah matzah ... Dibber b'kodsho b'har hamor, Yom hash'vi-i zakhor v'shamor, V'khol pikudav yahad ligmor, Hazek motnayim v'ameitz ko-ah. Yonah matzah ...
Ha-yom nikhbad livnei emunim, z'hirim l'shomro avot uvanim, hakuk bishnei luhot avanim, mei-rov onim v'amitz ko-ah. Yonah matzah ...	Ha-am asher na katzon ta-ah, yizkor l'fokdo b'rit u-shvu-ah, l'val ya-avor bam mikreh ra-ah, Ka-asher nishbata al mei no-ah Yonah matzah ...
U-vau khulam bivrit yahad, na-aseh v'nishma amru k'ehad, u-fathu v'anu Adonai ehad,	

יום שבתון אין לשבות,
זכרו ברית הניחוח,
יונה מצאה בו מנוח,
ושם ינחתו יגיעי כח.

היום נכבד לבני אמונים,
זהירים לשמרו אבות ויבנים,
חקוק פשני לחות אבנים,
מרב אונים ואמיץ כח.
יונה מצאה בו מנוח,
ושם ינחתו יגיעי כח.

ויבאו כלם בקרית יחד,
כעשה ונשמע אמרו כאחד,
ופתחו וענו יהוה אחד,
ברוך ה'מן ליעני כח.
יונה מצאה בו מנוח,
ושם ינחתו יגיעי כח.

דבר בקדשו פהר המור,
יום השבעי זכור ושמור,
וכל פקדיו יחד לגמור,
חוק מתנים ואמיץ כח.
יונה מצאה בו מנוח,
ושם ינחתו יגיעי כח.

העם אשר נע פאנו תעה,
זכור לפקדו ברית ושבועה,
לכל יעברתם מקרה רעה,
כאשר נשמעת על מי כח.
יונה מצאה בו מנוח,
ושם ינחתו יגיעי כח.

FORGET NOT SHABBAT שבתון. This song focuses on Shabbat as a covenant between God and Israel. The chorus references the dove that was sent out by Noah after the flood. Back and forth it flew, until finally it returned to the ark with an olive branch, on Shabbat. Having performed its task, it was then able to rest. When Noah left the ark, God made a covenant with him and his family that there would never again be a flood. Thus, the dove became a sign for the first covenant: God would not destroy the earth. The poet connects this covenant with the one later made with Israel at Mount Sinai, thus pointing to both Israel's attachment to the covenant and to the universal significance of the observance of Shabbat. In this way, the poet asserts the special place that the people of Israel hold in the scheme of creation and redemption.

The poem was written by Yehudah Halevi (Spain, 1075?-1147). His name is spelled in the acrostic of the initial letters of each stanza.

GOD IS ONE יהוה אחד. Referencing the Sh'ma, where all of Israel announces, "God is one." The poet has the people Israel reciting the Sh'ma in response to the revelation at Sinai.

MOUNT OF MYRRH. This is a pun on the name Mount Moriah, identified by the rabbis with the site of the Temple in Jerusalem (Genesis Rabbah 55:7).

APPLY ALL YOUR STRENGTH אמיץ כח. These words, *ameitz ko-ah*, are a pun on a classic reference to God as being Almighty, *amitz ko-ah* (Isaiah 40:26). Most of the poem has emphasized a covenantal relation with God; this line hints at a deep connection between human achievement and divine attributes.

UPON THE... WATERS IN NOAH'S DAY על מי נח. Reaching the end of the poem, Halevi completes his identification of the fate of the people Israel with the fate of humanity, as noted above. When the flood waters had receded, God promised Noah that never again would there be such devastation. Halevi understands that equally as a promise to the people Israel,

ג A Mystical Vision of Shabbat

Just as the aspects of God unite on high, so too Shabbat unites below in the mystery of oneness, that she may be with Him on high, each ready to receive the other in holy oneness. God is one. God does not sit on the holy throne on high till she too, like Him, is encompassed by the mystery of oneness, that they might be united. In that way the mystery of "God is one and God's name is one" is fulfilled.

The secret of Shabbat is that it creates a unity on which the mystery of oneness settles. Through the prayers offered on the eve of Shabbat, the holy throne of glory becomes fit for the Holy One. As Shabbat enters, she becomes separated from all forces of evil and harsh judgment, and she is left then united with holy radiance, as she adorns herself with many crowns in the presence of the holy Sovereign. The realm of anger and the dominion of judgment flee from her, and nothing else rules the entire world. Her face shines with the light from on high and she is clothed with the holy people below, all of whom are adorned with fresh souls so that they may begin to bless her and pray, with joy-filled beaming faces.

K'gavna d'inun mityahadin le'ila be'had, of hakhi ihi ityahadat l'tata b'raza d'ehad, l'mehevei imhon le'ila had l'koveil had, kudsha b'rikh hu ehad, le'ila la yativ al kurs'ya dikateil, ad d'itavidat ihi b'raza d'ehad, k'gavna dileih l'meheveih ehad be'had. V'ha ukimna raza dadonai ehad u-sh'mo ehad. Raza d'shabbat ihi shabbat d'it'hadat b'raza d'ehad l'mishrei alah raza d'ehad. Tz'lota d'ma-alei shabata, d'ha itahadat kurs'ya yakira kadisha b'raza d'ehad, v'itakanat l'mishrei alah malka kadisha ilalah. Kad ayeil shabata ihi ityahadat v'itparshat misitra ahra v'khol dinin mitabrin minah, v'ih'i isht'arat b'yihuda dinhiru kadisha v'itacrit b'khama irin l'gabei malka kadisha. V'khol shultanei rugzin u-marei d'dina kulhu arkin v'itabru minah, v'leit shultana ahra b'khalhu almin. V'anpaha n'hirin binhiru ilalah v'itacrit l'tata b'ama kadisha, v'khalhu mitacrin b'nishmatin hadtin k'dein sheiruta ditziota l'varkha lah b'hedvah binhiru d'anpin.

Zohar II:155a-b

ג

פְּנוּמָה דְאִמּוֹן מִתְקַדִּין לְעֵלָא בְּאַחַד, אוּף הַכִּי אִיזְי אַתְיְהִידוּת לְתַמָּא פְּרִזָּא דְאַחַד, לְמַהֲוֵי עֲמִחוּן לְעֵלָא הַד לְקַבֵּל הַד, קְדִישָׁא פְּרִיךְ הוּא אַחַד, לְעֵלָא לֹא יְהִיב עַל פּוּרְטִיא דְיִקְרוּיָהּ, עַד דְאַתְעֵבִידת אִיזְי פְּרִזָּא דְאַחַד, פְּנוּמָה דְיִלְיָה לְמַהֲוֵי אַחַד בְּאַחַד, וְהָא אוּקוּמָנָא וְהָא דִיהוּה אַחַד וְשִׁמּוֹ אַחַד. וְהָא דְשִׁבְתָּת אִיזְי שְׁבַת דְאַתְהִידוּת פְּרִזָּא דְאַחַד לְמַשְׁרֵי עֵלָה וְהָא דְאַחַד.

אֲלוּתָא דְמַעֲלֵי שְׁבַתָּא, וְהָא אַתְהִידוּת פּוּרְטִיא יִקְרָא קוּדִישָׁא פְּרִזָּא דְאַחַד, וְאַתְמַקְנַת לְמַשְׁרֵי עֵלָה מִלְפָּא קוּדִישָׁא עֲלָאָה. כִּד עֵינֵל שְׁבַתָּא אִיזְי אַתְיְהִידוּת וְאַתְפְּרִישַׁת מִסְטָרָא אוּחְרָא וְקַל-דִּיבִינּוּ מִתְעַבְּרִין מִפְּנֵי, וְאִיזְי אַשְׁתְּאַרְתָּ בִּיחֻדָּא דְנְהִירוּ קוּדִישָׁא וְאַתְעֵפְּרַת בְּכַפּוּה עֵטְרִין לְגַבֵּי מִלְפָּא קוּדִישָׁא, וְכַל-שְׁלִטְנֵי רְקוּזֵי וּמֵאמְרֵי דְרִינָא פְּלִחוּ עֲרִקְזֵי וְאַתְעֵבְרוּ מִפְּנֵי, וְלִית שְׁלִטְנָא אוּחְרָא לְתַמָּא בְּעַמָּא קוּדִישָׁא, וְכַלְהוּן נְהִירוּ בְּנְהִירוּ עֲלָאָה וְאַתְעֵפְּרַת לְתַמָּא בְּעַמָּא קוּדִישָׁא, וְכַלְהוּן מִתְעַפְּרִין בְּנִשְׁמַתִּין סְדֻמִּין פְּרִין שְׁרִיחָתָא דְאַלוּתָא לְבָרְכָא לֵהּ בְּחֻדְוָה בְּנְהִירוּ דְאַנְפִּין.

זוהר חלק ב, קלחא-ב

participate in this modulation between disunity during the week and the ideal oneness Shabbat. Our workday lives are often characterized by division and distance from other people, from God, and even internally within ourselves. Shabbat brings us the opportunity to bridge those distances and heal those divides.

Moreover, just as the unification of the Divine on Shabbat enables us to feel more united with the greater sense of wholeness causes, as it were, greater unification within God. Indeed, the Zohar imagines that the unification of the feminine and masculine within described in this passage occurs precisely at the moment when the people Israel recite Bar'khu prayer on Friday night. Thus Shabbat represents a total unification: the Divine made whole, we are made whole, and the human and the Divine are united.

THRONE OF GLORY יְקִירָא יְקִירָא יְקִירָא. The emanations of God, parts of which have become separated from God or weakened because of evil.

MANY CROWNS עֲטוּרֵי עֲטוּרֵי. All the holy lights now join with Shabbat in greeting the sovereign.

WITH FRESH SOULS סְדֻמִּין דְיִתְרַח. The n'shamah y'teirah, the extra soul that a person receives on Shabbat (see page 35).