

TORAH Tidbits Guide to EARLY SHABBAT



In many communities, people "take Shabbat early" during the summer months when nightfall is relatively late and they would prefer to eat their Friday night meal at a more civilized hour, and to have a bit more after-supper time to learn Torah, go over the sedra, read, go for a walk, play with the children, etc. There are some halachic points to clarify about the topic of "taking Shabbat early".

BACKGROUND The first mishna in chapter 4 of Brachot contains a dispute between the Tana Kama and R' Yehuda as to when the deadline for Mincha is. The T"K says that one may daven Mincha until sunset. R' Yehuda says that one may daven Mincha only until Plag Mincha. [i.e. 1¼ "halachic" hours before sunset. A halachic hour is a twelfth part of the day, calculated from sunrise to sunset. (There is another way of reckoning the day - namely, dawn to stars out; we will stick to the sunrise-to-sunset opinion.)] By extension, the Talmud teaches that the deadline for Mincha for each opinion is also the earliest time for Maariv, and some other nighttime mitzvot. The Gemara presents us with an atypical resolution of this dispute - D'AVAD K'MAR AVAD, U'D'AVAD K'MAR AVAD - he who acts according to the one opinion, acts correctly, and he who acts according to the other opinion, acts correctly. It's ALMOST (but not quite) take-your-pick.

Halachically, none of the nighttime mitzvot may be performed before Plag Mincha. Consequently, one may not "take Shabbat" before PLAG MINCHA. One may not light Shabbat candles (or Chanuka candles) before PLAG, nor say Kabbalat Shabbat & Maariv, nor make Kiddush. But one MAY light candles, take Shabbat, daven Maariv, make Kiddush and begin the first Shabbat Seuda after PLAG - even though the sun is still in the sky.

SHMA Davening Maariv and reciting the "nighttime Sh'ma" have been conveniently and meaningfully combined by our Sages, but each of those two mitzvot has its own rules of timing. Although one may daven Maariv from PLAG (according to R' Yehuda), most authorities say that one does not fulfill his obligation to say the nighttime Sh'ma if it is said before sunset. (Stars-out is the proper beginning-time for Sh'ma.) Therefore, those who daven early (after Plag but before sunset) will say the Sh'ma and its brachot as part of Maariv, but they must repeat the Sh'ma (all three parshiyot) after stars-out. In other words, when one davens Maariv before dark (after Plag, of course), he says the full Sh'ma twice; once, with its brachot, as part of the davening, and a second time to fulfill the mitzva of reciting Sh'ma at night.

Some object to taking Shabbat early because Sh'ma in its Maariv setting is not said at its proper time. Although one will repeat it later, this is not ideal. Furthermore, it becomes too easy to forget to repeat the Sh'ma after dark.

On the other hand - not that this is a reason for davening early - when Sh'ma is repeated for the sake of the mitzva (and not just something said as part of the davening), one has the opportunity to focus on it "for the sake of the mitzva" more than we tend to do when it is part of davening. Again, this is not to suggest that this is a preferred procedure; what is preferred is that when saying the Sh'ma in Maariv, after dark, one still be able to focus on the mitzva, even though it is also "just part of the davening".

This Guide and announcements at the end of "early minyan" are your reminders to say the Sh'ma (and count the Omer) at the proper time. Try to remind each other in your family and at your Shabbat table, so that no one will forget these important mitzvot. Taking Shabbat early can be a positive experience, but not if it results in neglect of a Torah mitzva or two.

Problem Since davening Mincha after Plag is fine according to T"K but NOT according to R' Yehuda, and davening Maariv before sunset is okay according to R' Yehuda but not according to T"K, it is not proper to daven both Mincha & Maariv between Plag and sunset - neither opinion is followed in that case.

Therefore, it is best to schedule an early minyan to begin Mincha about 15 minutes before PLAG. This way, Mincha can be said before PLAG followed by Kabbalat Shabbat and Maariv, after PLAG. This would be consistent with R' Yehuda's opinion. To begin an "early Friday" mincha after Plag is problematic, to say the least, and makes "taking Shabbat early" less than ideal.

CANDLES Women must be reminded to light after PLAG, never before. Women should daven Mincha on their own (this is preferable year-round), light after PLAG, then go to shul (if they do) for Kabbalat Shabbat. This can be a problematic situation for some families.

Important note: Unlike lighting at the "regular" candle lighting time, when a woman can (according to many poskim) light with a condition (T'NAI) that they are not taking Shabbat with the lighting, in the case of "early lighting", Shabbat MUST be accepted with the lighting. (Some say that if the wife needs a little time after candles and wants to make a T'NAI, then her husband can accept Shabbat upon himself with her candle lighting. Ask.)

HUSBAND & WIFE Does a husband's early acceptance of Shabbat obligate his wife to light candles and take Shabbat at the same time (or earlier)? Please be patient and read this section all the way through. Bottom line - if this is a practical issue for you, consult your Rav rather than drawing your own conclusion from what you read here. (Children issue is similar, but ask your Rav.)

There are various sources that say that when a man takes Shabbat early, his wife must follow suit. This seems to be the general rule, primarily applicable when the man ALWAYS takes Shabbat early and/or when his community has only an early minyan. In that case, there is a strong argument for his being obligated to take Shabbat when his community does even if he doesn't go to shul on a particular Friday night.

When one's shul has both an early and a regular minyan, or when a person lives in a community or neighborhood with many shuls and minyanim, then it is unlikely that he would be bound to take Shabbat at a specific time, unless he obligates himself.

TACHLIS: If we take this first approach, that a wife follows her husband's lead as to accepting Shabbat (there IS another side to this coin), then he should estimate the time when he will be up to the Shabbat-accepting part of the davening (some say L'CHA DODI beginning, some say BO'I V'SHALOM at the end of L'CHA DODI, some say MIZMOR SHIR L'YOM HASHABBAT - this seems to be the most popular opinion, but check with your posek, and some say BOR'CHU of Maariv) and his wife should light candles (and accept Shabbat) shortly before that time.

Remember: The earliest one can accept Shabbat by candle lighting, by davening, by verbal declaration is PLAG MINCHA. For example: On Erev Shabbat Parshat Emor (May 10th), PLAG is 6:00pm. A minyan that is careful to daven Mincha before Plag and Kabbalat Shabbat after Plag (which is the proper thing to do), will daven Mincha at approx. 5:45pm and will begin Kabbalat Shabbat at 6:00pm. Depending upon how fast or slow a minyan davens, how much singing or not it does, it will take, let's say, 10-15 minutes until the Shabbat-accepting point. When the man leaves for shul, he should remind his wife NOT to light before 6:00pm, but no later than 6:10pm. Remember, this was one example; times vary from week to week.

TACHLIS (part 2) Here's the other possibility. Remember, please, that we recommend checking this issue out with your LOR. Consider this to be informational.

There are poskim who write that if a man takes Shabbat early sometimes, not so much as a commitment but rather for convenience - likes eating supper earlier, wants to get to sleep earlier, wants more time to review Parshat HaShavua, read a book... Get the point? - then his wife is not bound to follow his Shabbat starting time. What is convenient for him might not be convenient for her. Others still hold by the first opinion (we shall call it) as presented above. But there are significant opinions that the wife is not required to light candles before her husband gets up to the Shabbat-accepting passage(s) in the davening.

Even so, it is recommended that the wife should light candles before the husband returns from shul, so that there is a uniform Shabbat atmosphere in

the home. Again, it is experience with a particular shul that is required to be able to say, "I'll be home by such-and-such time". Technically, if the wife is not bound to follow the husband's timing, she can wait until "regular" candle lighting time, but the Shabbat atmosphere issue should be considered. Taking Shabbat early should be an enhancement of one's Shabbat without any drawbacks to mar its positive aspects.

KIDDUSH Shuls that schedule their early minyan's Mincha after PLAG, not only enter into the contradictory situation mentioned above ("satisfying" neither the T"K nor R' Yehuda), but also can run into another problem (depending upon timing). Once it gets "close" to dark, one should not begin a meal (nor say Kiddush) before saying Shma. In other words, if one has not made Kiddush by sunset (maybe even 5-10 minutes before that), then he must (possibly too strong a word, try "should" - or maybe it is "must") wait until dark, say the Sh'ma, and THEN make Kiddush (thereby actually defeating the purpose of "taking Shabbat early"). The idea is to say Kiddush well enough before sunset so that one does not even enter the time-range of Sh'ma. If people are "sloppy" about this issue, they make taking Shabbat early less ideal. This is another point of objection by those who speak unfavorably about the whole idea of early Shabbat.

A minyan that starts Mincha a half hour before Jerusalem candle lighting time will get people home for a "problem-free" Kiddush, if the people don't linger too much after shul. (They still have the Mincha-Maariv after Plag problem.)

Technically, if one begins his meal "with halachic permission", he need not stop for Sh'ma or the Omer (they can be said/counted after the meal). However, it is **STRONGLY RECOMMENDED** that when the proper time arrives, families should interrupt their meals for Sh'ma and the Omer. This helps prevent forgetting later on, and also has a positive educational value for family and guests, teaching a high level of care and concern for Sh'ma and S'firat HaOmer.

Another point to keep in mind... When people say Kiddush and begin their first Shabbat meal before dark, it is important that the meal - and the eating of some challah (at least a KAZAYIT) - should continue after nightfall.

More Problems Some object to splitting a community by having two minyanim on Friday night. Others point out potential problems if a whole community takes Shabbat early and some individual members don't, specifically, lighting candles and doing other "melachot" after the community accepted Shabbat. Ask your Rav.

Early Shabbat should be an enhancement of Shabbat and a fulfillment of Tosefet Shabbat - but without being careless about Shma, davening, and/or the counting of the Omer.

This handy pull-out will hopefully make things easier for you. Bring it to your Shabbat table, use it for Kiddush, the Sh'ma and then for counting the Omer (during Omer season, that is). Sit for Sh'ma; stand for counting the Omer.

POINT in FAVOR The Aruch HaShulchan (R' Yechiel Michel HaLevi Epstein z"l) introduces another factor into the equation which adds another positive spin to taking Shabbat early. He points out that we daven Maariv corresponding to the HEKTEIR CHALAVIM V'EIVARIM, the slow simmering of fats and certain parts of the day's korbanot on the Mizbei'ach all night. That's why we may daven Maariv all night long. But on Friday, the burning had to be done before Shabbat, i.e. earlier than the rest of the week. By davening Maariv earlier on Friday evening, we nicely match the corresponding service of the Beit HaMikdash. (It's not a perfect match because we're beginning Shabbat at that point, and the Hekteir Chalavim v'Eivarim was specifically before Shabbat. Also, to be consistent, we'd have to daven Maariv early on Friday throughout the year, which we don't. But it's a nice point anyway.)

Taking Shabbat early can enhance one's Oneg Shabbat, as mentioned earlier, by allowing for dinner to be at a more "civilized" hour, and being able to have young children join the rest of the family at the table. It can be an enhancement of Shalom Bayit for a variety of reasons. But it should not involve compromising the standards of davening and other halachic matters.

It is recommended that people go over this Guide to Early Shabbat at the Friday night table on the first "early Shabbat" of the season (or maybe a couple of times), so that everyone hears what's involved and can discuss some of the issues.

Many communities wait until after Pesach to do early Shabbat (even though Summer Time starts before). Although Shabbat Shuva is the last Shabbat on Summer time, this chart ends with the Shabbat before Rosh HaShana, because most shuls will end their "early minyan" then.

We therefore prepared the chart on the next page to "run" from after Pesach until right before Rosh HaShana.

The times are correct for Jerusalem. (Adjust slightly for your locale.)

These are the explanations of the times from different columns in the chart on the next page...

PLAG • Mincha before this time, highly preferred. Candle lighting, etc. MUST be after this time. (PLAG time was rounded to the next minute. It is recommended to "pad" this time with 1-2 minutes on either side.)

REG • Regular candle lighting time (Jerusalem). This is 40 minutes before the sunset calculated for an elevation of 825m (and only 35 minutes before the sunset time which does not take elevation into account).

NST • Near Sh'ma Time. Kiddush should (preferably) be said before this time. This time is 30 minutes after regular candle lighting time, which is 10 minutes before the later sunset time and 5 minutes or so before the earlier sunset (calculated as if Jerusalem were at sea level).

SHMA • Recommended to say Shma at this time or soon after. (Then count the Omer.) 25 minutes after the later sunset. (This is earlier than Shabbat-out time, but usable for Stars-Out for Sh'ma.)

P • Chapter of Pirkei Avot for that Shabbat.

Friday	PLAG	REG	NST	SHMA	P	ליל שבת
May 2	5:56	6:44	7:14	7:49	1	קדשים ע
May 9	6:00	6:49	7:19	7:54	2	אמור ע
May 16	6:04	6:54	7:24	7:59	3	בהר ע
May 23	6:07	6:59	7:29	8:04	4	בזקתי ע
May 30	6:11	7:03	7:33	8:08	5	במדבר ע
June 6	6:14	7:07	7:37	8:12	6	נשא ע
June 13	6:17	7:10	7:40	8:15	1	בהעלתך
June 20	6:19	7:12	7:42	8:17	2	שלח
June 27	6:20	7:13	7:43	8:18	3	קרח
July 4	6:20	7:13	7:43	8:18	4	זקת
July 11	6:19	7:12	7:42	8:17	5	בלק
July 18	6:17	7:09	7:39	8:14	6	פינחס
July 25	6:14	7:05	7:35	8:10	1	מטות
August 1	6:10	7:00	7:30	8:05	2	מסעי
August 8	6:05	6:54	7:24	7:59	-	דברים
August 15	6:00	6:47	7:17	7:52	3	ואתחנן
August 22	5:53	6:39	7:09	7:44	4	עקב
August 29	5:46	6:31	7:01	7:36	5	ראה
September 5	5:39	6:22	6:52	7:27	6	שפטים
September 12	5:31	6:13	6:43	7:18	1/2	כי תצא
September 19	5:23	6:03	6:33	7:08	3/4	כי תבוא
September 26	5:15	5:54	6:24	6:59	5/6	נזבים

קריאת שמע

suggested: לשם מצות קריאת שמע בזמנה

א"ל מלך נאמן

When the proper time arrives (see chart on previous page), say the Sh'ma (next page) with KAVANA to fulfill the mitzva of KRI'AT SHMA BIZMANAH (Sh'ma at its proper time). Also, have KAVANA to restate your belief in G-d and His Unity, to accept upon yourself the "Yoke of Heaven" and the "Yoke of Mitzvot" (second passage). For the last pasuk (of the third passage), have KAVANA to remember Y'tzi'at Mitzrayim (the Exodus) "all the days of your life" (including nights, as we reviewed in the Hagada).

The saying of SHMA is a mitzva from the Torah and we should seize the first opportunity after dark to say it, even if we are in the middle of our Shabbat meal. Since it is not now being said in the davening, [1] there is no need to say אמת at the end, since in the context of davening, EMET is the first word of the bracha that follows the SH'MA, which we attach to the end of Sh'ma; and [2] we can (should?) say לשם מצות קריאת שמע בזמנה (for the sake of saying Sh'ma on time) before we begin, to focus our KAVANA.

Re KEIL MELECH NE'EMAN before the Sh'ma. several sources indicate that this three-word intro to Sh'ma is to "round out" the number of words in the full Sh'ma to 248. (This includes BARUCH SHEIM... but not EMET). 248 is the traditional number of parts in the body. "He who says the 248 words of the Sh'ma the way they are supposed to be said, HaShem will preserve his 248 parts, as it says in Mishlei (4:4), ...SH'MOR MITZVOTAI VECHYEI, keep My mitzvot and live. G-d says: you keep My 248, and I'll keep your 248. (When davening with a minyan, the chazan's repeating aloud HASHEM ELOKEICHEM EMET brings the word-total to 248 and therefore we do not add KEIL MELECH NE'EMAN to the beginning of the Sh'ma.)

Women are technically exempt from the requirement of reciting Sh'ma, but they may (should?) voluntarily say this important 3-parsha recitation. Among other reasons, SH'MA fulfills "remembering the Exodus", which women are obligated.

The Sh'ma is presented in Torah font and with TROP for those who prefer reading it that way. Even if you don't read the Sh'ma with TROP, the TROP helps by indicating pauses and which syllable of each word gets accented.

And between Pesach and Shavuot, don't forget to count the Omer see page 9

KIDDUSH: The final page of this pull-out does not relate only to Early Shabbat. We have printed a nice Friday night Kiddush for you, to make this 8-pager (as we call it) even more useful at the Friday night table.

שְׁמַע | יִשְׂרָאֵל ה' | א' לַהֲיֵינוּ ה' | אֲנֹכִי: בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.
וְאֶהְבֶּתְךָ אֵת ה' | א' לַהֲיֵיךָ בְּכָל-לְבָבְךָ וּבְכָל-נְפִשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיָה
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר | אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָה
וּדְבַרְתָּ בָּם בְּשֹׁבֶתְךָ בְּבֵיתְךָ וּבְלִכְתֹּתְךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
וְקִשְׁרָתָם לְאוֹת | עַל-יְדֶךָ וְהָיוּ לְטוֹטְפוֹת בֵּינָךְ | עֵינֶיךָ: וְכִתְבֹתָם |
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם-שָׁמַעְתָּ תְּשָׁמְעוּ אֹלֵי-מִצְוֹתַי אֲשֶׁר | אֲנֹכִי מְצַוֶּה | אֶתְכֶם הַיּוֹם
לְאַהֲבָה אֶת-ה' | א' לַהֲיֵיכֶם וּלְעַבְדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נְפְשְׁכֶם:
וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלֻקוֹשׁ | וְאֶסְפַּתְךָ דָגְלֶךָ וְתִירְשֶׁךָ
וּיְזַהְרֶךָ: וְנָתַתִּי | עֵשֶׂב | בְּשִׂדְךָ לְבַהֲמֹתֶךָ וְאֶכְלֵת וּשְׂבַעְתָּ: הַשְׂמִירוֹ
לְכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם | אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְזוֹרָה | אֶה-ה' בְּכֶם וְעָזַר | אֶת-הַשָּׂמַיִם וְלֹא-יִהְיֶה מִטֶּר וְהָאֲדָמָה
לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדֹתֶם | מִהֲרֵה מֵעַל הָאָרֶץ הַטְּבָה | אֲשֶׁר | ה'
נָתַן לְכֶם: וּשְׂמֹתֶם | אֶת-דְּבָרֵי | אֵלֶּה עַל-לְבַבְכֶם וְעַל-נְפְשְׁכֶם
וְקִשְׁרָתֶם | אֶתֶם לְאוֹת | עַל-יְדֹכֶם וְהָיוּ לְטוֹטְפוֹת בֵּינָךְ | עֵינֵיכֶם: וְלִמְדֹתֶם |
אֶתֶם | אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשֹׁבֶתְךָ בְּבֵיתְךָ וּבְלִכְתֹּתְךָ בַדֶּרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְבֹתֶם | עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבוּ
| יְמִיכֶם וְיִמֵי בְנֵיכֶם | עַל הָאֲדָמָה אֲשֶׁר נָשַׁבַע | ה' לְאַבְרָהָם לְתַת
לָהֶם כִּימֵי הַשָּׂמַיִם | עַל-הָאָרֶץ:

וַיֹּאמֶר | ה' | אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר | אֶל-בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדָרְתָם וְנָתַנּוּ | עַל-צִיצִית הַכַּנֶּף
פְּתִיל תְּכֵלֶת: וְהָיָה לְכֶם לְצִיצִית וּרְאִיתֶם | אֹתוֹ וּזְכַרְתֶּם |
אֶת-כָּל-מִצְוֹת | ה' וְעִשִׂיתֶם | אֹתָם וְלֹא תִתּוּרוּ | אֲחֵרֵי | לְבַבְכֶם וְאֲחֵרֵי
עֵינֵיכֶם אֲשֶׁר-אֲתֶם זָנִים | אֲחֵרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעִשִׂיתֶם | אֶת-כָּל-
מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֹא לְהֵיכֶם: אֲנִי | ה' | אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי |
אֶתְכֶם מֵאֲרָץ מִצְרַיִם לְהֵיוֹת לְכֶם לֹא לְהֵיכֶם אֲנִי | ה' | א' לַהֲיֵיכֶם:

On Friday nights from Pesach to Shavuot, remember to count the Omer after saying the Sh'ma. Sh'ma goes first because it is TADIR (more frequent) and because it is a D'ORAITA (fulfillment of a Torah mitzva), whereas Counting the Omer is less frequent and its status as D'ORAITA or D'RABANAN in our time (without the Beit HaMikdash and the Omer & Two Loaves offerings) is disputed.



Count the Omer with KAVANA, standing...

לשם יחוד קודשא בריך הוא ושכינתיה ברחילו ורחימו. ליחד שם י"ה בו"ה ביחודא שלים בשם כל ישראל
הנני מוכן ומזומן לקיים מצות עשה של ספירת העומר. כמו שכתוב בתורה:
וּסְפַרְתֶּם לָכֶם מִמְנוּזַרְת הַשְּׁבִיעִת מִיּוֹם הַבֵּיאֲכֶם אֶת-עֹמֶר הַתְּנוּפֵה לַעֲבֹד
שְׂבֻעֹת תְּמִימֹת וְתִהְיֶינָה: עַד מִמְנוּזַרְת הַשְּׁבִיעִת הַשְּׁבִיעִת תִּסְפְּרוּ זִמְשִׁים
יוֹם וְהִקְרַבְתֶּם מִנְזוּחַ זֹדְעִיה כֹּה:
ויהי נועם א'דני א'להינו עלינו. ומעשה ידינו כוננה עלינו. ומעשה ידינו כוננהו:

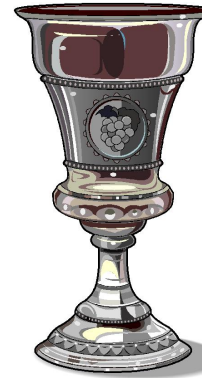
BEFORE the bracha, know the count
(Count even if you are no longer saying a bracha)

ברוך אתה ה' א'להינו מלך העולם,
אשר קדשנו במצותיו וצונו על ספירת העומר:

קדשים	היום שלשה עשר יום שהם שבוע אחד וששה ימים לעומר	שבגבורה יסוד	May 2
אמור	היום עשרים יום שהם שני שבועות וששה ימים לעומר	שבתפארת יסוד	May 9
בהר	היום שבועה ועשרים יום שהם שלשה שבועות וששה ימים לעומר	שבנצח יסוד	May 16
בזקתי	היום ארבעה ושלשים יום שהם ארבעה שבועות וששה ימים לעומר	שבהוד יסוד	May 23
במדרב	יום אחד וארבעים יום שהם חמשה שבועות וששה ימים לעומר	יסוד שביסוד	May 30
נשיא	היום שמונה וארבעים יום שהם ששה שבועות וששה ימים לעומר	שבמכות יסוד	June 6

הרחמן הוא יחזיר לנו עבודת בית המקדש למקומה, במהרה בימינו, אמן סלה.

For the post-counting passages, use your TT Omer Chart or your favorite Siddur



קידוש ליל שבת

[נרא א'להים את-כל-אשר עשה והנה טוב מאד...]

ויהי-ערב ויהי-בקר יום הששי:

ויכלו השמים והארץ וכל-צבאם:

ויכל א'להים ביום השביעי מלאכתו אשר עשה
וישבת ביום השביעי מכל-מלאכתו אשר עשה:

ויברך א'להים את-יום השביעי ויקדש אתו

כי בו שבת מכל-מלאכתו
אשר-ברא א'להים לעשות:

סברי מרנן ורבנן ורבותי:

ברוך אתה ה' א'להינו מלך העולם בורא פרי הגפן:

ברוך אתה ה' א'להינו מלך העולם. אשר קדשנו
במצותיו ורצה בנו. ושבת קדשו באהבה וברצון
הנחילנו. זכרון למעשה בראשית. כי הוא יום
תחלה למקראי קדש זכר ליציאת מצרים. כי בנו
בחרת ואותנו קדשת מכל העמים ושבת קדשך
באהבה וברצון הנחלתנו: ברוך אתה ה'.

מקדש השבת:

BAR YOCHAI

Thursday night & Friday, 18 Iyar, May 22-23, is LAG BA'OMER. You might want to sing this song at your Shabbat table on that Friday night.

מלכות בר יוחאי שֶׁמֶן מְשַׁחַת קֶדֶשׁ, נְמַשְׁחַת מְמַדַּת הַקֶּדֶשׁ, נְשֹׂאת צִיץ
נֶזֶר הַקֶּדֶשׁ, חָבוּשׁ עַל רֹאשׁוֹ פְּאָרָה. בר יוחאי:

יסוד בר יוחאי מוֹשֵׁב טוֹב יְשֻׁבֵת, יוֹם נִסְתָּ יוֹם אֲשֶׁר בְּרַחַת, בְּמַעְרוֹת
צוּרִים שְׁעַמְדָּת, שֵׁם קְנִיַת הוֹדֵךְ וְהִדְרָךְ. בר יוחאי:

נצח הוּז בר יוחאי עֲצֵי שְׁטִים עוֹמְדִים, לְמוֹדֵי יְהוָה הֵם לוֹמְדִים, אוֹר
מְפֹלָא אוֹר הַיְקוּד הֵם יוֹקְדִים, הֲלֹא הֵמָּה יוֹרוֹךְ מוֹרָךְ. בר יוחאי:

תפארת בר יוחאי וְלִשְׁדָּה תְּפוּחִים, עֲלִיתָ לְלֶקֶט בּוֹ מְרַקְחִים, סוּד
תוֹרָה כְּצִיצִים וּפְרָחִים, נַעֲשֶׂה אָדָם נְאֻמָּר בְּעִבּוּרָךְ. בר יוחאי:

גבורה בר יוחאי נְאֻזְרָת בְּגִבּוֹרָה, וּבְמִלְחָמַת אֲשֶׁר־דַּת הַשְּׁעָרָה, וְחָרַב
הוֹצֵאתָ מִתְּעָרָה, שְׁלֹפֶת נֶגֶד צוֹרְרֶיךָ. בר יוחאי:

חסד בר יוחאי לְמִקּוֹם אֲבֵנֵי שֵׁשׁ, הִגַּעְתָּ וּפְנֵי אֲרִיָּה לִישׁ, גַּם גָּלַת
כּוֹתֶרֶת עַל עֵישׁ, תְּשׁוּרֵי וּמֵי יְשׁוּרָךְ. בר יוחאי:

בינה בר יוחאי בְּקֶדֶשׁ הַקֶּדֶשִׁים, קוֹ יְרוֹק מְחַדֵּשׁ חֲדָשִׁים, שֶׁבַע
שְׁבָתוֹת סוּד חֲמֻשִׁים, קִשְׂרֶת קִשְׂרֵי שֵׁן קִשְׂרֶיךָ. בר יוחאי:

חכמה בר יוחאי יוֹד חֲכָמָה קְדוּמָה, הִשְׁקַפְתָּ לְכַבּוֹדָה פְּנִימָה, שְׁלֹשִׁים
וּשְׁתַּיִם נְתִיבוֹת רֵאשִׁית תְּרוּמָה, אֶת כְּרוֹב מְמַשֵּׁח זֵיו אוֹרָךְ. בר יוחאי:

כח בר יוחאי אוֹר מְפֹלָא רוֹם מַעְלָה, יִרְאֵת מְלַהֲבֵיט כִּי רַב לָהּ,
תַּעֲלוּמָה וְאֵין קוֹרָא לָהּ, נִמְתָּ עֵין לֹא תְשׁוּרָךְ. בר יוחאי:

בר יוחאי אֲשֶׁרֵי יוֹלְדֶתְךָ, אֲשֶׁרֵי הָעָם הֵם לוֹמְדֶךָ, וְאֲשֶׁרֵי הָעוֹמְדִים
עַל סוּדְךָ, לְבוּשֵׁי חֲשׁוֹן תְּמִיד וְאוֹרֶיךָ:

בר יוחאי נְמַשְׁחַת אֲשֶׁרֶיךָ שֶׁמֶן שְׁשׁוֹן מְחַבְרֶיךָ:

You might find these charts useful at your Shabbat table - to challenge children and guests, to learn by heart, to review... whatever

בראשית	שמות	ויקרא	במדבר	דברים
בראשית	שמות	ויקרא	במדבר	דברים
נח	וארא	צו	נשא	ואתחנן
לך לך	בא	שמיני	בהעלתך	עקב
וירא	בשלח	תזריע	שלח	ראה
חיי שרה	יתרו	מצרע	קרח	שפטים
תולדות	משפטים	אחרי	חקת	כי תצא
ויצא	תרומה	קדשים	בלק	כי תבוא
וישלח	תצוה	אמור	פינחס	נצבים
וישב	כי תשא	בהר	מטות	וילך
מקץ	ויקהל	בחקתי	מסעי	האזינו
ויגש	פקודי			וזאת הברכה
ויחי				

נביאים: יהושע, שפטים, שמואל (א|ב), מלכים (א|ב), ישעיה, ירמיה, יחזקאל, תרי עשר
תרי עשר: הושע, יואל, עמוס, עבדיה, יונה, מיכה, נחום, חבקוק, צפניה, חגי, זכריה, מלאכי
כתובים: (ספרי אמ"ת) תהלים, משלי, איוב; (חמש מגילות) שיר השירים, רות, איכה, קהלת,
אסתר; דניאל, עזרא-נחמיה, דברי הימים (א|ב)

זרעים	מועד	נשים	נזיקין	קדשים	טהרות
ברכות	שבת	יבמות	בבא קמא	זבחים	כלים
פאה	עירובין	כתובות	בבא מציעא	מנחות	אהלות
דמאי	פסחים	נדרים	בבא בתרא	חולין	נגעים
כלאים	שקלים	נזיר	סנהדרין	בכורות	פרה
שביעית	יומא	סוטה	מכות	ערכין	טהרות
תרומות	סוכה	גיטין	שבועות	תמורה	מקואות
מעשרות	ביצה	קידושין	עדויות	כריתות	נדה
מעשר שני	ראש השנה		עבודה זרה	מעילה	מכשירין
חלה	תענית		אבות	תמיד	זבין
ערלה	מגלה		הוריות	מדות	טבול יום
בכורים	מועד קטן			קנים	ידים
	חגיגה				עוקצין