

Lecha Dodi was written by R' Shlomo HaLevi Alkabetz (1500-1576), a Rabbi, Kabbalist, and poet from Tzfat whose name is spelled out in the acrostic of the stanzas.

Talmud Shabbat 119a – William Davidson Translation

Rabbi Hanina would wrap himself in his garment and stand at nightfall on Shabbat eve, and say: Come and we will go out to greet Shabbat the queen.
Rabbi Yannai put on his garment on Shabbat eve and said: Enter, O bride. Enter, O bride.

רבי חנינא מיעטף וקאי אפניא דמעלי שבתא, אָמר: "בואו ונצא לקראת שבת המלכה".
רבי ינאי לביש מאני מעלו (שבת) [ומיכסי], וְאָמר: "בואי כלה, בואי כלה".

- Haftarat of Consolation – 7 weeks after Tisha B'Av
 - *Va'etchanan* - Isaiah 40:1-26
 - *Eikev* – Isaiah 49:14–51:3
 - *Re'eh* – Isaiah 54:11–55:5
 - *Shoftim* – Isaiah 51:12–52:12
 - *Ki Teitzei* – Isaiah 54:1–10
 - *Ki Tavo* – Isaiah 60:1-22
 - *Nitzavim* – Isaiah 61:10–63:9

Lecha Dodi (Metsudah Linear Siddur Translation 1981)

Come my Beloved Friend to greet the bride, let us welcome the Sabbath.

“Preserve” and “Remember” in a single utterance the One Almighty caused us to hear; Hashem is One, and His Name is One; for fame, for glory, and for praise.

To greet the Sabbath, come let us go for it is the source of blessing; from the very beginning, of old, it was appointed; last in creation, first in [God's] thought.²

Sanctuary of the King, royal city,

לְכֵה דוּדֵי לְקִרְאֵת כְּלָה³
פְּנֵי שַׁבַּת נִקְבְּלָה

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הַשְּׂמִיעֵנוּ א-ל הַמִּיחָד
ה' אֶחָד וְשְׁמוֹ אֶחָד⁴
לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָה⁵

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכֵה⁶
כִּי הִיא מְקוֹר הַבְּרָכָה⁷
מֵרֵאשׁ מִקְדָּם נְסוּכָה⁸
סוּף מַעֲשֵׂה בְּמַחְשַׁבֶּה תַּחְלָה

מִקְדָּשׁ מְלֻדָּה⁹ עִיר מְלֻכָה¹⁰

¹ Refers to the discrepancy between the two texts of the fourth commandment. [Exodus \(20: 8\)](#) reads, “Remember the Sabbath day,” while [Deuteronomy \(5: 12\)](#) reads, “Preserve the Sabbath day.” Talmud ([Shavuot 20b](#)) explains that both words, שְׁמוֹר and זָכוֹר were miraculously pronounced by G-d simultaneously.

² This sentence is based on the Midrashic illustration of the architect who prepares the plans for the entire structure before beginning the construction. Analogously, the Sabbath is the end-purpose of God's creation, for which everything else was made.

³ שִׁיר הַשִּׁירִים ז, יב: לְכֵה דוּדֵי לְקִרְאֵת שַׁבַּת וְנִלְכֵה בְּכַפְרִים

Come, my beloved, let us go forth into the field; let us lodge in the villages.

⁴ זְכַרְיָה יד, ט: וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְ-ק-ו-ק אֶחָד וְשְׁמוֹ אֶחָד

And the Lord shall be king over all the earth: on that day the Lord shall be one, and his name One.

⁵ דְּבָרִים כו, יט: וְלִתְתֶךָ עֲלִיוֹן עַל כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לְתִהְלָה וּלְשֵׁם וּלְתִפְאֵרֶת עִם־קִדְשׁ לְה' אֶל־לְהִיף כְּאֲשֶׁר דִּבֶּר: and to make thee high above all nations which he has made, in praise, and in name, and in honour; and that thou mayst be a holy people to the Lord thy G-d, as he has spoken.

⁶ ישעיהו ב, ה: בֵּית יַעֲקֹב לָכוּ וְנִלְכֵה בְּאוֹר יְקוֹק

O house of Ya'aqov, come, and let us walk in the light of the Lord.

⁷ בְּרָאשִׁית ב, ג: וַיְבָרֶךְ אֶל־לְהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ.

And God blessed the seventh day, and sanctified it: because in it He rested from all his work which God had created and performed.

⁸ משלי ח, כג: מֵעוֹלָם נִסְכַּתִּי מֵרֵאשׁ מִקְדָּמֵי אֶרֶץ

I was set up from everlasting, from the beginning, before ever the earth was.

⁹ עֲמוֹס ז, יג: וּבֵית אֵל לֹא תוֹסִיף עוֹד לְהִנָּבֵא כִּי מִקְדָּשׁ מְלֻדָּה הוּא וּבֵית מְלֻכָה הוּא.

<p>arise, come forth from the upheaval; too long have you dwelt in the valley of weeping; He will show you abundant pity.</p> <p>Shake the dust off yourself, arise, dress up in your garments of glory, my people; through the son of Yishai the Bethlehemite, draw near to my soul and redeem it.</p> <p>Wake up! wake up! for your light has come, arise and shine. Awaken! awaken! utter a song, The glory of G-d is revealed upon you.</p> <p>Feel not ashamed or humiliated why are you bowed down, why do you moan?</p>	<p>קומי צאי מתוך ההפכה¹¹ רב לך שבת¹² בעמק הבכא¹³ והוא יחמול עליך¹⁴ חמלה</p> <p>התנערי מעפר קומי¹⁵ לבשי בגדי תפארתך עמי על יד בן ישי בית הלחמי קרבה אל¹⁶ נפשי גאלה¹⁷</p> <p>התעוררי התעוררי¹⁸ כי בא אורך קומי אורי¹⁹ עורי עורי שיר דברי²⁰ כבוד ה' עליך²¹ נגלה</p> <p>לא תבושי ולא תכלמי²² מה תשתוחחי ומה תהמי²³</p>
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but do not prophesy again any more at Bet-el: for it is the king's sanctuary, and it is a royal house.
10 שמואל ב יב, כו : וַיִּלְחָם יוֹאָב בְּרַבַּת בְּנֵי עַמּוֹן וַיִּלְכְּדוּ אֶת־עִיר הַמְּלוּכָה:
And Yo'av fought against Rabba of the children of Ammon, and took the royal city.

11 בראשית יט, כט : ... וַיִּשְׁלַח אֶת־לוֹט מִתּוֹךְ הַהִפְכָּה בְּהַפְּזוֹ אֶת־הָעָרִים אֲשֶׁר־יָשַׁב בְּהֵן לֹוט:
and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt.

12 דברים א, ו : ה א-לקינו דבר אלינו בחרב לאמר רב לכם שבת בהר הזה
The Lord our God spoke to us in Horev, saying, You have dwelt long enough in this mountain:

13 תהילים פד, ז : עברני | בעמק הבכא מעגן ישיתוהו גם־בְּרָכוֹת יַעֲטֶה מוֹרָה:
who, passing through the valley of Bakha, turn in into a waterspring; also, the early rain covers it with blessings.

14 ירמיהו טו, ה : ה' כִּי מִי־יִחַמְלֵךְ עָלֶיךָ יְרוּשָׁלַם וּמִי יִנּוּד לָךְ וּמִי יִסּוֹר לְשָׂאֵל לְשָׁלֵם לָךְ:
For who shall have pity upon you, O Yerushalayim, or who shall bemoan you? or who shall go aside to ask how you do?

15 ישעיהו פרק נב א, (ב) עורי עורי לבשי עגן ציון לבשי | בגדי תפארתך ירושלים עיר הקדש כי לא יוסיף גבא־בך עוד עגל וטמא:
התנערי מעפר קומי שבי ירושלים התפתחל מוסרי צנא־ךְ שביה בת־ציון : ס (הפטרות שופטים)
Awake, awake, put on thy strength, O Ziyyon; put on thy beautiful garments, O Yerushalayim, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Yerushalayim: loose thyself from the bands of thy neck, O captive daughter of Zion.

16 שמואל א טז, יח : וַיֹּאמֶר הִנֵּה רָאִיתִי בֶן לְיִשְׁרָאֵל בֵּית הַלְּחָמִי יָדַע נַגֵּן וְגַבּוֹר
17 תהלים סט, יט : קרבה אל-נפשי גאלה למען איבי פדני.

18 ישעיהו נא, יז : הַתְּעוֹרְרִי הַתְּעוֹרְרִי קוּמִי יְרוּשָׁלַם אֲשֶׁר שָׁתִית מִיַּד ה' אֶת־כּוֹס חֲמָתוֹ אֶת־קַבְּעַת כּוֹס הַתְּרַעְלָה שְׁתִית מִצִּית:
(הפטרות שופטים)
Awake, awake, stand up, O Yerushalayim, who hast drunk at the hand of the Lord the cup of his fury; thou hast drunk to the dregs, the deep bowl of staggering.

19 ישעיהו ס, א : קומי אורי כי בא אורך וכבוד יקוק עליך זרח : (הפטרות כי תבוא)
Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

20 ישעיהו נב, א : עורי עורי לבשי עגן ציון לבשי | בגדי תפארתך ירושלים עיר הקדש כי לא יוסיף גבא־בך עוד עגל וטמא : (שופט)
Awake, awake, Put on thy strength, O Zion; Put on thy beautiful garments, O Jerusalem, the holy city; For henceforth there shall no more come into thee The uncircumcised and the unclean.

21 ישעיהו ס, ב : כִּי־הִנֵּה הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעֲרָפֶל לְאֻמִּים וְעֲלִיף יִזְרַח ה' וְכַבֹּדוֹ עָלֶיךָ יִרְאֶה : (הפטרות כי תבוא)
For, behold, the darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and his glory shall be seen upon thee

22 ישעיהו נד, ד : אַל תִּירָאִי כִּי לֹא תִבוּשִׁי וְאַל תִּכְלַמִּי כִּי לֹא תִחְפִּירִי ... (הפטרות כי תצא)
Fear not; for thou shalt not be ashamed: neither be confounded; for thou shalt not be put to shame: but thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

ישעיהו מה, יז : יִשְׂרָאֵל נוֹשָׁע בָּהּ תִּשׁוּעַת עוֹלָמִים לֹא־תִבְשׁוּ וְלֹא־תִכְלְמוּ עַד־עוֹלָמֵי עַד : (פ)
But Yisra'el shall be saved in the Lord with an everlasting salvation: you shall not be ashamed nor confounded to all eternity.

23 תהילים מב, ו : מַה תִּשְׁתַּחֲוִי נַפְשִׁי וַתִּהְיֶה עָלַי הוֹחִלִי לֹא־לֵהִים
Why art thou cast down, O my soul? and why dost thou moan within me? hope thou in God: for I shall yet praise him for the help of his countenance.

In you will take refuge the poor of my people;
and the city will be rebuilt on its ancient site.

They will be ravaged, those who ravaged you,
and they will be cast far off, all who devour you.
Your G-d will rejoice over you
as a bridegroom rejoices over his bride.

Right and left you will spread out.
and G-d, you will praise (revere);
through the man descended from Peretz (King David)
we will rejoice and exult.

Come in peace, crown of her husband,
come with song, (rejoicing) and good cheer;
amidst the faithful of the treasured people.
Come Bride, come Bride, come Bride, Shabbos Queen!

בְּךָ יִחְסוּ עַנְיֵי עַמִּי²⁴
וְנִבְנְתָה עִיר עַל תְּלָהּ²⁵

וְהָיוּ לְמַשְׁסָה שְׂאֵסִיד²⁶
וְרָחֲקוּ כָּל מִבְלַעֲיָךְ²⁷
לְשֵׁישׁ עֲלֶיךָ²⁸ אֶ-לֵהֶיךָ²⁹
כְּמַשׁוֹשׁ חַתָּן עַל כְּלָה

יָמִין וּשְׂמֹאל תִּפְרֹצִי³⁰
וְאֵת ה' תְּעַרְצִי³¹
עַל יַד אִישׁ בֶּן פְּרָצִי
וְנִשְׂמַחָה וְנִגְיֵלָה³²

בּוֹאֵי בְשָׁלוֹם³³ עֲטֹרֶת בַּעֲלָהּ³⁴
גַּם בְּשִׂמְחָה וּבִצְהָלָהּ³⁵
תּוֹךְ אַמּוּנֵי עַם סִגְלָה
בּוֹאֵי כְּלָה בּוֹאֵי כְּלָה³⁶ בּוֹאֵי כְּלָה שְׁבַת מַלְכָּתָא]

²⁴ ישעיהו יד, לב : ... כי ה' יסד ציון ובה יחסו ענני עמו.

What shall one then answer the messengers of the nation? That the Lord has founded Ziyyon, and the poor of his people shall shelter in it.

²⁵ ירמיהו ל, יח : כה אמר ה' הנני שב שבות אהלי יעקוב ומשכנותיו ארחם ונבנתה עיר על תלה וארמון על משפטו ישב.

Thus says the Lord; Behold, I will bring back the captivity of Ya'aqov's tents, and have mercy on his dwellingplaces; and the city shall be built upon her own tel, and the palace shall stand on its proper place.

²⁶ ירמיהו (ל, טז) : לכן כל אכליך ואכלו וכל צריךך כלם בשבי ילכו והיו שאסיד למשסה וכל בזיך אתו לבז.

Therefore all they that devour thee shall be devoured; and all thy adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that plunder thee will I give for a prey.

²⁷ ישעיהו מט, יט : כי חרבתיתך ושמתיתך וארץ חרסתך כי עתה תצרי מיושב ורחקו מבלעך. (הפטרות עקב)

For thy waste and thy desolate places, and thy devastated land, shall now be too narrow for the inhabitants, and they that swallowed thee up shall be far away.

²⁸ דברים ל, ט : והותירך ה-ה-ה א-להיך בכלל מעשה ידך בפרי בטןך ובפרי בהמתך ובפרי אדמתך לטבה כי ישוב ה-ה-ה לשוב עליך לטוב כפאשריש על אבתיך : (פרשת נצבים)

And the Lord thy G-d will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers:

²⁹ ישעיהו סב, (ה) כייבעל בחור בתולה ובעלך בגיך ומשוש חתן על כלה ויש עלך א-להיך : (הפטרות נצבים)

For as a young man takes to himself a virgin, so shall thy sons take thee to themselves, and as the bridegroom rejoices over the bride, so shall thy God rejoice over thee.

³⁰ ישעיהו נ"ד, ג' : כי ימין ושמאל תפרצי וזרעך גוים יירש וערים נשמות יושיבו. (הפטרות כי תצא)

for thou shalt break forth on the right hand and on the left; and thy seed shall possess nations, and make desolate cities to be inhabited.

³¹ ישעיהו (כט, כג) ... והקדישו את קדוש יעקב ואת א-להי ישראל יעריצו.

when he sees his children, the work of my hands, in the midst of him, sanctifying my name; for they shall sanctify the Holy One of Ya'aqov, and shall reverence the God of Yisra'el.

³² ישעיהו (כה, ט) : ואמר ביום ההוא הנה א-להינו זה קוינו לו וישוענו זה ה' קוינו לו ונגילה ונשמחה בישועתו.

And it shall be said on that day, Lo, this is our God; we have waited for him, that he should save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

³³ מלכים א כב, כז : ומים לחץ עד באי בשלום

until I come in peace.

³⁴ משלי יב, ד : אשת חיל עטרת בעלה וכרקב בעצמותיו מבישה

A virtuous woman is a crown to her husband: but she that acts shamefully is as rottenness in his bones.

³⁵ ירמיהו לא, ז, כיכה אמר ה' רנו ליעקב שמחה וצהלו בראש הגוים השמיעו הללו ואמרו הושיע ה' את עמך את ישראל : ושמחה

For thus says the Lord; Sing with gladness for Ya'aqov, and shout on the hilltops of the nations: announce, praise, and say, O Lord, save Thy people, the remnant of Yisra'el.

³⁶ דברים ז, יד, ב : כי עם קדוש אתה לה' א-להיך בך בחר ה' א-להיך לזרעו לעם סגלה מפל העמים אשר עלפני האדמה :

For thou art a holy people to the Lord thy God: the Lord thy God has chosen thee to be a special people to himself, above all peoples that are upon the face of the earth.

Drasha Shoftim 5781 - Haftarah Shoftim - What are we waking up from?

Hitorriri Hitorriri, wake up! wake up! Uri Uri arise! Arise!

We say these words as part of Lecha Dodi every Friday night, but what are we waking up from? And why do we need to repeat these phrases twice? In fact, we say a similar line hitnaari mayafar kumi, shake yourself off from the dust. To answer this question we need to see where these words first come up.

These words come up in our haftarah, in Sefer Yeshayahu Chapters 51 and 52. Therein Yeshayahu is conveying G-d's message to Jerusalem, "Wake up!" from the destruction, pick yourself up off the ground and start rebuilding because the time has come for the return to Jerusalem. But if that is the source, why is that part of Kabbalat Shabbat, Welcoming in the Shabbat?

We have just finished our busy work week and can now relax and enjoy shabbos. But why do we need to wake up?

Every Friday night we take but one step away from our work week and journey into Shabbat. Not just a step, but we enter into a whole new world. We don't need to worry about what happened, we can simply be where we are and be with those around us and enjoy Shabbos.

But how can we compare leaving our workweek to Jerusalem recovering from the destruction of the Beit Hamikdash? How is this message helping Yerushalayim be healed, the Jewish people as we are in the haftarah of Nechama, comfort? How do we begin rebuilding after the destruction?

The answer lies in our very own work week. What does it take to transition from our busy work to Shabbat?

It takes just one step, that step from everyday life into shul. That is what allows us to leave what is weighing us down and transcend. Yerushalayim is currently left in the pits of despair after the destruction

That one little step seems like an insurmountable wall that can never be crossed. That is why G-d is coming to Yerushalayim now and saying you can do it. It is time to wake up. It is just one step. You need to rise up, lift yourself off the ground and you'll be there.

That one step is this first step on our journey that will bring us to where we need to be.

As each of us takes a step away from our work week I also want us to take a step towards something. It can be a step towards singing kabbalat shabbat, a step towards a delicious Friday night dinner, or a step away from your phone towards peace and quiet.

But the bottom line is make sure that you take that one step away from your week and into SHABBAT.

Ki Tetzei 5781

In our own haftarah we see a comparison to Noah and the flood, and how G-d will sooner destroy the world once again before abandoning his people. But isn't the symbol of G-d's treaty with Noah and Mankind a rainbow? Why do we need these physical representations of G-d's promises?

When enduring difficulties and challenging times having a reassuring physical object to look at can go along way. To get the a turbulent storm the rainbow on the edge of the horizon does wonders, and when in the darkness of night stars serve as a beacon of hope.

Every Friday night in Lecha Dodi we say to Jerusalem לא תבושי ולא תכלמי do not be ashamed nor embarrassed quoting from our haftarah, and assure Jerusalem that one day ימין ושמאל תפרוצי that she will once again spread out greater than before. How can we reach that place where we can sing and spread out once again?

By taking a cue from physical signs Hashem gives to Noah and Avraham. Pick a physical object or phenomena that give you joy - it can be a starry night's sky, a sunset, or a flower and focus on the joy it brings you. From that one moment's inspiration we can regain strength to make it through our challenges, knowing that one day soon G-d willing this too shall pass and we will one day be able to look back unabashedly and proudly over what we overcame together.

Ki Tavo 5781 - Begin by Singing

–הַתְּעוֹרְרִי הַתְּעוֹרְרִי. כִּי בָּא אֹרֶךְ קוֹמֵי אֹרֵי.
עוֹרֵי עוֹרֵי שִׁיר דְּבָרִי. כְּבוֹד ה' עֲלֶיךָ נִגְלָה.

Why am I getting up here and singing? I'm standing up and singing because G-d's splendor is shining upon each and every one of us.

Yeshayahu begins our haftarah, his 60th chapter, telling Yerushalyim:

ישעיהו ס פסוק א (א) קומי אורי כי בא אורך וכבוד יתנן עליך זרה:

Get up and shine, your light has come; the glory of G-d is shining upon you

This first verse is rearranged in Lecha Dodi by Rabbi Shlomo HaLevi Alkabetz (1500-1576, Tzfat Israel)-

כי בא אורך קומי אורי... כבוד יתנן עליך נגלה

'For your light has come, rise up and shine'... 'The glory of G-d is revealed upon you'

Why, for the third straight week, is Lecha Dodi quoting our haftarah in Yeshayahu?

What is so special about Yeshayahu's Haftarot of Consolation for the destruction that Rabbi Shlomo Levi Alkabetz, the composer of Lecha Dodi, thought that we need to hear it every Shabbat?

Please let me read the next verses of our Haftarah

כִּי־הִגָּה הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעָרָץ וְעָרְפָל לְאֲמִים וְעַל־יָד יִזְרַח ה' וְכַבֹּדוֹ עָלֶיךָ יִרְאֶה: וְהִלְכּוּ גוֹיִם לְאוֹרְךָ וּמַלְכִים לְנֹגַהּ זָרְחָה: שְׂאֵי־סָבִיב עֵינֶיךָ וּרְאֵי כָּל־מַקְצֵצוֹ בְּאִוְרְךָ בְּנוֹר מִרְחֹק יָבֵאוּ וּבְנוֹתֶיךָ עַל־צַד מֵאֲמֵנָה: אֵז תִּרְאֵי וְנִטְרָת וּפְתֹד וְרִתֵּב לְכַבֵּד כִּי־יִהְיֶה עָלֶיךָ הַמְּזוֹן יָם תֵּיל גוֹיִם יָבֵאוּ לָךְ:

While darkness may cover the earth, nations by thick clouds; But upon you the G-d will shine, And His Glory be seen upon you. nations shall walk by your light, Kings, by your shining radiance. Lift your eyes and look around: They have all gathered and come to you. Your sons come from afar, Your daughters like raised by their side.

'As you behold, you will glow; Your heart will throb and thrill— For the wealth of the sea shall pass on to you, The riches of nations shall flow to you.'

At the beginning of our Haftarah, Yerushalayim feels suffocated by the night, of her sorry state. Often, the world around us appears to be shrouded in darkness, with seemingly no end in sight.

Yeshayahu tells Yerushalayim that we are never truly without light and hope. All it takes to light up the darkness is but one spark. That small glimmer can be enough to banish the void, and replace it with a path which we all seek to tread. And that light is the glory of Hashem.

All around us miracles happen at every moment, but do we take a moment to notice them?

Each and every Shabbat we get a chance to once again bask in G-d's radiance and enjoy all that Shabbat has to offer.

Please take one more moment to relish the songs we sing at Kabbalat Shabbat, especially Lecha Dodi. Or when you return home, add another tune or zemer to your Shabbat meal. Let Shabbat and its songs light up our week, and may we all enjoy Shabbat and its eternal light.