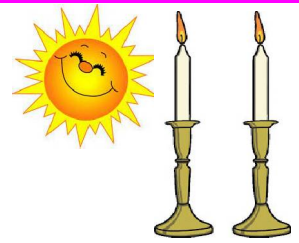




5784 Guide to EARLY SHABBAT



Many people/shuls/communities take Shabbat early when Summer Time is in effect (this year, FRI, Mar 29th to SUN, Oct 27th).

Many will begin after Pesach; many will end right before Rosh HaShana.

Halachic permission to take Shabbat early should not be taken for granted. There are some points to clarify.

Background Mishna Brachot 4:1 contains a dispute between the Tana Kama (TK) and R' Yehuda (R'Y) as to when the deadline for Mincha is. TK says that one may daven Mincha until sunset. R'Y 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 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.

Sh'ma Davening Maariv and reciting the "night-time Sh'ma" have been conveniently and meaningfully combined by our Sages, but each of these two mitzvot has its own rules of timing. Although one may daven Maariv from PLAG (according to R'Y), 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 Maariv early (after Plag but before sunset) will say the Sh'ma and its b'rachot as part of Maariv, but then they must repeat the Sh'ma (all three parshiyot) after

stars-out. In other words, when one davens Maariv before dark (after Plag), he says the full Sh'ma twice; once, with its b'rachot, as part of the davening, and a second time to fulfill the mitzva of reciting Sh'ma on time 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, but... - 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 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". Look at it this way: A benefit of a less-than-perfect situation which you are in anyway.

This Guide and announcements at the end of "early minyan" to repeat the Sh'ma at its proper time, are your reminders to say the Sh'ma (and count the Omer) after stars-out. Try to remind each other in your family and at your Shabbat table, so that no one will forget these important mitzvot. Taking Shab-

bat early can be a positive experience, but not if it results in neglect of a mitzva or two.

Problem Since davening Mincha after Plag is fine according to TK but NOT according to R'Y, and davening Maariv before sunset is okay according to R'Y but not according to TK, it is not proper to daven both Mincha & Maariv between Plag and sunset - neither opinion is followed in that case. (Some minyanim do it, but it is not ideal.)

Therefore, it is best to schedule an early minyan to begin Mincha about 12-15 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'Y's opinion. To begin an "early Friday" mincha after Plag is problematic and makes "taking Shabbat early" less than ideal.

Candles Shabbat candles must be lit after PLAG, never before. Women who daven Mincha, should do so on their own (before PLAG), light after PLAG, then go to shul (if they want) 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 most poskim) light with a condition (T'NAI) that she is 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 a Rav.)

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 (throughout the year) 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 - see further), then he should estimate the time when he will be up to the Shabbat-accepting part of the davening (some say L'CHA DODI's beginning, some say BO'I V'SHALOM, some say MIZMOR SHIR L'YOM HASHABBAT - this seems to be the most common 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 a given Erev Shabbat, PLAG (in J'lem) is, let's say, 5:55pm. 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. 5:40pm and will begin Kabbalat Shabbat at 5:55pm. 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 5:55pm (PLAG), but no later than 6:05pm (according to this first opinion). Remember, this was one example; times vary from week to week... and shul to shul.

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... play with his kids - 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'll 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 part(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 Sh'ma. 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 defeating his purpose for "taking Shabbat early"). The idea is to say Kiddush well enough before sunset so that one does not even enter the proximity of nighttime 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.

Technically, if one begins his meal "with halachic permission", he need not stop for Sh'ma or the Omer (they can be said or counted after the meal). However, we **STRONGLY RECOMMEND** 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'fira).

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.

Another Possible Problem 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.

As we've said a couple of times already - Early Shabbat should be an enhancement of Shabbat and a fulfillment of Tosefet Shabbat - adding from one's CHOL (weekday) to the KODESH (sacred) Shabbat - but without being careless about Sh'ma, davening, and/or the counting of the Omer.

This handy Guide 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). Sit for Sh'ma; (stand for counting the Omer). Maybe even read this Guide through with your family and guests and discuss the whole matter. We should always know how and why we are doing things.

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 daily 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 (which corresponds to this Temple practice) all night long. But on Friday, the burning had to begin 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 starts. 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 repeatedly, 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.

As mentioned earlier, many communities wait until after Pesach to do early Shabbat (even though Summer Time starts before Pesach). And on the other end of Summer Time, although Summer Time continues until the end of October, most shuls will end their "early minyan" with the Shabbat before Rosh HaShana.

The Early Shabbat Chart on the next page runs the full period of Summer Time (Shabbatot only, not Yom Tov). Times are correct for Jerusalem. [For other locales, slight adjustments should be made according to your experience or better yet, by consulting a local calendar.]

The various columns in the chart are explained in the column to the left of the times chart on the next page.



SHA'ON KAYITZ, a.k.a. Israel Summer Time, a.k.a. Israel Daylight Time - since

2013, has begun on the Friday before the last Sunday in March (this year, March 29) and ends on the last Sunday of October (this year, October 27).

2:00am is the time of the official change. 2:00am becomes 3:00am when SHA'ON KAYITZ begins and 2:00am becomes 1:00am when SHA'ON KAYITZ ends.

Previously, there had been a number of different timings for the beginning and ending of Daylight Time, but the above dates are currently in effect.

Once upon a time, the clock was changed after the Pesach Seder and back again before Yom Kippur - regardless of the dates on the secular calendar. That timing allowed for a more reasonable starting time for the Seder, and on the other side of Daylight Savings Time, it allowed an earlier end to Yom Kippur.

Since then, secular calendar dates have been used to standardize the length of Summer Time.



PLAG - Mincha before this time, highly preferred. Candle lighting, etc. MUST be after this time. (We rounded PLAG time to the next minute. It is recommended to further "pad" this time with 1-2 minutes to play it safe.)

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

NST - Near Sh'ma Time. (a made-up time and term, but it has its purpose here.) Kiddush should (preferably) be said before this time. This time is 30 minutes or so after regular Jerusalem candle lighting time, 7-10 minutes before the later sunset time.

SH'MA - Recommended to say Sh'ma at this time or soon thereafter. (Then count the Omer - when in season.) 25 minutes or so after the later sunset. (This is earlier than Shabbat-out time, but okay as Stars-Out for Sh'ma.) Rounded to the next 5 or 0 minute. As mentioned earlier, it is not required to interrupt your meal to say Sh'ma - it can be said afterwards. But it is a good idea to say it at or soon after this time. Don't wait - it is too easy to fall asleep without fulfilling the mitzva of Sh'ma.

P - Chapter of Pirkei Avot

Friday	PLAG	REG	NST	SHMA	P	ליל שבת
Mar 29	5:40	6:22	6:55	7:30		צו-פרה
Apr 5	5:43	6:26	6:55	7:30		שמיני-החודש
Apr 12	5:46	6:31	7:00	7:35		תזריע
Apr 19	5:50	6:34	7:05	7:40		מצרע-הגדול
Apr 26	5:53	6:41	7:10	7:45		שחוקה"פ עומר
May 3	5:57	6:46	7:15	7:50	1	אחרי עומר
May 10	6:01	6:51	7:20	7:55	2	קדשים עומר
May 17	6:05	6:56	7:25	8:00	3	אמר עומר
May 24	6:08	7:00	7:30	8:05	4	בהר עומר
May 31	6:12	7:05	7:35	8:10	4	בחוקתי עומר
Jun 7	6:15	7:08	7:40	8:15	6	במדבר עומר
Jun 14	6:17	7:11	7:40	8:15	1	נשא
Jun 21	6:19	7:13	7:45	8:20	2	בהעלתך
Jun 28	6:20	7:14	7:45	8:20	3	שלח
Jul 5	6:20	7:14	7:45	8:20	4	קרח
Jul 12	6:19	7:12	7:45	8:20	5	חקת
Jul 19	6:17	7:09	7:40	8:15	6	בלק
Jul 26	6:14	7:05	7:35	8:10	1	פינחס
Aug 2	6:10	7:00	7:30	8:05	2	מטות-מסעי
Aug 9	6:05	6:53	7:25	8:00	3	דברים-חזון
Aug 16	5:59	6:46	7:15	7:50	4	ואתחנן-נחמו
Aug 23	5:52	6:38	7:10	7:45	5	עקב
Aug 30	5:45	6:30	7:00	7:35	6	ראה
Sep 6	5:38	6:21	6:50	7:25	1	שופטים
Sep 13	5:30	6:12	6:45	7:20	2	כי תצא
Sep 20	5:22	6:03	6:35	7:10	34	כי תבוא
Sep 27	5:14	5:54	6:25	7:00	56	נצבים-וילך
Oct 4	from pre-existing flame					האזינו-שובה
Oct 11	"Early" is not done					יום כיפור
Oct 18	4:53	5:28	6:00	6:35		שחוקה"ס
Oct 25	4:47	5:21	5:50	6:25		בראשית

Candle lighting for Shabbat

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.



יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
שֶׁתְּחַוֶּנֶנּוּ אוֹתִי (וְאֶת אִישֵׁי וְאֶת בְּנֵי וְאֶת
בָּנוֹתַי וְאֶת אָבִי וְאֶת אִמִּי) וְאֶת כָּל קְרוֹבֵי,
וְתִתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים
וְאֲרוּכִים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה וּבְרָכָה,
וְתִפְקֹדֵנוּ לְפִקְדוֹת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ
בְּרָכוֹת גְּדוֹלוֹת, וְתִשְׁלִים בְּתֵינוּ, וְתִשְׁכַּן
שְׂכִינְתְּךָ בֵּינוּ. וְזַכְּנֵנוּ לְגִדּוֹל בָּנִים וּבְנֵי בָנִים
חַכְמִים וְנְבוֹנִים, אוֹהֲבֵי ה', יְרֵאֵי אֱלֹהִים,
אֲנָשֵׁי אֱמֶת, זְרֵעַ קִדְּשׁ, בְּה' דְּבִקִּים, וּמְאִירִים
אֶת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים, וּבְכָל
מְלָאכַת עֲבוֹדַת הַבּוֹרָא. אָנָּה שְׁמַע אֶת
תְּחִנָּתִי בְּעַת הַזֹּאת, בְּזִכְוֹת שְׁרָה וְרַבֵּקָה רַחֵל
וְלֵאָה אֲמוֹתֵינוּ, וְהָאֵר נֵרֵנוּ שֶׁלֹּא יִכָּבֵה לְעוֹלָם
וָעֵד, וְהָאֵר פְּנֵיךָ וְנִשְׁעָה. אָמֵן.



קידוש לליל שבת

[וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד...]

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשִּׁשִּׁי:

וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְאָם:

וַיִּכְלֹו אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ
כִּי בּו שָׁבַת מִכָּל-מְלַאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

סְבִירי מְרַנֵּן וְרַפְּנָן וְרַבּוֹתֵי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצּוֹתָיו וְרָצָה בָּנוּ. וְשִׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָנוּ. זְכוֹרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם
תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ זְכוֹר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ
בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וְשִׁבַּת קִדְּשָׁךְ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ:

בְּרוּךְ אַתָּה ה'. מִקְדֵּשׁ הַשִּׁבֹּת:

When the proper time arrives (see chart on page 7), say the Sh'ma (below) with KAVANA to fulfill the mitzva of Sh'ma in 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, have KAVANA to remember Y'tzi'at Mitzrayim “all the days of your life” (incl. nights, as mentioned in the Mishna, and in the Hagada). This KAVANA is particularly important when taking Shabbat early, since Maariv and Kiddush are said before dark.

The saying of SH'MA 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] we do not 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 the mitzva of saying Sh'ma on time) before we begin, in order to focus our KAVANA.

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 (probably) obligated.

לשם מצות קריאת שמע בזמנה

א'ל מלך נאמן שמוע | ישראל ה' | אלהינו ה' | אונד: ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את ה' | אלהיה בכל לבבך ובכל נפשך ובכל מאדך: והיו הדברים האלה אשר | אנכי מצוה היום עלי לבבך: ושננתם לבניך ודברת בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם לאות | עליך והיו לטופט בין | עיניך: וכתבתם | על במונות ביתך ובשעריך:

והיה אם ישמעו תשמעו אל מצותי אשר | אנכי מצוה | אתכם היום לאהבה אתי | אלהיכם ולעבדו בכל לבבכם ובכל נפשכם: ונתתי מטר ארצכם בעתו יורה ומלקוש ואספת דגנה ותירשן ויצהרה: ונתתי | עשב | בשדה לבהמתך ואכלת ושבעת: השמרו לכם פני פתח לבבכם וסרתם ועבדתם | אלהים אחרים והשתוויתם להם: וזרה | אפה' בכם ועצר | את השמים ולא יהיה מטר והאדמה לא תתן את יבולה ואבדתם | מהרה מעל הארץ הטובה | אשר | ה' נתן לכם: ושבתם | את ידי ברי | אלה עלי לבבכם ועל נפשכם וקשרתם | אתם לאות | עלידכם והיו לטופט בין | עיניכם: ולמדתם | את בניכם לדבר בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך: וכתבתם | על במונות ביתך ובשעריך: לבען | ירבו | ימיכם וימי בניכם | על האדמה אשר נשבע | ה' לאבותיכם לתת להם כימי השמים | עליה ארץ:

ויאמר | ה' | אל משה לאמר: דבר | אלי בני | ישראל ואמרת אליהם ועשו להם ציצת על כנפי בגדיהם לדרתם ונתנו | עלי ציצת הכנף פתיל תכלת: והיה לכם לציצת וראיתם | אתו וזכרתם | את כל מצות | ה' ועשיתם | אתם ולא תתורו | אחרים לבבכם ואורי עיניכם אשר אתם זנים | אחרים: לבען תזכרו ועשיתם | את כל מצותי והייתם קדשים לאלהיכם: אני ה' | אלהיכם אשר הוצאתי | אתכם מארץ מצרים להיות לכם לאלהים אני | ה' | אלהיכם:



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...

לְשֵׁם יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא וְשִׁכְנִיתִיה בְּדַחֲלֵהוּ וּרְחִימוּ. לְיַחַד שֵׁם י"ה בּו"ה בְּיַחְדָּא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל הַנְּנִי מוּכָן וּמְזוּמָן לְקַיֵּם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעוֹמֵר. כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמְנוּזַרְת הַשַּׁבָּת בַּיּוֹם הַבִּיאְכֶם אֶת־עֹמֵר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימוֹת תִּהְיֶינָה: עַד מְנוּזַרְת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ וְזַמְשִׁים יוֹם וְהִקְרַבְתֶּם מִנּוּחָה וְזָרְשָׂה לָהּ: וַיְהִי נוּעָם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ. וּמַעֲשֵׂה יְדִינּוּ כּוֹנְנָה עָלֵינוּ. וּמַעֲשֵׂה יְדִינּוּ כּוֹנְנָהוּ:

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

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר:

FRI nite April 26	נצח שבסוד	היום ארבעה ימים לעומר	שבת חזה"מ
FRI nite May 3	נצח שבגבורה	היום אחד עשר יום שהם שבוע אחד וארבעה ימים לעומר	אזרי
FRI nite May 10	נצח שבתפארת	היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעומר	קדשים
FRI nite May 17	נצח שבנצח	היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעומר	אבור
FRI nite May 24	נצח שבהוד	היום שנים ושלשים יום שהם ארבעה שבועות וארבעה ימים לעומר	בהר
FRI nite May 31	נצח שבסוד	היום תשעה ושלשים יום שהם חמשה שבועות וארבעה ימים לעומר	בוזקתי
FRI nite June 7	נצח שבמלכות	היום ששה וארבעים יום שהם ששה שבועות וארבעה ימים לעומר	במדבר

הַרְחֵמֵן הוּא יַחֲזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקּוֹמָהּ, בְּמַהֲרָה בְּיַמֵּינוּ, אָמֵן סְלָה.