

We recite the following biblical passages while standing.

On Shabbat:

וַשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,

לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעוֹלָם,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

חֲצִי קָדִישׁ

Leader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,

בְּעֶלְמָא דִּי בְּרָא, בְּרַעְוִיתָהּ,

וַיְמַלִּיף מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן

וּבְחַיִּי דְכָל־בֵּית יִשְׂרָאֵל,

בְּעֶגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,

לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכָל־ [on Shabbat Shuvah we substitute:

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרִין בְּעֶלְמָא,

וְאָמְרוּ אָמֵן.

On Shabbat, we continue with the Amidah on the next page.

On Festivals, we continue with the Amidah on page 306.

THE PEOPLE ISRAEL SHALL
OBSERVE בְּנֵי יִשְׂרָאֵל
Exodus 31:16–17.

THUS MOSES PROCLAIMED
וַיְדַבֵּר מֹשֶׁה
Leviticus 23:44.

AND RESTED וַיִּנָּפֶשׁ. Or:
“was refreshed.” The basic
root meaning of this verb is
“to breathe”; it is related to
the noun *nefesh*, meaning
“person” (i.e., the species in
whom God has blown the
breath of life). When one
rests, one infuses oneself
with a new breath of life.
The peculiarity of the
phrasing of this verse gave
birth to the idea of the
n’shamah y’tairah, the “ad-
ditional soul” granted us on
Shabbat. (Reuven Hammer,
adapted)

HATZI KADDISH. As re-
marked upon earlier, the
evening service consists of
two central moments: the
recitation of the Sh’ma,
and the Amidah (the silent
personal prayer). The Hatzki
Kaddish separates the two
sections. Its central line,
y’hei sh’meih raba m’varakh,
“May God’s great name be
acknowledged,” expresses
the same thought as the
call to worship, Bar’khu,
with which the evening
service began. It is as if the
leader is calling us to a new
service of personal prayer
that begins here.