

Vayinafash

Do not read *shavat* as a verb, but as the subject: the day of Shabbat. And do not construe the verb *vayinafash* as “rested,” but rather as “refreshing souls.” Thus, the phrase may be read as: “Shabbat refreshes all souls.” What is Shabbat compared to? It is like a fountain in the midst of a garden: when the fountain flows, the entire garden flourishes.

—SEFER HABAHIR

N’shamah Y’tairah

Our tradition speaks of a very interesting phenomenon concerning Shabbat. During the week everyone has a *n’shamah*, a soul. But on Shabbat we receive a *n’shamah y’tairah*, an “additional soul.” This suggests that there is some kind of undeveloped facet of personality, a spiritual dimension, of which we remain unaware in the normal course of events. On Shabbat we are given the time to enrich ourselves by developing or creating this extra spiritual dimension.

—PINCHAS PELI

Biblical Sanctification of the Day

We recite the following biblical passages while standing.

On Shabbat:

The people Israel shall observe Shabbat, maintaining it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V’shamru v’nei yisrael et ha-shabbat, la-asot et ha-shabbat l’dorotam b’rit olam.

Beini u-vein b’nei yisrael ot hi l’olam, ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz, u-vayom ha-sh’vi-i shavat vayinafash.

On Festivals:

Thus Moses proclaimed the festivals of ADONAI to the people Israel.

Hatzi Kaddish

Leader:

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel.

And we say: *Amen*.

Congregation and Leader:

May God’s great name be acknowledged forever and ever!
Y’hei sh’meih raba m’varakh l’alam u-l’almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b’rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

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

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

We recite the following biblical passages while standing.

On Shabbat:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

חַצִּי קַדִּישׁ

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן,
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזָמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמַי עֲלַמְיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־] *[on Shabbat Shuvah we substitute:]*
בְּרַכְתָּא וְשִׁירָתָא וְנִשְׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרֵיךְ בְּעֵלְמָא,
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 בני ישראל וְשָׁמְרוּ Exodus 31:16–17.

THUS MOSES PROCLAIMED וַיְדַבֵּר מֹשֶׁה Leviticus 23:44.

AND RESTED וַיִּנְפֹשׁ. 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 “additional soul” granted us on Shabbat. (Reuven Hammer, adapted)

HATZI KADDISH. As remarked upon earlier, the evening service consists of two central moments: the recitation of the Sh’ma, and the Amidah (the silent personal prayer). The Hatzi 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.

For restricted use only: March-April 2020.

Do not copy, sell, or distribute