מטעריב להוב

When a minyan is present, the Bareihu is said. The congregation rises and faces the ark. It is customary to bow.

ברוך אַתָּה יְהוָה הַמָּכְבָּרָה
ברוך יְהוָה הַמָּכְבָּרָה לֵעָלָם וּזְדָק

Bareihu et adonay hamvoraḥ.
Baruḥ adonay hamvoraḥ le’olam va’ed.

KAVANAH. When we worship in public we know our life is part of a larger life, a wave of an ocean of being—the first-hand experience of that larger life which is God.

COMMENTARY. Ma’ariv is the heart of the Festival evening service. As on weekdays, it contains several parts: the Shema and its blessings, the Amidah (silent prayer), and the Aleynu. On Shabbat there are several additions: Vesham eru (Exodus 31:16-17), a brief reprise of the Amidah, and Kiddush.

D.A.T.
SHAVUOT

Now summer’s prospect,
the world ripening and growing softer,
the promise of harvest fulfilled,
the warming sun, lies before us.

Now the vision of Torah.
the world at peace and growing gentler,
the promise of goodness fulfilled,
the loving heart, lies open to the mind.

In every generation our people has sought you;
hallowed is their seeking.

We too seek you
with trust that your light is not hidden
from those who seek you with a whole heart.

Chaim Stern

And Ruth said:
“Do not prevail upon me
to depart from you, to turn away from you
—for wherever you may go, I shall go, too;
wherever you may stay, I shall stay, too;
your people shall be mine,
and your God mine.”

Ruth 1:16

COMMENTARY. It is customary to read the book of Ruth on Shavuot, the spring harvest festival, since much of the story takes place in the wheat fields at harvest time. In addition, Ruth’s voluntary commitment to Naomi, to the Jewish people and to God echoes the holiday’s major theme of the Jewish people’s covenant with God at Sinai on Shavuot. In our time, when every Jew is a Jew by choice, Ruth’s commitment speaks to all of us.

R.S.
Ahavat olam beyt yisra’el ameha ahavta.
Torah umitzvot ḥukim umishpatim otanu limadeta.
Al ken adonay eloheynu beshohvenu uvkumenu nasi’ah behukeha
venismaḥ bedivrey torateha uvmitzvoteha le’olam va’ed
ki hem ḥayeynu ve’oreh yameynu
uvahem nehgeh yomam valaylah.
Ve’ahavateha lo tasur mimenu le’olamim.
Baruh atah adonay ohev amo yisra’el.

Our text follows the Sephardic version, in the declarative mode (“Your love will never depart from us.”) rather than the imperative (“Never remove your love from us!”). Divine love is unconditional. It is available to every one of us when we fashion our lives into channels to receive and share it. The Jewish people together experience that eternal love as reflected in our love for the study of Torah—a wisdom lovingly received, shared, and passed on enriched by each generation. A.G.
שם ישראלי היה אלוהינו יהיה אדוני ויאמר:
ברוך שם ברוך ממלכתו עולם זrozen.

ואことができ את יהודה אלהינו בכל לבך ובכל נשא ובכל מתוקן:
והי נזכור האלה אשרש על עניקה מבות חיות על לבך.
רשומות בכל זבורה בשבעה ובשבעה כלכהตาราง
הבשכם בברכה: קרשאה לא יהוה אל-בר בעי למשפים פן
שניהם: הבשכם על-/javאת crédito ובשעתם:

Shema yisra’el adonay eloheynu adonay ehad.
Barух shem kevod malchuto le’olam va’ed.

Ve’ahavta et adonay eloheha
behol levaveha uvhol nafsheha uvhol me’odeha.

Vehayu hadevarim ha’eleh asher anohi metzaveha hayom al
levaveha.

Veshinantam levaneha vedibarta bam
beshivteha beveyteha uvlehteha vadereh uvoxoheha
uvkumeha.

Ukshartam le’ot al yadeha vehayu letotafot beyn eyneha.
Uhvatam al mezuzot beyteha uvisharehah.

לב / levaveha / your heart. The בן / lev / heart, was seen as the source of emotions and intellect. Feelings and reason are complementary partners, not conflicting parts, of the human psyche. The double בן of lev teaches that a love of God must contain all dualities (e.g. the good and bad in you).

L.W.K.

טוטס המה ביני עיני. Totsafot might have been pendants or forehead markings. The Torah text sees totsafot as reminders of the divine will. The English translation captures this figurative meaning of a visible reminder of the mitzvot.

D.A.T.
All the mitzvot of the Eternal One. אֵּל, all, as many as possible. According to rabbinic tradition, there are 613 mitzvot in the Torah. A combination of gematria (Jewish numerology) and ritual macrame "proves" that צְרִיךְ / tzitzit equals all 613 mitzvot combined: כ = 90, י = 10, ש = 90, י = 10, צ = 400; all together = 600. Each tzitzit has 8 strands (per corner) and 5 knots; 8 + 5 = 13; 13 + 600 = 613.

The Baal Shem Tov had a method for dealing with distractions, especially sexual ones. If you can’t get the person out of your thoughts, remember that beauty is a reflection of God’s image. Redirect that energy towards God.

蓝色 is Sidon blue, which is obtained from a shellfish. Sidon or royal blue is associated with majesty—even today the British queen wears a blue sash. The Jews were so oppressed at the time of Bar Koḥbah that indigo, a vegetable dye, replaced Sidon blue on their tzitzit. The Romans banned the blue fringe because of its symbolism. During the nineteenth century the Radnizer hasidim reintroduced its use. Now other Jews have also begun to use it. The long tehelet thread intertwined with short white ones is a complex and powerful image that hints at the interplay between majesty and subject within our own hearts.

E.M.
Mi ḥamoḥah ba’elim adonay.
Mi kamoḥah nedar bakodesh
nora tehilot osey feleh.
Malḥuteḥa ra’u vaneḥa boke’a yam lifney mosheh.
Zeh eli anu ve’ameru.
Adonay yimloḥ le’olam va’ed.
Vene’emar ki fadah adonay et ya’akov ugalo miyad ḥazak
mimenu.
Baruḥ atah adonay ga’al yisra’el.

COMMENTARY. This siddur reinstates reference to the splitting of the sea as a sign of God’s redeeming power. The earlier Reconstructionist prayerbook omitted that reference because of its emphasis on supernatural intervention. As myth, however, the ancient tale of wonder underscores the sense of daily miracle in our lives. Even those of us who cannot affirm a God who intervenes in the natural process, and thus cannot accept the literal meaning of the tale, can appreciate its human message. According to the midrash, the sea did not split until one Israelite, Naḥṣon ben Aminadav, had the courage to walk upright into the water. Perhaps it was the divine spirit in Naḥṣon, rather than the magic of Moses’s wand, that caused the sea to split.

A.G.

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.
who spreads your harmonious canopy
and over Jerusalem.

HASHKIVENU / DIVINE HELP

For additional readings, see pages 753, 765, 775-778, 801-804. For commentary, see pages 588-589.

Help us to lie down, DEAR ONE, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name, and enfold us in the wings of your protection, for you are our redeeming guardian. Truly, a sovereign, gracious, and compassionate God are you. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of your peace.

Blessed are you, COMPASSIONATE ONE, who spreads your canopy of peace over all your people Israel and over Jerusalem.
TORAH STUDY

Somewhere out of time
In the mystery of time
Somewhere between memory and forgetfulness,
Dimly though
I remember how once I stood
at Your mountain trembling
Amid the fire and the thunder.
How I stood there, out of bondage
In a strange land and afraid.
And You loved me and You fed me
And I feasted on Your words.
And, yes, I can remember
How the thunder was my heart
And the fire was my soul.
God, I do remember.
The fire burns in me anew.
And here I am once more
A witness to that timeless moment.
Present now in the light of Your Torah
I am reborn.

Nancy Lee Gossels
When Shabbat coincides with a festival, add:

Veshameru veney yisra'el et hashabbat
la'asot et hashabbat ledorotam berit olam.
Beyni uveyn beney yisra'el ot hi le'olam.
Ki sheshet yamim asah adonay et hashamayim
ve'et ha'retz
uvayom hashevi'i shavat vayinafash.

Vaydaber mosheh et mo'adey adonay el beney yisra'el.

Note. Veshameru (Exodus 31:16-17) serves as the introduction to the Amidah (silent prayer) of Shabbat eve. In places where prayerbooks were scarce, this prologue served as a reminder to include the Shabbat berakah in the silent prayer which follows.

S.S.

591 / VESHAMERU/OBSERVING SHABBAT
Reader: Yitgadal veyitkadash shemey raba
be’alma divra ḥirutey veyamlīḥ malḥutey
beḥayeyhon uvyomeyhon uṿhayey deḥol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

Congregation: Yehey shemey raba mevaraḥ le’alam ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa’ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha beriḥ hu
le’ela min kol birḥata veshirata
tushbeḥata veneḥemata da’amiran be’alma ve’imru amen.

On the opening and closing days of Pesah, Shavuot and Sukkot, continue with the Festival Amidah, page 594.
On Ḥol Hamo’ed turn to the Shabbat Ma’ariv Amidah, page 88.
INTRODUCTIONS TO THE AMIDAH

Standing here in Abraham’s desert
Affirming: one God.

Moving in the old spaces
Warmed by our ancestors’ embrace.

Standing here in Sarah’s tent
Laughing: new life.

Moving in the old spaces
Renewed by our ancestors’ hope.

Standing here in my place
Listening to our voices: yearning.

Moving in my own spaces
Translating the silence.

*       *

Dear God,
Open the blocked passageways to you,
The congealed places.

Roll away the heavy stone from the well as your servant
Jacob did when he beheld his beloved Rachel.

Help us open the doors of trust that have been jammed with hurt and rejection.

As you open the blossoms in spring,
Even as you open the heavens in storm,
Open us—to feel your great, awesome, wonderful presence.

Sheila Peltz Weinberg

KAVANAH. Prayer is communion. To commune with God is to put oneself in touch with the source of cosmic energy.

M.M.K.
On Shabbat some congregations continue with Vayjula, page 109.

Yiyu lerzonz imrey fil
evhegyon libi lefana
hu ya aseh shalom
aleynu ve'al kol yisra el
ev'al kol yoshve yevel
we'mru amen.
סברה חבירי:
ברוח אדעת הוה אלוהים כלת תעלו בסארDACמה
ברוח אדעת הוה אלוהים כלת תעלו בסארDACמה
וראיה: Embedding our own: This is the self-portrait of the Holy One Blessed Be God
( Shibouh Lehanechah 6) מארדיאס להנאה הום ומרגמי לשלושה אט יומ
( Shibouh Lehanechah 6)

Savreya havera.
Baruʿ atah adonay eloheynu meleḥ haʿolam borey peri hagafen.
Baruʿ atah adonay eloheynu meleḥ haʿolam asher keraʾanu laʾavodato veromemanu bikduhatav vezikodeshav.
Vatiten lanu adonay eloheynu beʾahavah (shabbatot limnuḥah u)
moʾadim lesimḥah ḥagim uzmanim lesason et yom (hashabbat hazeh veʾet yom)

On Pesah:
hand hamatzot hazeh zeman ḥeruteynu

On Shavuot:
hand hashavuʾot hazeh zeman matan torateynu

On Sukkot:
hand hashavuʾot hazeh zeman simḥateynu

On Shemini Atzeret / Simhat Torah: הָשָּׁמוֹנִית הָעֵצֶּרֶת הַזֶּה יָמִים שָׁמוֹתָה
hashemini ḥag haʾatzeret hazeh zeman simḥateynu

(שב ArrayBuffer) מקראת קרש עזרו ליציאת מצרים: ֻכָּכָב (beʾahavah) mikra kodesh zeher litziʿat mitzrayim.)

627 / KIDDUSH LEYL SHALOSH REGALIM / KIDDUSH FOR FESTIVAL EYE
We rise for Aleynu. It is customary to bow at "korim." Choose one of the following:

Aleynu leshabe’ah la’adon hakol latet gedulah leyotzer bereyshit shenatan lanu torat emet veyayey olam nata beto'henu.

Continue on page 123.

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

121 / ALEYNU
And so, we bend the knee and bow, acknowledging the sovereign who rules above all those who rule, the blessed Holy One, who stretched out the heavens and founded the earth, whose realm embraces heaven’s heights, whose mighty presence stalks celestial ramparts. This is our God; there is none else besides, as it is written in the Torah: “You shall know this day, and bring it home inside your heart, that THE SUPREME ONE is God in the heavens above and on the earth below. There is no other God.”

DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one’s hand, we will see the great radiance within the world. M.B. (ADAPTED)

You...other God (Deuteronomy 4:39).
Va’anahnu korim umishta’havim umodim
lifney melech malheyy hamelahim hakadosh barух hu.

Shehu noteh shamayim veyosed aretz umoshav yeikaro
bashamayim mima’al
ush-hinan uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveha
ki adonay hu ha’elohim bashamayim mima’al ve’al ha’aretz
mitahat eyn od.
It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יהוהל שִׁמְחָה שֵׁם רָבָא בּעלֵמוֹ וְרָבָא בּוֹרֵא בְּעוֹלָמָּה וְרָבָא בּוֹרֵא בְּיוֹם הָיֶדֶן בְּיִשְׂרָאֵל
בּוֹרֵא אֲבָמוֹ אֲבָמוּ

יִהְיֶה שֵׁם רָבָא מְבָרָר לְצַלְמֵנוּ לְצַלְמֵנוּ

יִהלְלֵה שֵׁם ברָאשָׁא בּרָאשָׁא וּמַן כָּל בָּרָא הֶשְׁרִי הֵחָטֶל

(On Shabbat Shuvah add:
הַשָּׁבָעָה הָרָאשָׁא נַהֲמָתָא נָהֲמָתָא בּעלֵמוֹ אֲבָמוֹ אֲבָמוּ

יִהְיֶה שֵׁם רָבָא מַן שֵׁמָהוּ רָאשָׁא עַלְוָיו וְרָאשָׁא עַלְוָיו יִשְׂרָאֵל אֲבָמוֹ

עַשְׁרֵה שְׁלֵמוֹ בְּמִרְבָּוָא הוּא יַעֲשֶׂה שְׁלֵמוֹ בְּלַבְוָיו וּרְאוֹשֵׁה יִשְׂרָאֵל עַלְוָיו

כָּל יִזְכַּר הָעַלְוָי אֲבָמוֹ אֲבָמוּ

During the month of Elul, many congregations sing Ahat Sha’alti, page 832.
KADDISH YATOM

Reader: Yitgadal veyitkadash shemey raba
be’alma divra ḥirutey veyamlĩh malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

Congregation: Yehey shemey raba mevarahi le’alam ulalmeyum almayah.

Reader: Yitbaraḥ veyishtabah veyitpa’ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha beriḥ hu
le’ela (On Shabbat Shuvah add: le’ela) min kol birḥata veshirata
tushbeḥata venेḥemata da’amiran be’alma ve’imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve’al kol
yisra’el ve’imru amen.
Oseh shalom bimromav hu ya’aseh shalom aleynu ve’al kol
yisra’el ve’al kol yoshvey tevel ve’imru amen.

During the month of Elul many congregations sing Aḥat Sha’alti, page 832.