

Al sh'loshah d'varim haolam omeid:
al HaTorah v'al haavodah
v'al g'milut chasadim.

על שלשה דברים העולם עומד:
על התורה ועל העבודה
ועל גמילות חסדים.

THE WORLD is sustained by three things: Torah, worship and loving deeds.

BLESSINGS FOR FESTIVALS

The candles are lit before the blessing is recited.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotai,
v'tzivanu l'hadlik ner
shel (Shabbat v'shel) Yom Tov.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot,
commanding us to kindle the light of (Shabbat and) this Festival.

May these Festival lights open our eyes to the joys in life:
beauty that delights the eye,
freedom to be ourselves,
the knowledge of Torah that shapes our moral being,
the heritage of celebration that unites us as a people.
Praise to You, Adonai our God, Sovereign of the universe,
for giving us life, sustaining us, and enabling us to reach this season

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזַמַּן הַזֶּה.
Baruch atah, Adonai Eloheinu, Melech haolam, shehecheyanu v'kiy'manu v'higianu laz'man hazeh.

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.



LAASOK B'DIVREI TORAH

Baruch atah Adonai
Eloheinu Melech haolam,
asher kidshanu b'mitzvotav
v'tzivanu laasok b'divrei Torah.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסוּק בְּדִבְרֵי תוֹרָה.

Blessed are You, Adonai our God, Sovereign of the universe,
who has sanctified us through Your commandments,
and commanded us to engage in words of Torah.

Study Texts

1. Deuteronomy 30:11-14

כִּי הַמְצִוָּה הַזֹּאת אֲשֶׁר אֶנְכִי מְצִוֶּה הַיּוֹם לֹא־נִפְלְאת הוּא מִמֶּךָ וְלֹא רַחֲקָה הוּא:
Surely, this Instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach.

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לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָנוּ הַשָּׁמַיְמָה וְיִקְחֶהָ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָה:

It is not in the heavens, that you should say, “Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?”

13

וְלֹא־מֵעַבֵּר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקְחֶהָ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָה:

Neither is it beyond the sea, that you should say, “Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?”

14

כִּי־קְרוֹב אֵלֶיךָ הַדְּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

No, the thing is very close to you, in your mouth and in your heart, to fulfill it.

--What does this text say about the nature of Torah? Do you agree?

2. Babylonian Talmud, *Bava Metzia* 59b

This text can be understood as a rabbinic commentary on the section of Deuteronomy we just studied. As you read it, think about why the other rabbis reject the way Rabbi Eliezer tries to prove his argument.

The Sages taught: On that day, when they discussed [a certain] matter, Rabbi Eliezer answered all possible answers in the world to support his opinion, but the Rabbis did not accept his explanations from him.

After failing to convince the Rabbis logically, Rabbi Eliezer said to them: "If the halakha [correct practice] is in accordance with my opinion, this carob tree will prove it." The carob tree was uprooted from its place one hundred cubits, and some say four hundred cubits. The Rabbis said to him: "One does not cite halakhic proof from a carob tree."

Rabbi Eliezer then said to them: "If the halakha is in accordance with my opinion, the stream will prove it." The water in the stream turned backward and began flowing in the opposite direction. They said to him: "One does not cite halakhic proof from a stream."

Rabbi Eliezer then said to them: "If the halakha is in accordance with my opinion, the walls of the study hall will prove it." The walls of the study hall leaned inward and began to fall. Rabbi Yehoshua scolded the walls and said to them: "If Torah scholars are contending with each other in matters of halakha, what is the nature of your involvement in this dispute?" The Gemara relates: The walls did not fall because of the deference due Rabbi Yehoshua, but they did not straighten because of the deference due Rabbi Eliezer, and they still remain leaning.

Rabbi Eliezer then said to them: "If the halakha is in accordance with my opinion, Heaven will prove it." A Divine Voice emerged from Heaven and said: "Why are you differing with Rabbi Eliezer, as the halakha is in accordance with his opinion in every place that he expresses an opinion?" Rabbi Yehoshua stood on his feet and said: It is written: "It is not in heaven" (Deuteronomy 30:12).

The Gemara asks: What is the relevance of the phrase "It is not in heaven" in this context? Rabbi Yirmeya says: "Since the Torah was already given at Mount Sinai, we do not pay attention to a Divine Voice, as You already wrote at Mount Sinai, in the Torah: 'After a majority to incline' (Exodus 23:2)." Since the majority of Rabbis disagreed with Rabbi Eliezer's opinion, the halakha is not ruled in accordance with his opinion.

The Gemara relates: Years after, Rabbi Natan encountered Elijah the prophet and said to him: What did the Blessed Holy One, do at that time, when Rabbi Yehoshua issued his declaration? Elijah said to him: The Holy Blessed One, smiled and said: "My children have triumphed over Me! My children have triumphed over Me!"

--What is the "triumph" in this story? What does it have to do with the text from Deuteronomy?

--What are some of the things these two texts say about our relationship to Torah?

--How would you describe your relationship to Torah?

KADDISH D'RABANAN

For our teachers and their students,
And the students of the students
We ask for peace and loving kindness
And let us say, Amen

And for those who study Torah,
Here and everywhere
May they be blessed with all they need
And let us say, Amen

We ask for peace and lovingkindness
And let us say, Amen

MOURNER'S KADDISH

YITGADAL v'yitkadash sh'mei raba.

B'alma di v'ra chirutei,
v'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariv. V'imru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'mei d'kudsha b'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

v'al kol Yisrael. V'imru: Amen.

תְּגַדֵּל וַיְתַקְדֹּשׁ שְׁמֵהּ רַבָּא.

בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ,

וַיְמַלִּיךְ מַלְכוּתְהָ,

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזַמַּן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

וַיְתַבְרַךְ וַיְשַׁתְּבַח, וַיְתַפְּאֵר

וַיְתַרְוֵם וַיְתַנְשֵׂא,

וַיְתַהַדֵּר וַיְתַעַלֶּה וַיְתַהַלֵּל

שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא,

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,

תְּשַׁבְּחָתָא וְנַחֲמָתָא,

דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו,

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name
in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime
and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded
be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,
praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel.
to which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.
To which we say Amen.

May our eyes sparkle with the love of Torah,
and may our ears hear the music of its words.

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al HaTorah v'al haavodah
v'al g'milut chasadim.

על שלשה דברים העולם עומד:
על התורה ועל העבודה
ועל גמילות חסדים.

THE WORLD is sustained by three things: Torah, worship and loving deeds.

May the space between each letter of the scrolls
bring warmth and happiness to our souls.

M a y

t h e



syllables draw holiness from our hearts,
and may this holiness be gentle and soothing
to us and all creation.

