

Kadesh

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Source:

וְיְהִי עֶרֶב וְיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַלּוּ אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּמְנַן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבִתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזְמַנִּים לְשִׂשׁוֹן, אֶת יוֹם הַשְּׁבִתָּה הַזֶּה וְאֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, זְמַן חַרוּתֵנוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוֹר לִיציאת מצרים. כִּי בְנוֹ בָּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשִׁבְתָּ) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה וּבְרַצוֹן), בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מִקְדֹּשׁ (הַשְּׁבִתָּה) וְיִשְׂרָאֵל וְהַזְּמַנִּים

We praise God, Ruler of Everything, who chose us from all peoples and languages, and sanctified us with commandments, and lovingly gave to us special times for happiness, holidays and this time of celebrating the Holiday of Matzah, the time of liberation, reading our sacred stories, and remembering the Exodus from Egypt. For you chose us and sanctified us among all peoples. And you have given us joyful holidays. We praise God, who sanctifies the people of Israel and the holidays.

Continue here:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזְמַן הַזֶּה

Baruch Atah Adonai, Eloheinu Melech ha-olam,
she-hechyanu v'key'manu v'higiyanu lazman hazeh.

We praise God, Ruler of Everything,
who has kept us alive, raised us up, and brought us to this happy moment.

From Pardes Haggadah Companion:

The seder opens with kiddush (the sanctification over wine). This is certainly unremarkable after all, kiddush is the opening act of every shabbat and holiday meal. But kiddush – a ritual .sanctification of time – has an intimate and unique connection to Pesach's central theme: freedom. How so?

As Israel was about to be released from slavery, God instituted a new calendar: "This month shall (mark for you the beginning of months; the first of the months of the year for you." (Exodus 12:2) Why is this the first mitzva (commandment) communicated to a free nation?

A slave's time is not his own. He is at the beck and call of his master. Even when the slave has a pressing personal engagement, his taskmaster's needs will take priority. In contrast, freedom is the control of our time. We determine what we do when we wake up in the morning; we prioritize our day. This is true for an individual, but also for a nation. God commands Israel to create a Jewish calendar because, as an independent nation, Israel should not march any more to an Egyptian rhythm, celebrating Egyptian months and holidays. Instead Israel must forge a Jewish calendar, with unique days of rest, celebration and memory. Controlling and crafting our time is the critical first act of freedom.

Kiddush says this out loud. We sanctify the day and define its meaning! We proclaim this day as significant, holy and meaningful. We fashion time, claim ownership of it, and fashion it as a potent .contact point with God, peoplehood and tradition. This is a quintessential act of Jewish freedom.

Today, we often feel short of time; that time controls us. Kadesh reminds us that true freedom and self-respect is to master and control time for ourselves, to shape our life in accordance with our values.

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