
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS

Tal and Geshem

The Land of Israel

Throughout the generations, the geography, the landscape, and the seasons that defined the Land of Israel were prominently imprinted in the minds of Jews. Frequently the rivers and the mountains of the Land of Israel seemed more real to our ancestors than what they encountered in the lands where they dwelled. In this vein, Yehudah Halevi, living in Spain, could write, “I am in the West, but my heart is in the East.” The liturgy, which is the spiritual life of the Jewish people, preserves this attitude: its temporal rhythms, expressed through its prayers, are geared to the seasonal life of the Land of Israel. And we, who may be deeply attached to the lands in which we live, still experience the intimate connection we have to the Land of Israel. We pray facing toward Jerusalem and we pray for the peace of Jerusalem. Other places may be our home, but this is our homeland.

In praying for rain in its season in the Land of Israel, we are being both literal and figurative. We pray for the sake of the Land of Israel that this year not be one of drought, and that the harvest in the spring and fall be fruitful; and we pray, too, for our own good harvest, a harvest of physical and spiritual wholeness.

The ark is opened and we rise.

As I proclaim God’s name, ADONAI, exalt our God.
ADONAI, open my lips that my mouth may speak Your praise.

First Introductory B’rakhah: Our Ancestors

With Patriarchs:

פ *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children’s
children for the sake of
divine honor.

You are the sovereign
who helps and saves
and shields.

פ *Barukh atah ADONAI,*
Shield of Abraham.

You are mighty forever, ADONAI—

You give life to the dead; great is Your saving power:

*On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh’mini Atzeret we continue with the prayer for rain on page xx.*

With Patriarchs and Matriarchs:

פ *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children’s
children for the sake of
divine honor.

You are the sovereign
who helps and guards,
saves and shields.

פ *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

The ark is opened and we rise.

כי שם יהוה אקרא, הבו גדל לאלהינו.
אדני שפתי תפתח, ופי יגיד תהלתך.

With Patriarchs and Matriarchs:

פ ברוך אתה יהוה,
אלהינו ואלהי אבותינו
[ואמותינו], אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה,
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות [ואמהות],
ומביא גואל לבני בניהם
למען שמו באהבה.

מלך עוזר ופוקד
ומושיע ומגן.
פ ברוך אתה יהוה,
מגן אברהם ופוקד שרה.

With Patriarchs:

פ ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
אלהי אברהם, אלהי
יצחק, ואלהי יעקב, האל
הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל,
וזוכר חסדי אבות,
ומביא גואל לבני בניהם
למען שמו באהבה.

מלך עוזר ומושיע ומגן.
פ ברוך אתה יהוה,
מגן אברהם.

אתה גבור לעולם אדני,
מחיה מתים אתה, רב להושיע.

*On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh’mini Atzeret we continue with the prayer for rain on page xx.*

Jezreel Valley, continue to nourish vegetation throughout the summer because of the abundance of dew; the high heat during the day contrasted with the cool of the evening causes the dew to rise.

Beginning with the Musaf Amidah for Sh’mini Atzeret and continuing until the first day of Pesah, we add the phrase in each recitation of the Amidah, “who causes the wind to blow and the rain to fall” in each recitation of the Amidah. Although all that is required is that the announcement of this single phrase be made in this service, over time, *piyyutim* centering on the theme of water were added to the liturgy. Sephardim recite the *piyyutim* for rain or dew before beginning the Amidah; Ashkenazim add them during the second *b’rakhah* of the Amidah, in which the winter prayer for rain is regularly added. Because the Mishnah refers to rain as God’s judgment, it is customary to recite this part of the service in the plaintive tune of the High Holy Days and for the leader of the service to wear a *kittel*, the white garment symbolizing both purity and death. Pesah marks the end of the rainy season; therefore, a prayer for dew is said on the first day.

TAL AND GESHEM. In the Land of Israel, there are essentially two seasons, the dry season (roughly the six months from mid-March through mid-September, when rainfall is unusual) and the rainy season (in the other months). Should insufficient rain fall in this latter season, the land suffers a drought. The Mishnah declares that on Sukkot—approximately the time that ushers in the rainy season in the Middle East—the world is judged regarding rainfall (Rosh Hashanah 1:2). In the time of the Temple, the holiday would be celebrated with a ceremony of pouring water at the foot of the altar, symbolizing the circulation of water, below and above. In post-Temple times, the prayer for rain was postponed till the end of the holiday, Sh’mini Atzeret, since it was thought to be inappropriate to pray for rain while we dwell in the *sukkah*. During the summer months, no rain falls in the Land of Israel and plant life depends on the dew that appears overnight. Parts of the land remain arid throughout the summer but other parts, such as the

The following poem is attributed to Solomon Ibn Gabirol and is recited in the Sephardic tradition as a r'shut, the leader's introduction, to Geshem and Tal.

לְשׁוֹנִי בּוֹנֵנֶתָ
אֱלֹהֵי וְתַבְחָחַר
בְּשִׁירִים שְׁשִׁמָּתָה
בְּפִי טוֹב מִמְסַחֵר
וְנִגְדָדְךָ בּוֹנֵנֶתָ
צְעָדִי מִמְשַׁחֵר
וְלִי גְרוֹן תַּתֵּה
בְּקָרְאִי לֹא נִחַר
וְיִצְרִי הַלְבֵּנֶתָ
כְּמוֹ צֶמֶר צָחַר
וְלִכְּנֹן לֹא שָׁתַה
לְכִבִּי בִּי סִתְרָחַחַר
הָיָה סִתְרֵי עֵתָה
כְּאֶתְמוֹל וּכְמִתְחַחַר
וּמִגְנֵי אֶתָה
אֱלֹהֵי אֵל תִּאֲחַחַר

My God, You fashioned my tongue desiring the songs You placed in my mouth, more than any other discourse.
From the first You directed my footsteps toward You.
You gave me a throat that has not dried up from calling to You.
You cleansed my nature to be as white as wool;
and so the heart within me did not go astray when it was disturbed.
Be now my protector as yesterday; and so tomorrow too.
For You are my shield, ADONAI. Do not delay.

L'shoni konanta, elohai vativhar, b'shirim she-samta b'fi tov mimis-har. V'negdakh konanta, tze'adai mimish-har, v'li garon tatah, b'kori lo nihar. V'yitzri hilibanta k'mo tzemer tzahar v'lakhein lo shatah l'vavi bi s'harhar. Heyeih sitri atah, k'etmol u-kh'mahar, u-magini atah, elohai al t'ahar.

ב THE SEPHARDIC TRADITION

Goodbye to You, O Rain!
Welcome, Dew!
For God's deliverance is mighty and brings the dew.

I shall sing my song, express my thoughts, raise my voice to my protector and deliverer.
And from the day I utter these words may dew descend.

Our God and God of our ancestors: with luminous dew, may the land be illumined; with blessings of dew, may the land be blessed; with gladdening dew, may the land be made glad; with joy-filled dew, may the land be joyous; with glorious dew, may the land be glorified; with choice dew may the land be chosen; with dew-filled songs, may the land sing; with vital dew may the land be revived; with goodly dew, may the land prove good; with the dew of deliverance may the land be delivered; with nurturing dew, may the earth be nurtured.

Eloheinu veilohei avoteinu [v'imoteinu]:
B'tal'lei orah, ta-ir adamah.
B'tal'lei b'rakhah, t'vareikh adamah.
B'tal'lei gilah, tagil adamah.
B'tal'lei ditzah, t'dashein adamah.
B'tal'lei hod, t'hadeir adamah.
B'tal'lei va-ad tov, t'va-eid adamah.
B'tal'lei zimrah, t'zameir adamah.
B'tal'lei hayim, t'hayeh adamah.
B'tal'lei tovah, teitiv adamah.
B'tal'lei y'shuah, toshia adamah.
B'tal'lei khalkalah, t'khalkeil adamah.

May Your kindness, ADONAI, be upon us, as we have looked to You.
ADONAI, protect us: surely our sovereign will respond to us when we call.
For You, ADONAI our God, are the mighty redeemer who brings down dew as a blessing.

The ark is closed and we continue on page xx with "You sustain the living."

ב תקון טל

לך לשלום גשם.
ובא בשלום טל.
כי רב להושיע ומוריד הטל:

אשיר שירתתי
ואשים דברתי
ואגבירה שפתי
לצור ישועתי
וביום אמרתתי
תול בטל.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
בְּטַלְלֵי אוֹרָה, תִּאִיר אֲדָמָה. אָמֵן.
בְּטַלְלֵי בְּרָכָה, תְּבַרֵךְ אֲדָמָה. אָמֵן.
בְּטַלְלֵי גִילָה, תְּגִיל אֲדָמָה. אָמֵן.
בְּטַלְלֵי דִיצָה, תִּדְשֵׁן אֲדָמָה. אָמֵן.
בְּטַלְלֵי הוֹד, תִּהְדֵּר אֲדָמָה. אָמֵן.
בְּטַלְלֵי וַעַד טוֹב, תּוֹעֵד אֲדָמָה. אָמֵן.
בְּטַלְלֵי זְמִרָה, תִּזְמַר אֲדָמָה. אָמֵן.
בְּטַלְלֵי חַיִּים, תַּחְיֶה אֲדָמָה. אָמֵן.
בְּטַלְלֵי טוֹבָה, תִּטְיֵב אֲדָמָה. אָמֵן.
בְּטַלְלֵי יְשׁוּעָה, תּוֹשִׁיעַ אֲדָמָה. אָמֵן.
בְּטַלְלֵי כִלְכִילָה, תְּכַלְכֵּל אֲדָמָה. אָמֵן.

יהי חסדך יהוה עלינו באשר יחלנו לך.
יהוה הושיעה, המלך יעננו ביום קראנו.
כמו שאתה הוא יהוה אלהינו רב להושיע,
מוריד הטל לברכה.

The ark is closed and we continue on page xx with תימככל חיים.

TIKKUN TAL. The piyyut included here is of unknown origin. It is a simple alphabetical acrostic describing the joy and blessing of dew.

GESHEM! The gushing sound of this showery word already suggests its meaning: abundant moisture, rain from above. How suggestive, also, of the reality of our being.

Before birth, in the womb, waters surround us; throughout our lives fluids sustain us. Rain descending reminds our bodies of our emergence from water and of our continuing dependence upon that elemental substance.

In our prayer for rain, we invoke our ancestors pouring forth with purity their inner devotion and dedication. Like begetting like, their prayers are answered by the divine response of MAYIM, water—waters pure and purifying.

Individually, we today also pour out our feelings, our intentions. But along with these, we industrially pour out other substances: polluting particles that acidify the rain, agro-industrial runoff that contaminates the waters both above and below. Like begetting like, the liquid spilling from our cups is neither pure nor can it purify.

Brackish water become sweet is the promise of this prayer, not sweet become sour. Abundance, not famine, is the hope of this prayer: that our souls and our soils be irrigated by an abundance of sweet, pure, revivifying water.

Sweet water from heaven is our rightful inheritance; to reclaim and preserve it, our sacred duty.

For a blessing, not for a curse; for life, not for death; for abundance, not for famine. Amen and Amen.

—EVERETT GENDLER

AN ALTERNATE

ASHKENAZIC PRAYER FOR RAIN, WITH MATRIARCHS

Our God and God of our ancestors:

Remember

the patriarch who was drawn to You like *water*;
You blessed him as a tree planted amid flowing *waters*;
You protected and saved him when he went through fire
and *water*;

You loved him as he sowed righteousness upon all the
world's *waters*.

For his sake, do not withhold water.

ba-avuro al timna mayim

Remember

the barren woman who had compassion for those who
needed a drink of *water*;
she remained pure in the land fed by flowing *waters*,
brought countless women to dwell in the shade of the

One who separated the upper and lower *waters*;
and suckled many babies when her milk flowed like *water*.

For her sake to not withhold water.

ba-avurah al timna mayim

Remember

the one whose birth was foretold by those who were
offered *water*;

You instructed his parent to spill his blood like *water*;
he, too, learned to pray pouring out his heart like *water*;
later, he dug wells and found springs of *water*.

For the sake of his righteousness, grant the gift of flowing water.

b'tzidko hon hashrat mayim

continued

AN ALTERNATE

ASHKENAZIC PRAYER FOR RAIN, WITH MATRIARCHS

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

זְכוֹר

אָב נִמְשַׁךְ אַחֲרָיִךְ בְּמַיִם,

בְּרַכְתּוֹ כְּעֵץ שְׂתוּל עַל פְּלָגֵי מַיִם,

גִּנְנָתוֹ הִצְלָתוֹ מֵאֵשׁ וּמַמַּיִם,

דְּרָשְׁתּוֹ בְּזָרְעוֹ עַל כָּל-מַיִם.

בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם.

זְכוֹר

הָעֵקֶרָה שְׁחֲנָנָה לְשׁוֹקֵקֵי מַעַט מַיִם

עֲמָדָה בְּטַהֲרָתָהּ בְּאֶרֶץ מוֹשְׁקֵית מַמַּיִם

הַרְבֵּתָהּ לְמִסְתוֹפְפוֹת בְּצֵל הַמַּבְדִּיל בֵּין מַיִם לְמַיִם

הַמוֹנִי עִם הַנִּיקָה הַלְבָּה שְׁזָרָם כְּמַיִם.

בְּעִבּוּרָהּ אֵל תִּמְנַע מַיִם.

זְכוֹר

הַנוֹלָד בְּבִשׁוּרַת יִקַּח נָא מַעַט מַיִם,

וְשִׁחַתָּ לְהוֹרוֹ לְשִׁחְטוֹ לְשִׁפְךָ דָּמוֹ כְּמַיִם,

זֶהָר גַּם הוּא לְשִׁפְךָ לֵב כְּמַיִם,

חִפֵּר וּמָצָא בְּאֵרוֹת מַיִם.

בְּצִדְקוֹ חֵן חִשְׁרַת מַיִם.

continued

REMEMBER THE PATRIARCH זְכוֹר אָב Ashkenazic piyyut for rain mentions various ancestors whose merit may serve to evoke God's kindness. This version of that poem alternates the traditional verses with additional verses, written especially for this siddur, that mention the deeds of the matriarchs on whose merit we equally depend.

הִצְלָתוֹ YOU... SAVED HIM According to legend Abraham was thrown into a fiery furnace by the king, Nimrod, but was saved by God. Another legend has it that Abraham was almost drowned on his way to the binding of Isaac, but he prayed that he might carry out God's will and God dried up the river. (Tanhuma Va-yera 22)

THE LAND FED BY OVERFLOWING WATER בְּאֶרֶץ מוֹשְׁקֵית מַמַּיִם The Bible remarks about Egypt that the annual overflow of the Nile assures its prosperity (Deuteronomy 11:10).

COUNTLESS WOMEN הַרְבֵּתָהּ According to the midrash, Abraham made converts of the males he met and Sarah made converts of the females (Genesis Rabbah 39:14).

SUCKLED הַנִּיקָה The midrash describes Sarah as flowing with milk after the birth of Isaac (Babylonian Talmud, Bava Metzia 87a).

LEARNED TO PRAY POURING OUT HIS HEART לְשִׁפְךָ לֵב Some understand this as a reference to the midrash that Isaac prayed when bound on the altar that he be a proper sacrifice. More likely, it refers to Genesis 25:21 when Isaac prays that his barren wife, Rebecca, might bear a child.

DUG WELLS חִפֵּר Genesis 26:18. The poet may well have in mind not only physical wells but spiritual ones as well.