גשם וטל 🖔

On שמיני עצרת and the first day of פסח at Musaf, the chanting of the עמידה begins here.

The ארון הקודש is opened.

ברוּך אַתַּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרַהַם אלֹהי יצחק ואלהי יעקב, האל הגדול הגבור והנורא, אל עליון, גוֹמֶל חַסַדִים טוֹבִים, וְקוֹנֵה הַכּל, וְזוֹכֵר חַסְדֵי אַבוֹת, וּמֵבִיא ואָל לְבְנֵי בְנֵיהֶם לְמֵעֵן שָמוֹ בְאַהֲבָה. מֵלֶךְ עוֹוֶר וּמוֹשִׁיעַ וּמַגֵּן. בַּרוּך אַתַּה יהוה מַגַּן אַברַהם.

אַתַּה גָּבּוֹר לְעוֹלֶם יהוה, מְחַיֵּה מֶתִים אַתַּה, רַב לְהוֹשִׁיעַ.

On אמיני עצרת, continue with גשם, next page.

On פטח, continue with טל, page 219.

גשם וטל (כולל אמהות) 🖔



On שמיני עצרת and the first day of פסח at Musaf, the chanting of the עמידה begins here.

The ארון הקודש is opened.

ברוך אתה יהוה אלהינו ואלהי אבותינו, אלהי אברהם אלהי יִצְחָק וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׁרָה אֱלֹהֵי רְבְקַה אֱלֹהֵי רְחֵל ואלהי לאה, האל הגדול הגבור והנורא, אל עליון, גומל חַסַדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסָדֵי אַבוֹת, וּמֵבִיא גוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שִׁמוֹ בְאַהַבָּה. מֵלֶך עוֹוֵר וֹפּוֹקֶד וֹמוֹשִׁיעַ וּמַגּן. בַּרוּך אַתַּה יהוה מַגּן אַבְרָהַם וּפֹקֵד שַׁרָה.

אַתַּה גָּבּוֹר לְעוֹלֵם יהוה, מְחַיֵּה מֶתִים אַתַּה, רַב לְהוֹשִׁיעַ.

On אמיני עצרת, continue with גשם, next page.

On פטח, continue with טל, page 219.

GESHEM, the prayer for rain, requests that God, in the name of our most worthy ancestors, grant ample rain and a productive winter season to the Land of Israel. It is recited on Sh'mini Atzeret since it would be inappropriate to ask for rain while we still dwell outdoors in the sukkah.

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₩ GESHEM & TAL

On Sh'mini Atzeret and the first day of Pesah at Musaf, the chanting of the Amidah begins here.

The Ark is opened.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless.

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

On Sh'mini Atzeret, continue with Geshem, next page.

On Pesah, continue with Tal, page 219.



GESHEM & TAL (with Matriarchs)

On Sh'mini Atzeret and the first day of Pesah at Musaf, the chanting of the Amidah begins here.

The Ark is opened.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless.

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

On Sh'mini Atzeret, continue with Geshem, next page.

On Pesah, continue with Tal, page 219.

TAL, the prayer for dew, beseeches God to provide sufficient springtime dew in Israel to assure a year of prosperity. According to the Midrash, it was on the first day of Pesah that Isaac blessed Jacob, asking God to grant him the "dew of heaven." Both Geshem and Tal were composed by Rabbi Eleazar Ha-Kallir in eighth-century Palestine.

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טל 🗏

	אֶלהֵינוּ וֵאלהֵי אֲבוֹתֵינוּ,
.ּבְטָל	טַל תָּן לִרְצוֹת אַרְצָךְ, שִׁיתֵנוּ בְרָכָה בְּדִיצָךְ, רב דָּגָן וְתִירוֹשׁ בְּהַפְּרִיצָךְ,
	טַל צַּוָּה שָׁנָה טוֹבָה וּמְעֻטֶּרֶת, פְּרִי הָאֶרֶץ לְגָאוֹן וּלְתִפְאֶרֶת עִיר כַּסְּכָּה נוֹתֶרֶת, שִּׁימָה בְּיָדְךְּ עֲטֵרֶת
	טַל נ וֹפֵּף עֲלֵי אֶבֶץ בְּרוּכָה, מִ מֶּגֶד שָׁמֵיִם שַׂבְּעֵנוּ בְרָכָה לְהָאִיר מִתּוֹך חֲשֵׁכָה,
בְּטָל. בְּטָל.	פַנָּה אַחֲבֶיךּ מְשׁוּכָה טל יַּעֲסִיס צוּף הָרִים, חָנוּנֶיךּ חַלֵץ מִמַּסְנֵּרִים, זְמְרָה נַנְעִים וְקוֹל נָרִים
- - בְּטָל.	טַל וְ שְׂבַע מֵלֵא אֲסָמֵינוּ, הַכָּעֵת הְּחַדֵּשׁ יָמֵינוּ, הוד, כְּעֶרְכְּךְ הַעֲמֵד שְׁמֵנוּ, גַּן רָנֶה שִׁימֵנוּ
 בְּטָל.	טַל בּוֹ הְבָרֵךְ מָזוֹן, בְּמִשְׁמַנִּינוּ אַל יְהִי רָזוֹן, אָנָפָּה אֲשֶׁר הִפְּעְתָּ כַּצֹאן אָנָא הָבָרֵךְ מָזוֹן,
•	שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ מַ n, then Hazzan, line by line: לְבְרָכָה וְלֹא לִקְלֶלָה, לְחַיִּים וְלֹא לְמָנֶת, לְשִׂבַע וְלֹא לְרָזוֹן,

The ארון הקודש is closed. The Ḥazzan continues with "מכלכל חיים," page 166a or b.



Our God and God of our ancestors:

Dew, precious dew, unto Your land forlorn, Pour out our blessing in Your exultation, To strengthen us with ample wine and corn, And give Your chosen city safe foundation In dew.

Dew, precious dew, the good year's crown, we await, That earth in pride and glory may be fruited, And that the city once so desolate
Into a gleaming crown may be transmuted
By dew.

Dew, precious dew, let fall upon the land; From heaven's treasury be this accorded; So shall the darkness by a beam be spanned, The faithful of Your vineyard be rewarded With dew.

Dew, precious dew, to make the mountains sweet, The savor of Your excellence recalling. Deliver us from exile, we entreat, So we may sing Your praises, softly falling As dew.

Dew, precious dew, our granaries to fill, And all our youthful excesses pardon. Beloved God, uplift us at Your will And make us as a richly watered garden With dew.

Dew, precious dew, that we our harvest reap,
And guard our fatted flocks and herds from leanness.
Behold our people follow You like sheep,
And look to You to give the earth her greenness
With dew.

You are Adonai our God who causes the wind to blow and the dew to fall.

Congregation, then Reader, line by line:

Congregation:

For a blessing, not for a curse,

For life, not for death,

For abundance, not for famine,

Amen.

Amen.

The Ark is closed.

The Reader continues with "Your love..,"
page 166a or b.

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לפסח

This hymn is recited in some congregations on the first day of not. It was composed by Shlomo HaBavli in tenth-century Italy.

בְּרַח דּוֹדִי עַד שֶׁתֶּחְפֶּץ אַהֲבַת כְּלוּלֵנוּ,
שוּב לְרַחֵם. כִּי כִלְּוּנוּ שׁוֹבֵינוּ תּוֹלֶלֵינוּ,
הַרוֹס וְקַעֲקֵעַ בִּיצָתָם מִתִּלֵנוּ,
הָלֵם טוּרָךְ נַגּן שְׁתִילֵנוּ: הִנָּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ.
בְּרַח דּוֹדִי עַד שֶׁיָּפְוּחַ לֵץ מַחֲזֶה, חִישׁ וְנֵסוּ הַצְּלֶלִים מִזֶּה,
חֲשׁוֹף זְרוֹעֲךְ קְרוֹא כָזֶה: קוֹל דּוֹדִי הִנֵּה זֶה.
בְּרַח דּוֹדִי וּדְמֵה לְךְ לִצְבִי, יִגְּל יִנֵּשׁ לֵץ קִצְבִי,
בְּרַח דּוֹדִי וּדְמֵה לְךְ לִצְבִי, יִגָּל יִנַשׁ לֵץ קִצְבִי,
בְּלוֹתִי מִשְׁבִי לַעֲעֶלֶרת צְבִי, וְּעוּבִים תְּאֵבִים הַר צְבִי,
וְאֵלֹא תִשְׁבִּי מְשַׁוּיִ מְשִׁיבִי.
וְיבָה רִיבִי, הָטֵר חוֹבִי וּרְאֵבִי,

ְוְיֶרֶא וְיֵבוֹשׁ אוֹיְבִי, וְאָשִׁיבָה חוֹרְפִּי בְּנִיבִי: זֶה דוֹדִי, גּוֹאֲלִי קְרוֹבִי, רֵעִי וַאֲהוּבִי, אֵל אֱלֹהֵי אָבִי.

בִּגְלַל אָבוֹת תּוֹשִׁיעַ בָּנִים, וְתָבִיא גְאוּלָה לִבְנֵי בְנֵיהֶם. בָּרוּךְ אַתָּה יהוה גָּאַל יִשְׂרָאֵל.

This hymn is recited in some congregations on the second day of פסח. It was composed by Rabbi Meshullam ben Kalonymus in the tenth century.

אָנָא זְכוֹר אִוּיִי שֻׁל מָכוֹן לְשִׁבְתָּךְ, וְאִם עָבַרְנוּ שֻׁת בְּרִיתָךְ,
אָנָא זְכוֹר אִוּיִּי חֻפָּתָךְ, הָאֵלוֹתָהּ עַל רֹאשׁ שִׂמְחָתָךְ.
בְּנֵן מְשׁוֹשׁ קְרְיָתָךְ, הַעֲלוֹתָהּ עַל רֹאשׁ שִׁמְחָתָךְ.
חֲמָתְךְ מִחְרַכָּךְ, וְתוֹשִׁיעַ עַם עָנִי וּמֶתְכָּךְ,
חֲמָתְרְ מֵחְרַכָּךְ, וְתוֹשִׁיעַ עַם עָנִי וּמֶתְכָּךְ,
הְבַחְשׁוֹן, וְאִם הָּגִיְנוּ בְּבַחְשׁוֹן,
בְּרַח דּוֹדִי אֶל מָרוֹם מֵרְאשׁוֹן, וְאִם בְּגֵּדְנוּ בְּכַחְשׁוֹן,
אַנָא סְכוֹת צִקּוֹן לַחֲשׁוֹן, דְּלוֹתִי מִשְׂבִּוּעַ רִפְּשׁוֹן,

ָבּגְלַל אָבוֹת תּוֹשִׁיעַ בָּנִים, וְתָבִיא גְאוּלֶה לִבְנֵי בְנֵיהֶם. בָּרוּך אַתַּה יהוה גַאַל יִשְׂרָאֵל.

גאַל נִצוּרֵי כָאִישוֹן כָאַז בַּחָרֵשׁ הַרָאשוֹן.

Continue on page 123.

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FOR PESAH

On the first day of Pesah:

Hasten, O Friend divine, the time of our renewal; return to us in mercy.

The oppressors of our people have all but consumed us; destroy, uproot them from our midst.

Restore Your city and make us again a people of song.

May the hour of our redeemer draw nigh.

Hasten, O Friend, the time of redemption promised by Your seers. Lift from us the darkening shadows; raise up, exalt a people that has long known insult. Bestow upon them wisdom, to teach, to cleanse many nations.

Reveal Your saving might; proclaim the hour of redemption.

Hasten, O Friend, with the roe's speed, to put an end to my imprisonment.

I am despoiled in captivity; for my crown of glory I yearn, and seek to return to the glorious mountain.

I am left without a leader, without prophet to restore me. Plead my cause; remove my guilt and pain.

Let my enemy see and be confounded, let me announce to them who reproach me that my Friend has come —

my Redeemer, my Beloved, my father's God.

For the merit of the ancestors, deliver their children and children's children. Praised are You Adonai, Redeemer of Israel.

On the second day of Pesah:

Hasten, O Friend divine, to the city of Your presence. Though we have broken Your covenant, return in mercy to the shrine of Your love. Fulfill the promise of deliverance: Renew Your city in joy; make her again an object of rejoicing.

Hasten, O Friend, to Your shrine of peace. Though we have strayed from Your path, look with favor upon us and help a people afflicted and harassed. Make an end to anger; shelter them beneath the wings of Your love.

Hasten, O Friend, to Your ancient habitation. Though we have been false to You, accept the plea stirring in our hearts. Lift us from the mire; redeem the people You did guard with tenderness in this month of freedom, as in days of old.

For the merit of the ancestors, deliver their children and children's children. Praised are You Adonai, Redeemer of Israel.

Continue on page 123.

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