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, we are being both literal and figurative. We pray for the sake of the Land of Israel that this Land of Israel may be our home, but this is our homeland. Other places may be our home, but this is our homeland.

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First Introductory B’rakhah: Our Ancestors

With Patriarchs:

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.

With Matriarchs:

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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.

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**FESTIVALS · MUSAF · PRAYER FOR DEW**

**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 ve’elohei avoteinu [v’imoteinu]:
B’tal’lei orah, ta’ir adamah.
B’tal’lei b’rakha, t’vareikh adamah.
B’tal’lei gigah, tabig adamah.
B’tal’lei zitza, t’dashin adamah.
B’tal’lei hod, t’hadir adamah.
B’tal’lei ya-ad tov, t’va-ead adamah.
B’tal’lei zimrah, t’zameir adamah.
B’tal’lei hayim, t’hayeh adamah.
B’tal’lei tovah, t’etiv adamah.
B’tal’lei y’shuv, t’shia adamah.
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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.”

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AN ALTERNATE

ASHKENAZIC PRAYER FOR RAIN, WITH MATTARICHS

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, do not withhold water.

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Remember

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

—EVERETT GENDLER

REMEMBER THE PATRIARCH

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

The Bible remarks about Egypt that the annual overflow of the Nile assures its prosperity (Deuteronomy 11:10).

COUNTLESS WOMEN

The midrash describes Sarah as flowing with milk after the birth of Isaac (Babylonian Talmud, Bava Metzia 87a). According to the midrash, Abraham made converts of the males he met and Sarah made converts of the females (Genesis Rabbah 39:14).

SUCKLED

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LEARNED TO PRAY POURING OUT HIS HEART

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. It refers to Genesis 25:21 when Isaac prays that his barren wife, Rebecca, might bear a child. It refers to Genesis 25:21 when Isaac prays that his barren wife, Rebecca, might bear a child. It refers to Genesis 25:21 when Isaac prays that his barren wife, Rebecca, might bear a child. It refers to Genesis 25:21 when Isaac prays that his barren wife, Rebecca, might bear a child.

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