



Shemini Atzeret, Rain and Resurrection

Rabbi Mychal Springer

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Divine Might

- (1) You are mighty forever, O Lord, You revive the dead, You are mighty to save.
- (2) (Between Passover and the eighth day of Sukkot include: You bring down dew.)
- (3) (Between the eighth day of Sukkot and Passover include: You cause the wind to blow and the rain to descend.)
- (4) You sustain the living with loving kindness, You revive the dead to life with great mercy, You support the fallen and You heal the sick; You free the captives and preserve Your faith with those asleep in the dust. Who is like You, Master of mighty deeds? Who can be compared to You, O King Who causes death and restores life, and causes Your salvation to sprout.
- (5) (Between Rosh Hashanah and Yom Kippur include: Who is like You, Father of mercy, Who in mercy remembers His creatures for life.)
- (6) You are faithful to restore the dead to life. Blessed are You, O Lord, Who brings life to the dead.

סידור אשכנז, ימי חול, תפילת שחרית, עמידה, גבורות

- (א) אַתָּה גְבוּר לְעוֹלָם אֲדָנִי. מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ :
- (ב) בְּקִיץ : מוֹרִיד הַטָּל :
- (ג) בַּחֹרֶף : מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם :
- (ד) מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עֶפְרָי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לְךָ. מְלַךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה :
- (ה) בַּעֲשֵׂי־ת : מִי כְמוֹךָ אֵב הַרְחֵמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים :
- (ו) וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים : בְּרוּךְ אַתָּה ה', מְחַיֶּה הַמֵּתִים :

The Triumph of Life: A Narrative Theology of Judaism
Rabbi Irving Greenberg, pp. 60

The rabbis understood how hard it would be to trust in such a doctrine (resurrection). They fully recognized the universal power of death and the implausibility of being able to undo it. In the prayer of resurrection that they placed at the center of the liturgy, they tacitly admitted the problem of credibility, all the while giving signals that pointed to the legitimacy of this hope. They inserted the phrase *mashiv haruach u'morid hagashem* (“[God] the One who sets the wind in motion and brings down rain”) to remind people of resurrection experiences before their eyes, such as lifeless landscape bursting forth into the reborn carpet of green life after seasonal rains. They pointed to the daily miracles of the Divine economy- the provision of food to sustain all living - as the parallel that validates God’s capacity to restore life to the lifeless, especially in light of God’s compassion or mother love. They referenced the upholding of the falling, healing of the sick, freeing of the imprisoned, as validations of the next leap in the series of wonders: that God would keep faith and perform miracles for those who lie in the dust. They acknowledged that this feat is beyond human capacity, but argued in turn that God was incomparable. “Who is like You, the master of powers, of heroic accomplishments? Who can compare to You, a ruler who inflicts death and brings life, and grows redemption in stages?” This gave them the strength to affirm that God is faithful and to be trusted to accomplish the impossible - and to recommend this trust (in subtle, modest form) to all their descendants, those engaged in the covenant of redemption, seeking the total repair of the world.

This is why I believe that Judaism’s message of *tikkun olam* is best described as the teaching of *the triumph of life*. There is no metaphor that better captures this vision than resurrection. Stretching belief to the breaking point, not settling for reasonably limited goals, the Jewish religion asks humanity to set its course for a world that is so totally transformed that life wins out over all its enemies- and then goes back and reverses its defeats along the way.

Geshem: ashkenazic prayer for rain, with matriarchs (excerpted)
Siddur Lev Shalem, pp. 379-380

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.
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 pour 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.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ].

זְכוֹר

אָב נִמְשָׁךְ אַחֲרֶיךָ בְּמַיִם,
בְּרַכְתּוֹ בְּעֵץ שְׂתוּל עַל פְּלִגֵי מַיִם,
בְּנִגְתּוֹ הַצֵּלְתּוֹ מֵאֵשׁ וּמַמַּיִם,
דִּרְשָׁתּוֹ בְּזָרְעוֹ עַל כָּל־מַיִם.
בְּעִבּוּרוֹ אַל תִּמְנַע מַיִם.

זְכוֹר

הַעֲקָרָה שְׁחַנְנָה לְשׁוֹקְקֵי מַעַט מַיִם
עֲמִדָּה בְּטְהִרְתָּהּ בְּאֶרֶץ מוֹשְׁקִית מַמַּיִם
הַרְבֵּתָהּ לְעוֹמְדוֹת בְּצֶל הַמְּבַדִּיל בֵּין מַיִם לְמַיִם
הַמוֹנִי עִם הַנִּיקָה חִלְבָּה שְׂזָרִם בְּמַיִם.
בְּעִבּוּרָהּ אַל תִּמְנַע מַיִם.

זְכוֹר

הַנּוֹלֵד בְּבִשְׁוֹרֵת יִקַּח נָא מְעַט מַיִם,
וְשִׁחַת לְהוֹרוֹ לְשִׁחַטוֹ לְשִׁפְךָ דָּמוֹ בְּמַיִם,
זָהָר גַּם הוּא לְשִׁפְךָ לֵב בְּמַיִם,
חָפֵר וּמְצָא בְּאֵרוֹת מַיִם.
בְּצִדְקוֹ חוֹן חֲשֵׁרֵת מַיִם.

b'tzidko hon hashrat mayim

Remember

the woman who arrived with her sheep at the well of *water*;
the man who fled there saw her, and his love gushed like
cascading *water*.

She merited that her descendants would settle on both banks
of Jordan's *waters*,

she weeps for her children, her eyes pouring tears of *water*.

For her sake, do not hold back water.

Ba-avurah al timna mayim.

*Remember

the child plucked from the reed basket floating in *water*;
he was asked to draw from the well to give the sheep *water*.

When You treasured people thirsted for *water*,

he struck the rock, which poured forth *water*.

For the sake of his righteousness,

grant the gift of flowing water.

b'tzidko hon hashrat mayim

Remember

the prophet, who watched over her brother by standing at the
edge of the *water*;

the shepherd, who led his people between the two mounds of
water;

And the priest, dedicated with blood and *water* -

For the sake of these three, the nation merited the pillar of fire,
the cloud, and the well of *water*.

For the sake of their righteousness,

Grant the gift of flowing water.

Ba-avuram hon hashrat mayim

For You are Adonai our God,

זְכוֹר

נְדִיבָה אֲשֶׁר יֵצֵאָה אֶל בְּאֵרוֹת מַיִם,

עֲנִתָהּ בְּכָל-לֵבָהּ לְבַקֶּשֶׁת מַיִם,

גַּם לַעֲבֹד גַּם לְגַמְלֵיו שְׁאֵבָה מַיִם,

הַפְּנִתָהּ אֶל הַתָּמַם בְּרַפַּת שָׁמַיִם לְמַיִם.

בְּצַדְקָה חֵן חֲשֵׁרֵת מַיִם.

זְכוֹר

טָעַן מִקְלוֹ וְעֵבֵר יַרְדֵּן מַיִם,

יַחַד לֵב וְגַל אָבֹן מִפִּי בְּאֵר מַיִם,

פְּנִיאֵבֶק לוֹ שַׁר בְּלוּל מֵאֵשׁ וּמִמַּיִם,

לִכֵּן הִבְטַחְתוּ הַיּוֹת עֲמוֹ בְּאֵשׁ וּבַמַּיִם.

בַּעֲבוּרוֹ אֶל תִּמְנַע מַיִם.

זְכוֹר

הִבָּאָה עִם צֹאנֶיהָ אֶל בְּאֵרֵת מַיִם,

רָאָה הַמְּנוּס וְגִלְשָׁה אֶהְבַּתָּה כְּמִפּוֹלֵת מַיִם,

זָפְתָה אֶצְאֵאֶיהָ לִישֵׁב עַל שְׁנֵי חוֹפֵי מַיִם,

הִיא מִבְּכָה עַל בְּנֵיהָ, עֵינֶיהָ זוֹלְגוֹת מַיִם.

בַּעֲבוּרָהּ אֶל תִּמְנַע מַיִם.

זְכוֹר

הַנְּבִיאָה שִׁשְׁמֶרֶה אֶחֱיָהּ עַל שְׂפַת הַמַּיִם,

וְהִרְוֶעָה שֶׁהוֹלִיף עֲמוֹ בֵּין גְּזָרֵי מַיִם,

וְהִפְתָּהּ הַמְּקַדֵּשׁ בְּדָם וּבַמַּיִם,

שְׁלֹשָׁתָם זָכוּ לְעַם עַמּוּד אֵשׁ, עֲנֹן, וּבְאֵר מַיִם.

בַּעֲבוּרָם חוֹן חֲשֵׁרֵת מַיִם.

שְׁאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ, מְשִׁיב הָרוּחַ וּמּוֹרִיד הַגֶּשֶׁם,

*The congregation responds "Amen" to each
of the following lines chanted by the leader:*

לְבָרְכָהּ וְלֹא לְקַלְלָהּ אָמֵן.

לְחַיֵּים וְלֹא לְמוֹת אָמֵן.

לְשִׁבְעַת וְלֹא לְרִזּוֹן אָמֵן.

who causes the wind to blow and the rain to fall—
The congregation responds “Amen” to each of the following
lines:

for blessing and not as a curse, amen;
for life and not for death, amen;
for abundance and not for famine, amen.

*Included from version of Geshem on p. 378.

The Sephardic Tradition - Prayer for Rain

Siddur Lev Shalem, p. 381

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

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 causes the wind to blow and the rain to fall as a blessing.

תקון הגשם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
בְּגִשְׁמֵי אוֹרָה, תִּאִיר אֲדָמָה. אָמֵן.
בְּגִשְׁמֵי בְרָכָה, תִּבְרַךְ אֲדָמָה. אָמֵן.
בְּגִשְׁמֵי גִילָה, תִּגִּיל אֲדָמָה. אָמֵן.
בְּגִשְׁמֵי דִיצָה, תִּדְשֵׁן אֲדָמָה. אָמֵן.
בְּגִשְׁמֵי הוֹד, תִּהְדֵּר אֲדָמָה. אָמֵן.
בְּגִשְׁמֵי נֶעַד טוֹב, תִּנְעַד אֲדָמָה. אָמֵן.
בְּגִשְׁמֵי זְמֶרֶת, תִּזְמַר אֲדָמָה. אָמֵן.
בְּגִשְׁמֵי חַיִּים, תִּחַיֶּה אֲדָמָה. אָמֵן.
בְּגִשְׁמֵי טוֹבָה, תִּטִּיב אֲדָמָה. אָמֵן.
בְּגִשְׁמֵי יְשׁוּעָה, תוֹשִׁיעַ אֲדָמָה. אָמֵן.
בְּגִשְׁמֵי כִלְכִילָה, תִּכְלִיל אֲדָמָה. אָמֵן.

יְהִי חֲסִדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ.
יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.
כְּמוֹ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ רַב לְהוֹשִׁיעַ,
מִשִּׁיב הַרוּחַ וּמזְרִיד הַגֶּשֶׁם לְבְרָכָה.

Rain on a Battlefield/ Yehuda Amichai

Rain falls on the faces of my friends;
on the faces of my living friends
who cover their heads with a blanket –
and on the faces of my dead friends
who cover no more. (Translation: Robert Alter)

גשם בשדה קרב
לזכר דיקי
גשם יורד על פני רעי
על פני רעי החיים אשר
מכסים ראשיהם בשמיכה -
ועל פני רעי המתים אשר
אינם מכסים עוד

Hed Bahack - גשם בשדה הקרב / Rain on a Battlefield (youtube.com)

Hed Bahack (b. 1994) is an Israeli-born composer living in Leipzig, Germany.

Yizkor for Victims of October 7, 2023

Rabbi Karen Reiss Medwed*

Hosha Na - Please Remember

Adonai our God
You chose us
You have saved us
You have promised us

ה' אֱלֹהֵינוּ -
אַתָּה בָּחַרְתָּ
אַתָּה הוֹשַׁעְתָּ
אַתָּה הִבְטַחְתָּ

We are here hurting and cry out
For *Shekhinah*
For Your people
For Your covenant

וְאָנוּ כּוֹאֲבִים וְזוֹעֵקִים
לְמַעַן שְׂכִינְתְּךָ
לְמַעַן עַמֶּךָ
לְמַעַן בְּרִיתְךָ

The dwelling prepared for you, the tranquil habitat, the
sukkah of peace, **Help us now**
Please remember the many settled in the envelope
settlement, dwelling in the southern cities, living in the
northern lands

מִכּוֹן לְשִׁבְתְּךָ נוֹה שְׂאֵנָה סִכַּת שְׁלוֹם הוֹשִׁיעַ נָא
זְכֹר נָא אֶת יְשׁוּבֵי הָעוֹטָף, אֶת דְּיָרֵי הַדְּרוֹם וְאֶת מְיֻשְׁבֵי הַצֶּפֶן

Still enduring oppressors and roaring in pain, **Help us now**
Please remember the outcry of the dancing Nova peace loving
innocents

נִתְּוֵנִים לְדָכוּי וְשׂוֹאֲגִים בְּכָאֵב הוֹשִׁיעַ נָא
זְכֹר נָא אֶת שְׂאֵגַת רוֹקְדֵי הַנוֹבָה אוֹהֲבֵי הַשְׁלוֹם הַיְקִירִים

Crying out in anguish, as they said, we were out to explore our
country, **Help us now**
Please remember the nascent innocents who sat in their
homes, were road tripping in their cars, were hiking the lands

זוֹעֵקִים, לְתוֹר בְּאַרְץ בְּאֵנוּ, הוֹשִׁיעַ נָא
זְכֹר נָא אֶת הַתְּמִימִים וְהַחֲפִים מִפְּשַׁע שְׂיֻשְׁבוֹ בְּבִתְיָהֶם. שְׁהוּ
בְּמִכּוֹנֵיתָם, טִילוּ בְּרַחְבֵי אֶרֶץ

For both our humanity and animal kingdom, **Help us now**
Please remember the fires and the devastation to the
foundation of our land and the agricultural infrastructure

אָדָם וּבְהֵמָה הוֹשִׁיעַ נָא
זְכֹר נָא אֶת הַשְּׂרָפוֹת וְהַפְּגוּעִים לְתַשְׁתִּית אֶרְצֵנוּ וְחֻקְלָאוֹת
הַמּוֹלְדֹת

כי אין לנו ארץ אחרת!

For we have no other land!

And we will remember them all:

וְנִזְכֹּר אֶת כָּלֵם :

Kfar Aza

כְּפַר עֵזָה

Nir Am

נִיר עַם

Be'eri

בְּאֵרֵי

Nir Oz

נִיר עֹז

Nova Dance Festival

נוֹבָה

Ofakim

אֶפְקִים

Sderot

שְׂדֵרוֹת

Ashkelon

אֲשְׁקֵלוֹן

Netiv ha-Asarah

נְתִיב הָעֶשְׂרֵה

Mifalsim

מִפְלָסִים

And all of the settlements and military posts
that were attacked

וְאֵת כָּל הַיְשׁוּבִים וְהַמְצָבִים שֶׁנִּפְגְּעוּ

[In the event that the hostages have not be returned and/or the bodies of those held in captivity known to be dead were not returned, we add:

אָנוּ מְתַפְּלִים לְהַחְזִירָם שֶׁל כָּל אֶחָיו בֵּית יִשְׂרָאֵל הַנְּתוּנִים בְּשִׁבְיָהּ, וְאֵלּוּ שֶׁנִּרְצְחוּ, אָנוּ מְחַפְּיִם לְהַחְזִיר גּוֹפוֹתֵיהֶם לְקְבוּרָה

As for our siblings, the whole house of Israel, who were murdered and who are being held in captivity and awaiting the return of their bodies for burial, we pray for their return]