

# *Siyyum* For: Listen, Pray, Think: A Journey Through *Mishnah Berakhot*



Women's League for  
Conservative Judaism

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## Chapter 9: Mishnah 1

One who sees a place where miracles were done for Israel should say, “Blessed [is God] who did miracles for our ancestors in this place.” [If one sees] a place that had idol worship uprooted from it, say, “Blessed [is God] who uprooted idol worship from our land.”

הָרוּאֵה מְקוֹם שֶׁנַּעֲשׂוּ בוֹ נִסִּים לְיִשְׂרָאֵל,  
אוֹמֵר בְּרוּךְ שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ  
בַּמְּקוֹם הַזֶּה. מְקוֹם שֶׁנֶּעְקְרָה מִמֶּנּוּ  
עֲבוֹדַת זָרָה, אוֹמֵר בְּרוּךְ שֶׁעָקַר עֲבוֹדַת  
זָרָה מֵאֶרְצֵנוּ

## Chapter 9: Mishnah 2

On comets, and on earthquakes, and on lightning and on thunder, and on storms say, “Blessed [be God] whose strength and might fill the world.” On mountains, and on hills, and on seas, and on rivers, and on deserts say, “Blessed [is God] who makes the works of the beginning.” R’ Yehuda says, “One who sees the great sea says, ‘Blessed [is God] who made the great sea,’ only if s/he sees it occasionally.” On rain and on good news say, “Blessed is God who is good and does good.” And on bad news say, “Blessed [are You] the true judge.”

עַל הַזִּיקִין, וְעַל הַזְּעוֹת, וְעַל הַבְּרָקִים,  
וְעַל הָרְעָמִים, וְעַל הָרוּחוֹת, אוֹמֵר בְּרוּךְ  
שְׁפָחוּ וּגְבוּרָתוֹ מְלֵא עוֹלָם. עַל הַהָרִים,  
וְעַל הַגְּבְעוֹת, וְעַל הַיַּמִּים, וְעַל הַנְּהָרוֹת,  
וְעַל הַמַּדְבָּרוֹת, אוֹמֵר בְּרוּךְ עוֹשֵׂה מַעֲשֵׂה  
בְּרֵאשִׁית. רַבִּי יְהוּדָה אוֹמֵר, הָרוּאֶה אֶת  
הַיָּם הַגָּדוֹל אוֹמֵר בְּרוּךְ שֶׁעָשָׂה אֶת הַיָּם  
הַגָּדוֹל, בְּזִמְנֵן שְׁרוּאֶה אוֹתוֹ לְפָרְקִים. עַל  
הַגְּשָׁמִים וְעַל הַבְּשׂוּרוֹת הַטּוֹבוֹת אוֹמֵר  
בְּרוּךְ הַטּוֹב וְהַמְטִיב, וְעַל שְׁמוּעוֹת רָעוֹת  
אוֹמֵר בְּרוּךְ דִּין הָאֱמֶת <sup>3</sup>

## Chapter 9: Mishnah 3

When one builds a new house, and acquires new vessels, s/he says, "Blessed [is God] that kept us alive [and sustained us and brought us to this time]." Bless upon the bad which contains good, and upon the good which contains bad. S/He who prays over what has already happened, this prayer is in vain. How? If his wife (or she herself, or her partner) was pregnant and s/he said, "May it be your will that my wife (me/my partner) give birth to a specific gendered child," this prayer is in vain. If s/he was coming on the way and heard the sound of screaming in the city, and s/he said, "May it be your will that these are not the children of my house," this is a prayer in vain.

בְּנֵה בַּיִת חֲדָשׁ, וְקַנְה כְּלִים חֲדָשִׁים,  
אוֹמֵר בְּרוּךְ שֶׁהֵחִינּוּ. מְבָרַךְ עַל  
הָרָעָה מֵעַיִן הַטּוֹבָה, וְעַל הַטּוֹבָה  
מֵעַיִן הָרָעָה. הַצּוֹעֵק לְשַׁעֲבֵר, הָרִי  
זוֹ תַפְלֵת שָׂוָא. כִּי־צַד. הֵיטֵה אֶשְׁתּוֹ  
מֵעֶבְרַת, וְאָמַר, יְהִי רָצוֹן שְׁתִּילַד  
אֶשְׁתִּי זָכָר, הָרִי זוֹ תַפְלֵת שָׂוָא.  
הָיָה בָּא בַדְּרֶךְ וְשָׁמַע קוֹל צְוֹחָה  
בְּעִיר, וְאָמַר יְהִי רָצוֹן שֶׁלֹּא יִהְיוּ אֵלּוּ  
בְּנֵי בֵיתִי, הָרִי זוֹ תַפְלֵת שָׂוָא

## Chapter 9: Mishnah 4

One who enters a large city should pray twice, once on his/her entrance and once on his/her exit. Ben Azzai said, "Four; twice on his/her entrance and twice on his/her exit, and [s/he should] give thanks for what is past and supplicate for the future."

הַנִּכְנֵס לְכַרְךָ מִתְפַּלֵּל שְׁתַּיִם, אַחַת  
בְּכַנִּיסָתוֹ וְאַחַת בִּיצִיאָתוֹ. בֶּן עֲזַאי  
אוֹמֵר, אַרְבַּע, שְׁתַּיִם בְּכַנִּיסָתוֹ  
וְשְׁתַּיִם בִּיצִיאָתוֹ, וְנוֹתֵן הוֹדָאָה  
לְשַׁעֲבֵר, וְצוֹעֵק לְעֵתִיד לָבֵא

## Chapter 9: Mishnah 5 (Hebrew)

חַיֵּב אָדָם לְבָרֵךְ עַל הַרְעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דְּבָרִים ו') וְאַהֲבַתְּ אֵת יי אֱלֹהֶיךָ  
בְּכָל לֵבְבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לֵבְבְךָ, בְּשֵׁנֵי יִצְרִיךָ, בַּיִצָּר טוֹב וּבַיִצָּר רָע. וּבְכָל נַפְשְׁךָ, אִפְלוּ  
הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְמוֹנְךָ. דְּבַר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מַדָּה וּמַדָּה שֶׁהוּא מוֹדֵד  
לָךְ הֵי מוֹדָה לוֹ בְּמַאֲד מְאֹד. לֹא יִקַּל אָדָם אֶת רֵאשׁוֹ כְּנֶגֶד שַׁעַר הַמְּזַרְחַח, שֶׁהוּא מְכוּן כְּנֶגֶד בַּיִת קִדְשֵׁי  
הַקְּדוֹשִׁים. לֹא יִכְנֹס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמַנְעָלוֹ, וּבְפִנְדָּתוֹ, וּבְאַבְקַת שַׁעַל רַגְלָיו, וְלֹא יַעֲשֶׂנוּ קִפְנֵדֵרִיא,  
וְרַקִּיקָה מְקַל וְחֹמֶר. כָּל חוֹתְמֵי בְרָכוֹת שֶׁהֵיוּ בְּמַקְדָּשׁ, הֵיוּ אוֹמְרִים מִן הָעוֹלָם. מִשְׁקֵלְקֵלוֹ הַמִּינִין,  
וְאָמְרוּ, אֵין עוֹלָם אֶלָּא אֶחָד, הַתְּקִינוֹ שִׁיְהוּ אוֹמְרִים, מִן הָעוֹלָם וְעַד הָעוֹלָם. וְהַתְּקִינוֹ, שִׁיְהֵא אָדָם  
שׁוֹאֵל אֶת שְׁלוֹם חֲבֵרוֹ בְּשֵׁם, שֶׁנֶּאֱמַר (רוֹת ב') וְהִנֵּה בְּעַז בָּא מִבַּיִת לְחָם, וַיֹּאמֶר לְקוֹצְרִים יי עִמָּכֶם,  
וַיֹּאמְרוּ לוֹ, יְבָרְכֶךָ יי. וְאָמְרָם (שׁוֹפְטִים ו') יי עִמָּךְ גְּבוֹר הַחֵיל. וְאָמְרָם (מִשְׁלֵי כג) אֵל תְּבוֹז כִּי זָקְנָה  
אִמְךָ. וְאָמְרָם (תְּהִלִּים קיט) עֵת לַעֲשׂוֹת לִי הִפְרוּ תוֹרָתְךָ. רַבִּי נֹתָן אוֹמֵר, הִפְרוּ תוֹרָתְךָ עֵת לַעֲשׂוֹת  
לִי

## Chapter 9: Mishnah 5 (English)

A person is obligated to bless upon the bad just as s/he blesses upon the good. As it says, “And you shall love the Lord your God, with all your heart and all your soul and with all that you have.” (Deut. 6:5) “With all your heart” – with your two inclinations, with the inclination of good and the inclination of evil. “And in all your soul” – even if God takes your soul. “And with all that you have” – with all your money. Alternatively, “With all that you have” – with every measure that is measured for you thank God very much. One must not be light with one’s head [frivolous] near the eastern gate, for it is near the foundation of the house of the Holy of Holies. One may not enter the Holy Mount with his/her staff, or with his/her sandal, or with his/her belt pouch, or with dust on his/her feet, and may not make it a shortcut, and spitting is forbidden, as deduced from [the principle of] lesser to greater. All that ended the blessings when they were in the Temple would say, “From the world.” When the heretics corrupted [matters] and said, “there is no world but this one,” they [the Sages] corrected this so that they should say, “From the world and until the [next] world.” And they corrected this, that one shall inquire after the peace of his/her friend with the Name [of God], as it says, “And behold, Boaz came from Bethlehem and said to the harvesters, ‘God be with you’, and they said to him, ‘God bless you.’” (Ruth 2:4) And it says, “God is with you, great and valorous one.” (Judges 6:12) And it says, “Do not scorn, because your mother is old.” (Proverbs 23:22) And it says, “It is time to do for God, they have broken your Torah.” (Psalms 119:126) Rabbi Nathan says, “They nullified your Torah’ – because it is time to do for God.”

# *Hadran Alakh*

## Rabbi Aviva Funke

Today we mark a moment  
When our learning seems complete  
We've parsed it out, and talked about  
What all these texts can mean

But anyone who's come to learn  
Will hear it from the sages  
The first time through can only be  
What's written on the pages

*Hadran Alakh,  
to you we will return  
Hadran alakh,  
to all that we have learned*

Underneath what's written  
Is a hidden magic world  
Of wisdom, like a lotus flower  
Yearning to unfurl

A secret life of layers  
Are buried in these books  
The only way we'll find them  
Is to take another look

*Hadran Alakh,  
to you we will return  
Hadran alakh,  
to all that we have learned*

*Let's learn it again, and again, and  
again,  
Turn it again and again and again*

It would take a lifetime  
And the next two, three or four  
To answer all the questions  
That's what we're learning for

Even though this moment  
Marks a time we feel complete  
Please know these texts are  
saying  
Please come back to me!

*Hadran Alakh,  
to you we will return  
Hadran alakh,  
to all that we have learned*

*Let's learn it again, and again,  
and again,  
Turn it again and again and again*

*Hadran Alakh,  
to you we will return  
Hadran alakh,  
to all that we have learned*

# Chapter 1: Rabbi Gail Labovitz

“ One new thing that I see in the opening of Berachot that has been really on my mind since the onset of the Covid 19 crisis and stay at home orders is the value of having structure in our days and in our lives. Having the chance to teach a class twice a week for the past two months, for example, helped give me the structure to resume and complete other work knew needed to get done. Knowing I will say Shema every morning and every evening, that there are set blessings that accompany them and that there are set hours of the day at which they must be said has been a part of my life for a long time, but now I appreciate more than ever what that consistency can provide for all of us emotionally and spiritually at a time when we so desperately need it.”



Rabbi Gail Labovitz is Professor of Rabbinic Literature and former Chair of the Department of Rabbis for the Ziegler School of Rabbinic Studies.

## Chapter 2: Rabbi Cheryl Peretz

“Kavannah (directing one’s intention) is a key component of Jewish prayer, and especially of the recitation of the Shema. Directing one’s intention doesn’t always mean having some sort of epiphanal moment of existential meaning. It can translate into saying the words and pronouncing them; it can mean understanding their meaning; or, it can mean gaining some new experience, insight or meaning. For that reason, the rabbis have always asked us for full concentration in saying the Shema. And, there has always been recognition that sometimes the distractions around us make that difficult. “



Since 2001, Rabbi Cheryl Peretz has served as one of the deans of the Ziegler School of Rabbinic Studies, teaching, counseling, advising and programming.

## Chapter 3: Rabbi Pamela Barmash

**“I find it spiritually fulfilling to repeatedly study the mitzvah of reciting the Shema because we are urged to love God, a way of relating to God that brings God into the daily routines of my life.”**



**Rabbi Pamela Barmash, Ph.D., has served on the Committee on Jewish Law and Standards of the Rabbinical Assembly since 2003 and on the Joint Beit Din of the Conservative Movement since 2008.**

**Rabbi Barmash is professor of Hebrew Bible at Washington University in St. Louis and has served as director of Jewish, Islamic and Near Eastern Studies**

## Chapter 4: Rabbi Ellen S. Wolintz-Fields

**“I suggest we all return to Berakhot, chapter 4, Mishnah 2, where R. Nechania ben Hianah is said to have recited a short prayer when he entered and exited the House of Study. Let us all take this practice to heart - and create our own creative prayer before and after our prayer services, especially our virtual services. How can we develop our own personal practice to not be mechanical?”**



**Rabbi Ellen S. Wolintz-Fields proudly serves as the first rabbi in the position of Executive Director of Women’s League for Conservative Judaism, a role she dreamed of holding.**

# Chapter 5: Rabbi Chaya Rowen- Baker

“Thank you for the privilege of learning with you from so far away. Back when we were Zoom novices...our Zoom connection was lost for a large part of our session so there is much to return to :)

I look forward to learning again about the power of the shaliach/shlichat tzibbur and the significance of their kavanah; how it might be life-changing, what an enormous responsibility it is, and how humbling it is to realize we cannot always control it, much as we would want.”



Rabbi Chaya Rowen-Baker has been serving as the rabbi of Kehillat Ramot-Zion in French Hill, Jerusalem.

## Chapter 6: Rabbi Pamela Barmash

“I study the berakhot for food because it makes me more aware of the importance of gratitude and how amazing it is that when I plant a seed for a radish or a tomato or another plant, that seed amazingly grows into that plant and not another.”



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## Chapter 7: Rabbi Gesa S. Ederberg

**“It was wonderful studying with you, connecting from far away and to feel the shared community. From our joint studying I take the questions about being inclusive or exclusive: Who is welcome at our table(s), and who does count for what – exploring further halakhic and sociological answers.”**



**Rabbi Gesa S. Ederberg's serves as the Rabbi at Oranienburger Strasse Synagogue, the first woman rabbi to serve in Berlin since the Holocaust.**

## Chapter 8: Rabbi Amy Levin

**“*Hadran Alakh* Chapter 8 of *Mishnah Berakhot*: In our chapter (which focussed on disputes between Beit Hillel and Beit Shammai on matters concerning a meal ... what gets blessed first or second ...) it seems that each "house" was determined to say the opposite of the other. Really? They couldn't agree on one single point? I'd like to go back to our chapter and dive deeper into those disputes: were those scholars promoting mutually exclusive views of the halakhah? Or were they engaged in an elegant covert conceit to push learners to view each question from every possible angle?”**



**Rabbi Amy Levin, the second woman ordained by the Schechter Rabbinical Seminary of the Masorti Movement. In the summer of 2016 and lives on Kibbutz Hanaton. From there, she has established Tzibur Strategies for Vital Congregations and Their Leadership. ([www.tziburstrategies.net](http://www.tziburstrategies.net))**

## Chapter 9: Rabbi Cheryl Peretz

**“There are blessings for almost everything, the good and the bad. Miracles, natural phenomena, new houses and vessels, joys and sorrows – each and all are opportunities to invoke God’s presence and to remember that we are not always in control. We are also not alone in our experiences, and each moment is an opportunity for elevation and meaning.”**



**Since 2001, Rabbi Cheryl Peretz has served as one of the deans of the Ziegler School of Rabbinic Studies, teaching, counseling, advising and programming.**

# A Contemporary Hadran (ה) 001

## Composed by Rabbi Eliezer Diamond PhD

משה רבינו, משה בן מיימון, משה בן  
מנדל, יהודית הגיבורה, יהודית המורה,  
אברהם אבינו, אברהם בן דוד, אברהם  
יהושע בן משה מרדכי ורייזל, אסתר  
המלכה היא הדסה, הדסה החכמה  
והמנהיגה, זכריה הנביא, זכריה  
הרופא, זכריה החכם והמשכיל, רחל  
אמנו, רחל המשוררת, שלמה המלך,  
שלמה בן אברהם, שלמה זלמן בן יצחק  
הכהן וחיה רחל, שרה אמנו, שרה בת  
בצלאל ורייזל.

הִדְרָן עֲלֶיךָ מִסֶּכֶת \_\_\_\_\_ וְהַדְרָן  
עָלַי, דַּעְתָּן עֲלֶיךָ מִסֶּכֶת \_\_\_\_\_ וְדַעְתָּךְ  
עָלַי. לֹא נִתְנַשֵּׂי מִיִּנְךָ מִסֶּכֶת \_\_\_\_\_  
וְלֹא תִתְנַשֵּׂי מִיָּנַי, לֹא בְעֵלְמָא הַדִּין  
וְלֹא בְעֵלְמָא דְאֵתִי

יְהִי רְצוֹן מִלְפָּנֶיךָ ה' אֱלוֹהֵינוּ וְאֱלוֹהֵי  
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁתְּהֵא תוֹרַתְךָ  
אוֹמַנְתֵּנוּ בְּעוֹלָם הַזֶּה וְתֵהָא עִמָּנוּ  
לְעוֹלָם הַבָּא.

## Upon Completing a Book

We will return to you masekhet/seder \_\_\_\_\_ and you will return to us. Our thoughts are about you masekhet/seder \_\_\_\_\_ and your thoughts are about us. We will not forget you masekhet/seder \_\_\_\_\_ and you will not forget us, not in this world, and not in the world to come. (recited three times)

May it be your will, God, our God and God of our ancestors, that your Torah be our occupation in this world, and will remain with us in the world to come. Hanina bar Papa, Rami bar Papa, Nahman bar Papa, Ahdai bar Papa, Abba Mari bar Papa, Rafram bar Papa, Rakhish bar Papa, Surhavi bar Papa, Ada bar Papa, Daru bar Papa.

May the words of Torah, Lord our God, be sweet in our mouths and in the mouths of all your people so that we, our children, and all the children of the House of Israel, may come to love You and want to study Your Torah on its own merit. Though your commandments, I am wiser than my enemies for they are ever with me. May my heart be filled with your laws in order that I not despair. May I never forget your laws, for by them I am kept alive. Blessed are you God, who teaches me your laws. Amen, Amen, Amen, Selah, Forever.

We are thankful before you God, our God and God of our ancestors that you have made our portion from among those

## סיום הספר

הָדָרְךָ עִלְיָ מִסֵּכֶת/סֵדֶר \_\_\_\_\_ וְהִדְרָךְ עָלָנוּ, וְדַעְתָּן עִלְיָ מִסֵּכֶת/סֵדֶר \_\_\_\_\_ וְדַעְתָּךְ עָלָנוּ, לֹא נִתְנָשִׁי מִנְּךָ מִסֵּכֶת/סֵדֶר \_\_\_\_\_ וְלֹא תִתְנָשִׁי מִנּוּ, לֹא בְעֵלְמָא הָדִין וְלֹא בְעֵלְמָא דְאַתִּי: (שֶׁלֶשׁ פְּעָמִים)

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵא תוֹרַתְךָ אֲמֻנָתֵנוּ בְּעוֹלָם הַזֶּה, וְתֵהָא עִמָּנוּ לְעוֹלָם הַבָּא. חֲנִינָא בַר פֶּפְא, רְמִי בַר פֶּפְא, נַחְמָן בַר פֶּפְא, אַחַאי בַר פֶּפְא, אַבְא מְרִי בַר פֶּפְא, רַפְרִם בַר פֶּפְא, רְכִישׁ בַר פֶּפְא, סוּרְחַב בַר פֶּפְא, אַדָּא בַר פֶּפְא, דְרוּ בַר פֶּפְא:

הָעֶרְב־נָא, ה' אֱלֹהֵינוּ, אֶת דְּבָרֵי תוֹרַתְךָ בְּפִינוּ וּבְפִיפּוּיּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עִמָּךְ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְרֵי תוֹרַתְךָ לְשִׁמְחָה. מֵאִיבֵי תַחֲכַמְנֵי מִצּוֹתְךָ כִּי לְעוֹלָם הִיא לִי: יְהִי לְבִי תָמִים בְּחֻקֶּיךָ לְמַעַן לֹא אֲבוֹשׁ: לְעוֹלָם לֹא אֲשַׁכַּח פְּקוּדֶיךָ כִּי בָם חִיֵּיתֵנִי: בְּרוּךְ אַתָּה ה' לְמִדְּנֵי חֻקֶּיךָ: אָמֵן אָמֵן אָמֵן סֵלָה וְעַד:

מוֹדִים אֲנַחְנוּ לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁשָּׂמַת חֻלְקֵנוּ מִיּוֹשְׁבֵי בֵּית הַמִּדְרָשׁ-וְלֹא שָׂמַת חֻלְקֵנוּ

We are thankful before you God, our God and God of our ancestors that you have made our portion from among those who sit in the house of study and you have not made our portion from among those who sit idle. For we wake early and they wake early. We wake early for words of torah and they wake early for idle words. We strive and they strive. We strive and receive reward and they strive and do not receive reward. We race and they race. We race towards the afterworld and they race towards destruction as it says: "And you God will bring them down to destruction, men of blood and deceit will not live out half their lives and I will trust You.

May it be your will, God, my God, that as you have helped me finish masekhet/seder \_\_\_\_\_, thus will you help me begin other masekhtot and books and finish them. To learn and to teach, to protect and fulfill all the words of your Torah with love. May the merit of all the Tanaim and Amoraim and scholars stand with me and for my progeny so that the Torah does not leave my mouth and the mouths of my descendants forever. And may it be filled through me: "when you walk it will guide you, when you lie down it will protect you, and when you wake, it will converse with you. For in me (Torah) your days will increase and years of life will be added for you. Length of days is in her right hand and in her left, wealth and honor. God will give strength, God will bless God's nation with peace.

מוֹדִים אֲנַחְנוּ לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
שֶׁשָּׂמַתְּ חֻלְקֵנוּ מִיּוֹשְׁבֵי בֵּית הַמְדַרְשׁ-וְלֹא שָׂמַתְּ חֻלְקֵנוּ  
מִיּוֹשְׁבֵי קְרָנוֹת. שְׂאֲנוּ מְשֻׁכְּמִים וְהֵם מְשֻׁכְּמִים, אֲנוּ  
מְשֻׁכְּמִים לְדַבְרֵי תוֹרָה-וְהֵם מְשֻׁכְּמִים לְדַבְרֵים  
בְּטָלִים. אֲנוּ עֹמְלִים וְהֵם עֹמְלִים, אֲנוּ עֹמְלִים  
וּמְקַבְּלִים שְׂכָר-וְהֵם עֹמְלִים וְאֵינָם מְקַבְּלִים שְׂכָר. אֲנוּ  
רָצִים וְהֵם רָצִים, אֲנוּ רָצִים לְחַיֵּי הָעוֹלָם הַבָּא-וְהֵם  
רָצִים לְבָאֵר שְׁחַת, שְׁנֹאמַר: וְאַתָּה אֱלֹהִים תּוֹרְדֵם  
לְבָאֵר שְׁחַת אֲנָשֵׁי דְמִים וּמְרָמָה לֹא יִחְצוּ יְמֵיהֶם וְאֲנִי  
אֲבִטַח בְּךָ:

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי, כְּשֵׁם שֶׁעֲזַרְתָּנִי לְסִים  
מִסְכָּת/סֵדֶר \_\_\_\_\_, כֵּן תַּעֲזָרְנִי לְהַתְחִיל מִסְכָּתוֹת  
וּסְפָרִים אֲחֵרִים וּלְסִימָם, לְלַמֵּד וּלְלַמֵּד לְשֹׁמֵר וּלְעֹשֵׂהוֹת  
וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה, וְזָכוֹת כָּל  
הַתְּנָאִים וְאֲמוּרָאִים וְתַלְמִידֵי חֻכְמִים יַעֲמֵד לִי וּלְזֵרְעִי  
שֶׁלֹּא תִמוּשׁ הַתּוֹרָה מִפִּי וּמִפִּי זֵרְעִי וְזֵרְעֵי זֵרְעִי עַד  
עוֹלָם, וְיִתְקִים בִּי: בְּהַתְהַלֵּךְךָ תִּנְחָה אֶתְךָ בְּשִׁכְבְּךָ  
תִּשְׁמַר עֲלֶיךָ וְהַקִּיצוֹת הִיא תְּשִׁיחֶךָ: כִּי בִי יִרְבוּ יְמֵיךָ  
וְיִוָּסִיפוּ לְךָ שָׁנוֹת חַיִּים: אַרְךָ יָמִים בְּיַמֵּינָהּ בְּשִׁמְאוֹלָהּ  
עֶשֶׂר וְכַבּוֹד: ה' עֲזֵר לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ  
בְּשָׁלוֹם:

Prepared for the RA by Rabbi Ashira Konigsburg and Yossi Hoffman  
Translation adapted from *Siddur Sim Shalom for Shabbat and Festivals*, © 1998 The Rabbinical Assembly

## Kaddish D'ithad'ta

May God's great name be exalted and hallowed, in a world in which God will be unified, and the dead will be revived, and restored to eternal life, and the city of Jerusalem will be rebuilt, and God's sanctuary complete within it, and to uproot idolatry from the Earth, and return service of God to its place in heaven, and may the Holy One's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God's great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Grant lasting peace, O God, to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. Let there be grace and kindness, compassion and love, for them and for us all. Grant us fullness of life and sustenance. Save us from all danger and distress — and say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

## קדיש דאתחדתא

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דְהוּא עֵתִיד  
לְאַתְחַדְתָּא, וְלֹאֲחִיָּא מְתִיָּא, וְלֹאֲסַקָּא לְחַיֵּי עֵלְמָא,  
וְלִמְבִנֵי קִרְתָּא דִירוּשָׁלַם, וְלִשְׂכַלְל הִיכְלָה בְּנִוָּה,  
וְלִמְעַקֵּר פּוֹלְחָנָא נּוֹכְרָאָה מֵאַרְעָא, וְלֹאֲתַבָּא פּוֹלְחָנָא  
דְשִׁמְיָא לְאַתְרָהּ, וְיִמְלִיךְ קִדְשָׁא בְרִיךְ הוּא בְּמַלְכוּתָהּ  
וְיִקְרִיָּהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבּוֹמֵן קָרִיב, וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקִדְשָׁא בְרִיךְ הוּא. לְעֵלְמָא  
(בְּעֵשִׂי"ת לְעֵלְמָא לְעֵלְמָא מְכַל) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא  
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי  
תַּלְמִידֵיהוֹן, וְעַל כָּל מֵאן דְעָסְקִין בְּאוּרֵיתָא,  
דִּי בְּאַתְרָא (קִדְשָׁא) הִדִּין וְדִי בְּכָל אֲתָר וְאַתְר,  
יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חֲנָא וְחֻסְדָּא וְרַחֲמִין,  
וְחַיִּין אֲרִיכִין וּמְזוּנֵי רְוִיחֵי, וּפּוֹרְקָנָא,  
מִן קִדְּם אָבוּהוֹן דְּבִשְׁמֵיָא וְאַרְעָא, וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים טוֹבִים  
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

עוֹשֶׂה שְׁלוֹם (בְּעֵשִׂי"ת הַשְּׁלוֹם) בְּמִרוֹמָיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

## Kaddish D'Rabbanan

Many congregations recite Kaddish D'Rabbanan here. Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel.

And we say: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

Grant abundant peace to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. May you and they be blessed by our creator in heaven with great peace, grace and kindness, compassion and love, and long life, abundance, and deliverance. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high mercifully bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yigadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteh,  
v'yamlikh malkhuteih b'hayekhon u-v'yomeikhon u-v'hayei d'khol beit yisrael,  
ba-agala u-vizman kariv, v'imru amen.

Y'hei sh'meih raba m'varakh l'alam u-falmei almay.

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei  
v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'nikh hu,  
feila min kol [on Shabbat Shuvah we substitute: feila feila mikel]  
birkhata v'shirata tushb'zata v'nehamata da-amiran b'alma, v'imru amen.

Al yisrael v'al rabanan v'al talmideihon, v'al kol talmidei talmideihon,  
v'al kol man d'askin b'oraita, di v'atra hadein v'idi v'khol atar va-atar,  
y'hei l'hon u-l'khon sh'lama raba, hina v'hisda v'rahamin, v'hayin anikhin  
u-m'zona v'v'ha, u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

Y'hei sh'lama raba min sh'maya, v'hayim tovim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu b'rahamav ya-aseh shalom  
aleinu v'al kol yisrael [v'al kol yosh'vei teivel], v'imru amen.

## קדיש דרבנן

Many congregations recite Kaddish D'Rabbanan here. Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

KADDISH D'RABBANAN.  
Kaddish D'Rabbanan, recited after the study of sacred texts, contains a special prayer for the well-being of teachers, their disciples, and all who study Torah.

יתגדל ויתקדש שמה רבא,  
בעלמא די ברא, פרעותה,  
ותמליך מלכותה בחייכון וכיומיוכון  
וכחי דכל בית ישראל,  
בעגלא וכמן קריב,  
ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא  
ויתגדור ויתעלה ויתהלל שמה דקדושא, בריך הוא,  
לעלא מן כל [לעלא לעלא מקל]  
ברכתא ושיירתא תשבחתא ונחמתא דאמירן בעלמא,  
ואמרו אמן.

על ישראל ועל רבנן, ועל תלמידיהון ועל כל תלמידי  
תלמידיהון, ועל כלמאן דעסקין באורייתא, די באתרא  
הדיון ודי בכל אתר ואתר, יהא להון ולכון שלמא רבא,  
חנא וחסדא ורחמין, וחיון אריבין, ומזונא וזיקא,  
ויפרקא מן קדם אבוהון די בשמיא, ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים טובים  
עלינו ועל כל ישראל,  
ואמרו אמן.

עשה שלום במרומיו הוא ברחמי ויעשה שלום  
עלינו ועל כל ישראל [ועל כל יושבי תבל].  
ואמרו אמן.

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