

מגילת רות מסורת הרב
Megillat Ruth Mesorat HaRav



Note on the Cover Design

The front cover depicts “Ruth Gathering Wheat” by Edwin Long, oil on canvas.

Adorning the back cover is the image of a small nightingale, one of the most musical of all songbirds. This artistic motif is an allusion to the Soloveitchik family name, which in Russian means “little nightingale.” The Soloveitchik family are Levites, and legend has it that the origin of the name harks back to the family’s sacred role as Levites in the Beit HaMikdash, gracing the service with song that accompanied the *korbanot*.

WINTMAN FAMILY EDITION

מגילת רות מסורת הרב
MEGILLAT RUTH MESORAT HARAV

WITH COMMENTARY ON
MEGILLAT RUTH AND THE TORAH READINGS OF SHAVUOT
BASED ON THE TEACHINGS
OF

Rabbi Joseph B. Soloveitchik

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SHATRY1

*This edition of Megillat Ruth is lovingly dedicated
to the memory of our parents*

Abraham and Sylvia Wintman

**אברהם צבי בן יצחק חיים
שרה בלומא בת קלמן מרדכי הכהן**

Our parents' lives together devoted to family,
community, and *Klal Yisrael*,
and the especially close relationship
our parents maintained with the Rav,
have been a wellspring of inspiration to our entire family

Kenny Wintman and Sandy Welkes



In Memory of

The Rav zt"l

The close relationship between my family and the Rav's
was truly cherished.

Mrs. Soloveitchik was and remains my role model in life.

Dedicated by

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In Loving Memory of Our Dear Parents

HaRav Yitzchok Singer and Rebbetzin Bluma Singer

הרב יצחק אהרן בן הרב ר' אליהו ז"ל
בלומא בת ר' ישראל אריה לייב ז"ל

Our father was an extraordinary *talmid chacham* and masterful orator.

He brought honor to the rabbinate, comfort to the afflicted,
and inspiration to the downtrodden.

Our mother was a quintessential *aishes Chayil*,
wise, warm, and dedicated.

She was both an equal partner with our father in his sacred work
and a credit to her distinguished *yichus*.

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The towering rabbinic figure of the last century,
a brilliant Talmudic scholar and profound Jewish philosopher,
Rabbi Soloveitchik was a monumental personality
whose unparalleled intellectual contributions
continue to enrich the world of Jewish thought and law.

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PREFACE

Megillat Ruth is the stirring story of the eponymous convert whose devotion to her adopted people culminates in her becoming the “matriarch of monarchy” (*Bava Batra* 91b). Interestingly, in the dramatic speech of Ruth to her mother-in-law, Naomi, we can hear echoes of the father of all converts, Abraham, and his own journey toward the separation and distinctness that are the marks of Jewish peoplehood (Ruth 1:16–17):

וְתֹאמַר רוּת אֶל תִּפְגְּעִי בִּי לְעֹבֵדְךָ לָשׁוּב מֵאַחֲרֶיךָ כִּי אֵל אֲשֶׁר תִּלְכִּי אִלָּךְ וּבְאִשּׁוֹ תִּלְיִי
אֲלֵינִ עִמָּךְ עַמִּי וְאֱלֹהֶיךָ אֱלֹהֵי. בְּאִשּׁוֹ תִּמּוּתִי אָמוּת וְשֵׁם אֶקְבֶּר כֹּה יַעֲשֶׂה ה' לִי וְכֹה יִסִּף
כִּי הַמּוֹת יִפְרִיד בֵּינִי וּבֵינֶךָ.

But Ruth replied, “Do not entreat me to leave you, to turn back, not to walk after you. For wherever you walk, I shall walk, and wherever you stay, there I stay. Your people is my people; your God is my God. Wherever you die, there I die, and there shall I be buried. So may the Lord do to me – and more – for death alone will separate me from you.

Ruth’s words, אֵל אֲשֶׁר תִּלְכִּי אִלָּךְ, “For wherever you walk, I shall walk,” parallel God’s first command to Abraham, לֶךְ לְךָ מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ, “Go forth from your native land and from your father’s house to the land that I will show you” (Gen. 12:1). Like Abraham, Ruth performed an act of לֶךְ לְךָ – she was ready to leave and sacrifice her connection to her land, her birthplace, and her father’s house, to travel to an unknown land from which emanated a mysterious force compelling her forward.

Ruth continued, וּבְאִשּׁוֹ תִּלְיִי אִלָּין, “and wherever you stay, there I stay,” which parallels Abraham’s commitment to *hakhnasat orhim* – as reflected in his famed אָשֶׁל, which *Hazal* understood to be a lodge (Gen. 21:33; Rashi, *Sotah* 10a, s.v. *pundak*). This אָשֶׁל was not incidental to Abraham’s identity but at the very core of his character. The Gemara (*Ketubot* 8b) refers to those who perform acts of kindness as “those who uphold the covenant of Abraham”; Rashi explains that Abraham’s covenant refers to his acts of kindness exemplified by his אָשֶׁל. The story of Ruth is likewise understood by *Hazal* as purely an expression of *hesed*: “This *megillah* contains neither [laws of] impurity nor purity, neither the forbidden nor the

◀ permitted

permitted; why then was it written? To teach us how great is the reward of those who perform kindness” (see Ruth Rabbah 2:14 and commentary below, p. 26). Ruth fully upheld this covenant of Abraham.

Third, Ruth stated, **עַמִּי וְאֱלֹהֵי אֱלֹהֵי**, “Your people is my people; your God is my God.” This represents Ruth’s embrace of both the people and the God of Abraham. As the Rav elaborates in this commentary, entry into the Jewish people constitutes a dual commitment. The convert must “enter into the magic circle of Jewish fate and, in a spirit of holiness, dedicate himself to Jewish destiny.” In the Rav’s words, “The devotion to *Keneset Israel*, both as ... a people with its own history, suffering, sense of mutual responsibility, and commitment to deeds of mutual aid, and as a holy nation, committed, heart and soul, to the God of Israel and to His ethico-halakhic demands – this dual yet unified devotion is the most basic foundation of Judaism and the most fundamental feature of undergoing conversion” (see p. 8). The commitment to these two covenants initiated by Abraham is so succinctly encapsulated in the words of Ruth, **עַמִּי וְאֱלֹהֵי אֱלֹהֵי**.

Fourth, Ruth pledged, **בְּאֵשׁוֹר תָּמוּתִי וְשָׁם אֶקָּבֵר**, “Wherever you die, there I die, and there shall I be buried.” This parallels the episode of Abraham’s purchase of the *Me’arat HaMakhpelah*, which according to some was his final test (see R. Yonah’s commentary on *Avot* 5:3). Even in death and burial, the Jew is separate, “a people that shall dwell alone, and shall not be reckoned among the nations” (Num. 23:9; see p. 10 below). Jewish burial symbolizes the Jew’s distinct identity, as the Rav poignantly expressed in his essay “Majesty and Humility”:

The home for which man yearns attracts him like a powerful magnet; it brings him back, no matter how far he has traveled. “Home is the sailor, home from the sea, and the hunter home from the hill”: these beautiful lines by Robert Louis Stevenson contain more than a nostalgic note. Occasionally, when I am at the airport, I happen to observe the loading of a double coffin, containing the body of a Jew who has lived, worked, raised children, prospered or failed, in the United States. It is being shipped for burial in the land of Abraham, Isaac and Jacob. The mystery of the origin apparently casts a spell even upon people who have few religious commitments. The modern secular Jew wants

◀ to rest

to rest in eternal peace, in proximity to the site where the patriarchs found their rest.

Ruth experienced that same enigmatic pull toward the land, people, and God of Abraham. We read her story on Shavuot because it is the paradigmatic story of entry into the nation founded by Abraham, an experience undergone by every Jewish soul on the first Shavuot at Mount Sinai thousands of years ago.

OU Press is proud to present, together with Koren Publishers Jerusalem, *Megillat Ruth Mesorat HaRav*. As with our other *Mesorat HaRav* publications, the Rav's commentary consists of excerpts from the Rav's published writings as well as from the Rav's lectures and *shiurim* and *sefarim* written by students of the Rav. Also following the pattern of other of our *Mesorat HaRav* publications, we have included a section of *Reshimot*, more extensive presentations of the Rav's analysis of halakhic material than the discussions included in the commentary. The *Reshimot* are drawn from the Rav's published writings, in some cases translated from Hebrew, as well as lectures, *shiurim*, and classes which he conducted over the years, many of which have been transcribed by his students and others. Included as well is an adaptation of an essay about conversion by Rav Ahron Soloveichik, the Rav's youngest brother, originally published in a volume in honor of the Rav.

Many dedicated individuals were involved in the preparation of this volume. My esteemed friend Dr. Joel B. Wolowelsky provided guidance for this project and the impetus to bring it to successful fruition, as he has for so many other works of the Rav. Dr. Reuven Mohl compiled and edited the commentary on Ruth and the Torah readings, while Rabbi Moshe Genack and Rabbi Eliyahu Krakowski compiled and edited the *Reshimot*. We extend thanks to Rabbi David Schreiber, editor of *Noraos HaRav*, and Rabbi Michel Shurkin, author of *Harerei Kedem*, whose works also served as a source for sections of the commentary and the *Reshimot*. Rabbi Krakowski, executive editor of OU Press, was in charge of the meticulous review and editing of the manuscript as it went through numerous drafts. Rabbi Simon Posner, executive editor emeritus of OU Press, reviewed the manuscript and made many helpful suggestions. Thanks as well to Debra Bree of OU Press for her assistance in preparation

◀ of the manuscript

of the manuscript. I acknowledge Koren Publishers Jerusalem, our partners in this project, under the able leadership of Matthew Miller, for their outstanding work in editing, typesetting, and producing this edition. Special thanks go to Rabbi Steven Weil, who has consistently championed the dissemination of the Rav's works and the preservation of his legacy. Rabbi Weil has provided an extraordinary degree of encouragement and assistance to OU Press in its efforts to bring the Rav's writings to the public.

This project could not have been realized without the generous support of our sponsors. We are grateful to the Wintman family for their generosity, and we thank, as well, the Katz family, the Mael family, the Singer family, and Empire Kosher for their assistance. All those who participated in this project can be justifiably proud of their contribution to *Klal Yisrael* which this volume represents.

Menachem Dov Genack
General Editor
OU Press

מגילת רות

MEGILLAT RUTH

RUTH

*In Israel, the book of Ruth is read on the first day of Shavuot.
Elsewhere, it is read on the second day.*

- 1 Once, in the days when the judges ruled, there was a famine in the
land. One man set out from Bethlehem of Judah and journeyed
to live for a while in the land of Moab, and his wife and two sons
2 came with him. This man's name was Elimelech, his wife's was
Naomi, and his two sons' names were Mahlon and Kilyon, all
Efratites from Bethlehem of Judah. They duly arrived in the fields
3 of Moab, and there they stayed. But then Elimelech, Naomi's hus-
band, died, and she was left there with her two sons. Both of them
4 married Moabite women – the first was called Orpah, the second
5 Ruth – and they lived on there for some ten years. After that, the
two of them – Mahlon and Kilyon – died as well, and the woman

What do we mourn over? We mourn over those who “are gone and not to be found,” in the sense of an irretrievable loss.

This goes without saying in the case of the death of a great leader, a wondrous genius, or a rare philanthropist. Indeed, it is difficult to replace such people. But the tradition of mourning pertains to all men, not only to the noteworthy; it applies to the leader and to the led, to the learned and to the uneducated, to the charitable and to the one who was tight fisted toward his impoverished brethren. It is written: “He who stands beside the dead, when the soul departs, must rend his clothes; what does this resemble? It resembles a burnt Torah” (*Shabbat* 105b). It may be inferred from this that it is impossible to fill the place of anyone who has departed from this world. We do not say, “A cobbler has died, another will fill his place; a tailor has died, another will come in his stead; another clerk will fill the place of the one who has just departed, another shop-assistant shall come in place of the one who is dead.” We do not say such things, because every man is indispensable; he is not just “one” who can be replaced by another “one”; he is an individual distinguished by something unique to him and to no one else. Sometimes a person develops his own inner potential, and sometimes it remains locked within him like an untapped treasure that never comes to light. (*On Repentance*, pp. 176–177)

רות

In שבועות *is read on the first day of* מגילת רות, ארץ ישראל
Elsewhere, it is read on the second day.

א וַיְהִי בַיּוֹם שֶׁשָּׁפֵט הַשּׁוֹפְטִים וַיְהִי רָעַב בְּאֶרֶץ וַיֵּלֶךְ אִישׁ מִבֵּית
 ב לֶחֶם יְהוּדָה לְגוֹר בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו: וְשֵׁם
 הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם שְׁנֵי בָנָיו מַחְלֹן וְכִלְיוֹן
 אֶפְרַתִּים מִבֵּית לֶחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיַּהֲיוּ־שָׁם:
 ג וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי וַתִּשְׁאָר הִיא וּשְׁנֵי בָנֶיהָ: וַיִּשְׁאוּ
 ד לָהֶם נָשִׁים מֵאֲבוֹת שֵׁם הָאֶחָת עֲרָפָה וְשֵׁם הַשֵּׁנִית רות וַיֵּשְׁבוּ
 ה שָׁם כְּעֶשֶׂר שָׁנִים: וַיָּמָתוּ גַם־שְׁנֵיהֶם מַחְלֹן וְכִלְיוֹן וַתִּשְׁאָר

וַיְהִי בַיּוֹם שֶׁשָּׁפֵט הַשּׁוֹפְטִים *Once, in the days when the judges ruled.* The word *shofet* denotes not only judicial or legal action, but points to the totality of human relationships. The Greek and Latin translations of *Sefer Shoftim* refer to the book as the “Book of Judges.” But this is incorrect. The verse (Jud. 4:4) *וַיִּבְרָכָהּ ... הָיָא שִׁפְטָה אֶת־יִשְׂרָאֵל בְּעֵת הַהִיא* is conventionally translated as “And Deborah ... judged Israel at that time.” But if Deborah was only a judge, why did she act like a queen? Nothing in the chapter mentions judging, only acts of dedication to the nation. She chose the general to fight Sisera. Does a judge declare war? Apparently, she was more than a judge. She determined the destiny of her people. She was a guide and a teacher of her people, not simply a judge. *Shoftim* is not the Book of Judges, but the Book of Leaders. We know that Samuel “judged” (1 Sam. 7:6, 15) but he also shaped the spiritual image of the people. (*Shiurei Harav*, p. 152)

וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי *But then Elimelech, Naomi's husband, died.* The Sages said: “As their faces do not resemble one another, so neither are their thoughts the same” (*Berakhot* 58a). Each man is not only one person in number but is also unique. He is different from others, being characterized by some original quality that no one else possesses. This singularity, this quality unique to him alone, which sets him apart from everyone else, reflects the divine spark in him. The concept of mourning in Judaism is based upon this assumption.

- 6 was left bereaved of both her children and her husband. She got up, her daughters-in-law with her, to return from the land of Moab, for word had reached her in the land of Moab that the LORD had
 7 brought His people to mind and granted them bread. So she left the place where she had been, both of her daughters-in-law with
 8 her, and set off along the way back to the land of Judah. But to her two daughters-in-law she said, “Go on now, turn back, each to your mother’s home, and may the LORD show you that kindness that
 9 you have shown the dead and me. The LORD grant that you find a

exertions; it is not the result of a conglomeration of past events. The drive for Israel is fueled by anticipation, by something beautiful and miraculous which defies precise formulation, which hovers and beckons on the distant horizon. Even secular Zionists, who formally decry all religious terminology and motivations, often speak with Messianic overtones. Destiny, not causality, constitutes the dynamics of covenantal history. The future is responsible for the past.

The word “destiny” is etymologically related to the word “destination.” What determines Jewish historical experience is not one’s point of departure, but one’s destination. There are two types of travelers. Some merely wander about restlessly, unable to stay put in any one place and going nowhere in particular. Circumstances dictate their movement. An experienced traveler, however, has a destination to which he is rushing, and he wants to get there as soon as possible. And that is precisely the factor that shapes Jewish history, which is unlike the histories of other nations. The Jew is rushing somewhere, and, however often he is sidetracked, he returns to resume the journey.

The Patriarchic Covenant created this new concept of historical destiny. It promised Israel a faith, a land, and a future redemption. It pledged, “And I shall make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing . . . and all the families of the earth shall bless themselves through you” (Gen. 12:2–3). It forged a people with a great destination. (*Reflections of The Rav*, vol. 2, pp. 71–72)

יַעֲשׂ יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עָשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי And may the Lord show you that kindness that you have shown the dead and me. The great experience of God’s all-inclusiveness and His axiological supremacy over all other interests

וְהָאִשָּׁה מְשִׁנִּי יְלֵדֶיהָ וּמֵאִשָּׁהּ: וְתַקַּם הָיָא וְכִלְתִּיהָ וְתִשָּׁב
 מִשְׁדֵּי מוֹאָב כִּי שָׁמְעָה בְּשִׂדָּה מוֹאָב פִּי־פָקֵד יְהוָה אֶת־עַמּוֹ
 לָתֵת לָהֶם לֶחֶם: וְתֵצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָּׁמָּה וּשְׁתִּי
 כִלְתִּיהָ עִמָּה וְתִלְכְּנָה בְּדֶרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָה: וְתֹאמַר
 נַעֲמִי לִשְׁתִּי כִלְתִּיהָ לִכְנָה שִׁבְנָה אִשָּׁה לְבֵית אִמָּה יַעֲשֶׂה יְהוָה
 עִמָּכֶם חֶסֶד כְּאֲשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי: יִתֵּן יְהוָה לָכֶם

יעש

וְתִשָּׂא הָאִשָּׁה מְשִׁנִּי יְלֵדֶיהָ וּמֵאִשָּׁהּ And the woman was left bereaved of both her children and her husband. The longing for one who has died and is gone forever is worse than death. The soul is overcome and shattered by fierce longing. Just before Rosh Hashanah, I imagined that my father, of blessed memory, was standing beside me. He was the one and only *rebbe*, master and teacher, that I ever had. I put my life down before him and said: “My father, my teacher, I have had so many new insights concerning the laws of the Day of Atonement. Certainly there are amongst them some which would have pleased you, and also some which you would have rejected....” That was how I imagined myself speaking to my father, knowing that I would receive no response. Oh, what would I have given to be able to discuss Torah with him, if only for five minutes! But I knew that my beloved father, who had once been so close to me, was now far away, and my heart burst with the desire to talk to him for even five minutes, which had not seemed so valuable while he was still alive.

The same is true regarding my mother and my wife. Several days ago, I once again sat down to prepare my annual discourse on the subject of repentance. I always used to discuss it with my wife, and she would help me to define and crystallize my thoughts. This year, too, I prepared the discourse, while consulting her: “Could you please advise me? Should I expand upon this idea or cut down on that idea? Should I emphasize this point or that one?” I asked, but heard no reply. Perhaps there was a whispered response to my question, but it was swallowed up by the wind whistling through the trees and did not reach me. (*On Repentance*, pp. 259–260)

וְתִלְכְּנָה בְּדֶרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָה And set off along the way back to the land of Judah. In the hearts of most Jews, there is an awareness that Israel is a promised land. The promise, a destiny to be fulfilled, is the cause of present

קריאת התורה לשבועות

TORAH READINGS FOR SHAVUOT

The Readings of the Torah for the first and second day of Shavuot

REMOVING THE TORAH FROM THE ARK

אֵין כָּמוֹךָ There is none like You among the heavenly powers, LORD, Ps. 86
and there are no works like Yours.

Your kingdom is an eternal kingdom, Ps. 145
and Your dominion is for all generations.

The LORD is King, the LORD was King,
the LORD shall be King for ever and all time.

The LORD will give strength to His people; Ps. 29
the LORD will bless His people with peace.

Father of compassion,
favor Zion with Your goodness; rebuild the walls of Jerusalem. Ps. 51
For we trust in You alone, King, God,
high and exalted, Master of worlds.

The Ark is opened and the congregation stands. All say:

וַיְהִי בְּנִסְעָ Whenever the Ark set out, Moses would say, Num. 10
“Arise, LORD, and may Your enemies be scattered.

May those who hate You flee before You.”

For the Torah shall come forth from Zion, Is. 2
and the word of the LORD from Jerusalem.

Blessed is He who, in His holiness,
gave the Torah to His people Israel.

*If the second day of Shavuot falls on Shabbat,
continue with “Blessed is the name” on page 44.*

Say the following verses three times:

יְהוָה The LORD, the LORD, compassionate and gracious God, Ex. 34
slow to anger, abounding in loving-kindness and truth,
extending loving-kindness to a thousand generations, forgiving iniquity,
rebellion and sin, and absolving [the guilty who repent].

קריאת התורה ליום טוב ראשון ושני של שבועות

הוצאת ספר תורה

תהלים פו

תהלים קמה

תהלים כט

תהלים נא

אִין־כְּמוֹךְ בָּאֱלֹהִים, אֲדֹנִי, וְאִין כְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
יְהוָה עֲזָרָנוּ לְעֶמּוֹ יִתֵּן, יְהוָה יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:
אֲב הָרַחֲמִים,

הַיְטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַם:
כִּי בָךְ לָבֵד בָּטַחְנוּ, מֶלֶךְ אֵל רִם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים.

The ארון קודש is opened and the קהל stands. All say:

במדבר י

ישעיה ב

וַיְהִי בְנִסְעֵ־הָאָרֶץ וַיֹּאמֶר מֹשֶׁה
קוּמָה יְהוָה וַיִּפְּצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹדָה וּדְבַר־יְהוָה מִירוּשָׁלַם:
בְּרוּךְ שְׁנַתֵּן תוֹדָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

*If the second day of שבועות falls on שבת,
continue with בְּרִיךְ שְׁמִיה on page 45.*

Say the following verses three times:

שמות לד

יְהוָה, יְהוָה, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
נִצֵּר חֶסֶד לְאֻלָּפִים, נִשְׂא עוֹן וּפָשַׁע וְחַטָּאָה, וְנִקָּה:

Each individual says silently, inserting appropriate phrase/s in parentheses:

Master of the Universe, fulfill my heart's requests for good. Satisfy my desire, grant my request, and enable me (*name, son/daughter of father's name*), (and my wife/ husband, and my sons/daughters) and all the members of my household to do Your will with a perfect heart. Deliver us from the evil impulse, grant us our share in Your Torah, and make us worthy that Your Presence may rest upon us. Confer on us a spirit of wisdom and understanding, and may there be fulfilled in us the verse: "The spirit of the LORD will rest upon him – a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and reverence for the LORD." So too may it be Your will, LORD our God and God of our ancestors, that we be worthy to do deeds that are good in Your sight, and to walk before You in the ways of the upright. Make us holy through Your holiness, so that we may be worthy of a good and long life, and of the World to Come. Guard us from evil deeds and bad times that threaten to bring turmoil to the world. May loving-kindness surround one who trusts in the LORD. Amen. Is. 11

יְיָ May the words of my mouth and the meditation of my heart find favor before You, LORD, my Rock and Redeemer. Ps. 19

Say the following verse three times:

יְיָ As for me, may my prayer come to You, LORD, Ps. 69
at a time of favor. O God, in Your great love,
answer me with Your faithful salvation.

On all days, continue:

Blessed is the name of the Master of the Universe. Blessed is Your crown and Your place. May Your favor always be with Your people Israel. Show Your people the salvation of Your right hand in Your Temple. Grant us the gift of Your good light, and accept our prayers in mercy. May it be Your will to prolong our life in goodness. May I be counted among the righteous, so that You will have compassion on me and protect me and all that is mine and all that is Your people Israel's. You feed all; You sustain all; You rule over all; You rule over kings, for sovereignty is Yours. I am a servant of the Holy One, blessed be He, before whom and before whose glorious Torah I bow at all times. Not in man do I trust, nor on any angel do I rely, but on the God of heaven who is the God of truth, whose Torah is truth, whose prophets speak truth, and who abounds in acts of love and truth. ► In Him I trust, and to His holy and glorious name I offer praises. May it be Your will to open my heart to the Torah, and to fulfill the wishes of my heart and of the hearts of all Your people Israel for good, for life, and for peace. Zohar,
Vayak-hel

Each individual says silently, inserting appropriate phrase/s in parentheses:

רבונו של עולם, מלא משאלות לבי לטובה, והפק רצוני ותן שאלתי, וזכה לי (פלוני(ת) בן/בת פלוני) (ואשתי/בעלי ובני ובנותי) וכל בני ביתי, לעשות רצונך בלבב שלם, ומלטנו מיצר הרע, ותן חלקנו בתורתך, וזכנו שתשרה שכונתך עלינו, והופע עלינו רוח חכמה ובינה. ויתקיים בנו מקרא שכתוב: ונחה עליו רוח יהוה, רוח חכמה ובינה, רוח עצה וגבורה, רוח דעת ויראת יהוה: ובכן יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, שתזכנו לעשות מעשים טובים בעיניך וללכת בדרכי ישרים לפניך, וקדשנו בקדשתך כדי שנוזכה לחיים טובים וארוכים ולחיי העולם הבא, ותשמרנו ממעשים רעים ומשעות רעות המתרגשות לבוא לעולם, והבטיח ביהוה חסד וסובבנו: אמן.

ישעיה יא

תהלים לב

יהיו לרצון אמרי-פי והגיון לבי לפניך, יהוה צורי וגאלי:

תהלים יט

Say the following verse three times:

ואני תפילתי-לך יהוה, עת רצון, אלהים ברב-חסדך
ענני באמת ישעך:

תהלים סט

On all days, continue:

ברוך שמה דמרא עלמא, בריך בתוך ואתוך. יהא רעותך עם עמך ישראל לעלם, ופרקן ימינך אחוי לעמך בבית מקדשך, ולא מטווי לנא מטוב נהורך, ולקבל צלותנא ברחמין. יהא רעוא קדמך דתורין לן חין בטיבו, ולהוי אנא פקידא בגו צדיקיא, למרחם עלי ולמנטר יחי וית כל די לי ודי לעמך ישראל. אנת הוא זן לכלא ומפרנס לכלא, אנת הוא שליט על כלא, אנת הוא דשליט על מלכיא, ומלכותא דילך היא. אנא עבדא דקדשא בריך הוא, דסגדנא קמה ומקמי דיקר אורייתא בכל עדן ועדן. לא על אנש רחיצנא ולא על בר אלהין סמיכנא, אלא באלהא דשמיא, דהוא אלהא קשוט, ואורייתא קשוט, ונביאודי קשוט, ומסגא למעבד טבון וקשוט. • בה אנא רחיץ, ולשמה קדישא יקירא אנא אמר תשבחן. יהא רעוא קדמך דתפתח לבאי באורייתא, ותשלים משאלין דלבאי ולבא דכל עמך ישראל לטב ולחין ולשלם.

זוהר ויקהל

Two Torah scrolls are removed from the Ark. The Leader takes one in his right arm and, followed by the congregation, says:

Listen, Israel: the LORD is our God, the LORD is One.

Deut. 6

Leader then congregation:

One is our God; great is our Master;
holy is His name.

The Leader turns to face the Ark, bows and says:

Magnify the LORD with me, and let us exalt His name together. *Ps. 34*

The Ark is closed. The Leader carries the Torah scroll to the bima and the congregation says:

יְיָ Yours, LORD, are the greatness and the power, the glory and the majesty and splendor, for everything in heaven and earth is Yours. *1 Chr. 29*
Yours, LORD, is the kingdom; You are exalted as Head over all.

וְיִמְּרוּ Exalt the LORD our God and bow to His footstool; He is holy. *Ps. 99*
Exalt the LORD our God, and bow at His holy mountain, for holy is the LORD our God.

Over all may the name of the Supreme King of kings, the Holy One blessed be He, be magnified and sanctified, praised and glorified, exalted and extolled, in the worlds that He has created – this world and the World to Come – in accordance with His will, and the will of those who fear Him, and the will of the whole house of Israel. He is the Rock of worlds, LORD of all creatures, God of all souls, who dwells in the spacious heights and inhabits the high heavens of old. His holiness is over the Hayyot and over the throne of glory. Therefore may Your name, LORD our God, be sanctified among us in the sight of all that lives. Let us sing before Him a new song, as it is written: “Sing to God, make music for His name, extol Him who rides the clouds – the LORD is His name – and exult before Him.” And may we see Him eye to eye when He returns to His abode as it is written: “For they shall see eye to eye when the LORD returns to Zion.” And it is said: “Then will the glory of the LORD be revealed, and all mankind together shall see that the mouth of the LORD has spoken.” *Ps. 68*
Is. 52
Is. 40

Father of mercy, have compassion on the people borne by Him. May He remember the covenant with the mighty (patriarchs), and deliver us from evil times. May He reproach the evil instinct in the people by Him, and graciously request that we be an eternal remnant. May He fulfill in good measure our requests for salvation and compassion.