

## קריאת התורה

### Torah Reading

#### 1. James Moshe Jacobson Maisels, “Kaddish as Expansiveness,” in *Kaddish*

Kaddish demands from us that we face the truth. It reminds the mourner again and again: you are still mourning. It reminds the community again and again: your friend is still mourning, still in pain, still in loss. This is how we become wise...

It can be a powerful practice to name things as they are in the presence of a loving community, expanding enough around the shame and embarrassment to admit to the fullness of one's feeling, struggles, and failures in the presence of others... Of course, to do this requires a certain kind of practice of the minyan. It requires spiritual fellows who are willing to hold that which each person expresses... It requires people who will not run from displays of emotion, confusion, failure, and loss and who will not use shame or embarrassment to tamp down “unseemly” emotional outbursts, but who will rather see their task as allowing each individual to fully hold, express, and expand around their suffering and confusion.

#### 2. David A. Kunin, “*L'eilla L'eilla* (Higher and Higher): The Kaddish as Allusion to Tikkun,” in *Kaddish*

Perhaps it is the community of at least ten required for its recitation, which provides the Kaddish's true power. As the Kaddish is recited with its communal responses, the community speaks with one voice to the mourners, as if saying: “We are here with you in your time of pain. We are here to provide comfort, and to give you the strength to continue to stand with us and with God, as partners in the creation of God's kingdom.”

These responses, in this way, are as important as the mourner's recitation of the prayer itself. They are a reminder that all Jews are part of a single people, and that when one suffers all suffer. They are a reminder that *kol yisrael areivim zeh ba-zeh*, that every Jew bears responsibility for every other Jew. The responses are an affirmation to the mourners that life goes on, that the communal obligation for *tikkun olam* (that is, the “repair of the world”), expressed in the obligations of mutual responsibility, goes on...

Kaddish, meaning “holy” or “sanctification” in Aramaic, is replete with meaning. Like the comfort provided by the prayer, holiness in the Jewish tradition is not found in isolation at some far-off ashram or hidden temple. Rather, it is most often found within the community. Bringing comfort, thus expressing and recognizing our interconnection with other humans, is one means of creating a holy community.

#### 3. Mishnah, Megillah 4:3

אין פורסין את שְׁמַע, ואין עוֹבְרִין לְפָנֵי הַתְּבָה, ואין נוֹשְׂאִין אֶת כַּפֵּיהֶם, ואין קוֹרִין בַּתּוֹרָה, ואין  
מִפְטִירִין בְּנִבְיָא... פְּחוֹת מֵעֲשָׂרָה.

One does not recite the introductory prayers and blessing before *Shema*; nor does one pass before the ark to repeat the *Amida* prayer; nor do the priests lift their hands to recite the Priestly

Blessing; nor is the Torah read in public; nor does one conclude with a reading from the Prophets [*haftara*]... with fewer than ten.

#### 4. Deuteronomy 31:10-13

וַיִּצַו מֹשֶׁה אוֹתָם לֵאמֹר מִקִּץ | שִׁבְעַת שָׁנִים בְּמַעַד שְׁנַת הַשְּׁמִטָּה בְּחַג הַסֻּכּוֹת: בָּבוֹא כָּל־יִשְׂרָאֵל לְרֹאוֹת אֶת־פְּנֵי יְקֹנֵק אֱלֹקֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר תִּקְרָא אֶת־הַתּוֹרָה הַזֹּאת גִּגְד כָּל־יִשְׂרָאֵל בְּאָזְנֵיהֶם: הַקְהֵל אֶת־הָעָם הָאֲנָשִׁים וְהַנְּשִׂיִם וְהַטָּף וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יִשְׁמְעוּ וְלְמַעַן יִלְמְדוּ וַיִּרְאוּ אֶת־יְקֹנֵק אֱלֹקֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת: וּבְנֵיהֶם אֲשֶׁר לֹא־יָדְעוּ יִשְׁמְעוּ וְלִמְדוֹ לִירְאֵה אֶת־יְקֹנֵק אֱלֹקֵיכֶם כָּל־הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל־הָאָדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן וְשָׁמָּה לְרִשְׁתָּהּ:

And Moses instructed them as follows: Every seventh year, the year set for remission (*Shemittah*), on Sukkot, when all Israel comes to appear before your God in the place that [God] will choose, you shall read this Torah aloud in the presence of all Israel. Gather the people—men, women, children, and the strangers in your communities—that they may hear and so learn to revere your God and to observe faithfully every word of this Torah. Their children, too, who do not know, shall hear and learn to revere your God as long as they live in the land that you are about to cross the Jordan to possess.

#### 5. Nehemia 8:1-17

וַיֹּאסְפוּ כָּל־הָעָם כְּאִישׁ אֶחָד אֶל־הַרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר־הַמַּיִם וַיֹּאמְרוּ לְעִזְרָא הַסֹּפֵר לְהִבְיֵא אֶת־סֵפֶר תּוֹרַת מֹשֶׁה אֲשֶׁר־צִוָּה יְקֹנֵק אֶת־יִשְׂרָאֵל: וַיָּבִיֵא עִזְרָא הַכֹּהֵן אֶת־הַתּוֹרָה לִפְנֵי הַקְהָל מֵאִישׁ וְעַד־אִשָּׁה וְכָל מִבְּיֹן לְשִׁמְעַת בְּיֹום אֶחָד לַחֲדָשׁ הַשְּׁבִיעִי: וַיִּקְרָא־בוֹ לִפְנֵי הַרְחוֹב אֲשֶׁר | לִפְנֵי שַׁעַר־הַמַּיִם מִן־הָאֹרֶחַ עַד־מַחְצִית הַיּוֹם גִּגְד הָאֲנָשִׁים וְהַנְּשִׂיִם וְהַמְּבִינִים וְאֲזַנִּי כָּל־הָעָם אֶל־סֵפֶר הַתּוֹרָה... {פ} וַיִּפְתַּח עִזְרָא הַסֹּפֵר לְעֵינֵי כָּל־הָעָם כִּי־מַעַל כָּל־הָעָם הָיָה וּכְפִתְחוּ עֲמֻדוֹ כָּל־הָעָם: וַיִּבְרַךְ עִזְרָא אֶת־יְקֹנֵק הָאֱלֹקִים הַגָּדוֹל וַיַּעֲנֵנו כָּל־הָעָם אָמֵן | אָמֵן בְּמַעַל יְדֵיהֶם וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ לִיקְנֹק אֲפִים אֲרָצָה: וַיִּשְׁוֹעוּ וּבְנֵי וְשִׁרְבִיָּה | יָמִין עֲקוֹב שִׁבְתִּי | הַיְדוּדִיָּה מַעֲשִׂיָּה קְלִיטָא עֲזַרְיָה יוֹזְבֵד תַּגּוּ פְּלִאִיָּה וְהַלּוּיִם מְבִינִים אֶת־הָעָם לַתּוֹרָה וְהָעָם עַל־עַמְדָם: וַיִּקְרָאוּ בַסֹּפֵר בְּתוֹרַת הָאֱלֹקִים מִפְּרֹשׁ וְשׁוֹם שְׁכָל וַיְבִינּוּ בַמִּקְרָא: {פ}

וַיֹּאמֶר נְחֻמְיָה הוּא הַתַּרְשָׁתָא וְעִזְרָא הַכֹּהֵן | הַסֹּפֵר וְהַלּוּיִם הַמְּבִינִים אֶת־הָעָם לְכָל־הָעָם הַיּוֹם קָדַשׁ־הוּא לִיקְנֹק אֱלֹקֵיכֶם אֶל־תִּתְאַבְּלוּ וְאֶל־תִּתְבָּכוּ כִּי בּוֹכִים כָּל־הָעָם כְּשִׁמְעָם אֶת־דְּבָרֵי הַתּוֹרָה... וַיִּלְכוּ כָּל־הָעָם לְאַכֹּל וּלְשִׁתּוֹת וּלְשַׁלַּח מְנוֹת וּלְעֲשׂוֹת שְׂמֵחָה גְדוֹלָה כִּי הִבִּינוּ בְּדְבָרֵים אֲשֶׁר הוֹדִיעוּ לָהֶם: {פ}

וּבַיּוֹם הַשְּׁנַיִ נֹאסְפוּ רְאִשֵׁי הָאֲבוֹת לְכָל־הָעָם הַכֹּהֲנִים וְהַלּוּיִם אֶל־עִזְרָא הַסֹּפֵר וְלַהֲשִׁיבֵל אֶל־דְּבָרֵי הַתּוֹרָה: וַיִּמְצְאוּ פְתוּב בַּתּוֹרָה אֲשֶׁר צִוָּה יְקֹנֵק בְּיַד־מֹשֶׁה אֲשֶׁר יָשְׁבוּ בְּגִי־יִשְׂרָאֵל בַּסֻּכּוֹת בְּחַג בְּחֻדָּשׁ הַשְּׁבִיעִי...

וַיַּעֲשׂוּ כָּל־הַקְהָל הַשְּׁבִיִם מִן־הַשְּׁבִי | סֻכּוֹת וַיִּשְׁבוּ בַסֻּכּוֹת כִּי לֹא־עָשׂוּ מִימֵי יִשׁוּעַ בּוֹנֵנוּ כֹּן בְּגִי יִשְׂרָאֵל עַד הַיּוֹם הַהוּא וַתְּהִי שְׂמֵחָה גְדוֹלָה מְאֹד:

The entire people assembled as one person in the square before the Water Gate, and they asked Ezra the scribe to bring the scroll of the Torah of Moses with which the LORD had charged Israel. On the first day of the seventh month, Ezra the priest brought the Torah before the congregation, men and women and all who could listen with understanding. He read from it, facing the square before the Water Gate, from the first light until midday, to the men and the

women and those who could understand; the ears of all the people were given to the scroll of the Torah...

Ezra opened the scroll in the sight of all the people, for he was above all the people; as he opened it, all the people stood up. Ezra blessed the LORD, the great God, and all the people answered, “Amen, Amen,” with hands upraised. Then they bowed their heads and prostrated themselves before the LORD with their faces to the ground. Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites explained the Torah to the people, while the people stood in their places. They read from the scroll of the Torah of God, translating it and giving the sense; so they understood the reading.

Nehemiah the Tirshatha, Ezra the priest and scribe, and the Levites who were explaining to the people said to all the people, “This day is holy to the LORD your God: you must not mourn or weep,” for all the people were weeping as they listened to the words of the Torah... Then all the people went to eat and drink and send portions and make great merriment, for they understood the things they were told.

On the second day, the heads of the clans of all the people and the priests and Levites gathered to Ezra the scribe to study the words of the Torah. They found written in the Torah that the LORD had commanded Moses that the Israelites must dwell in booths during the festival of the seventh month...

The whole community that returned from the captivity made booths and dwelt in the booths—the Israelites had not done so from the days of Joshua son of Nun to that day—and there was very great rejoicing.

## 6. Babylonian Talmud, Bava Kamma 82a

עֲשֶׂה תִקְנוֹת תִּיקֵן עֲזָרָא: שְׁקוֹרִין בְּמִנְחָה בַשַּׁבָּת; וְקוֹרִין בְּשַׁנִּי וּבַחֲמִישִׁי... שְׁיֵהוּ קוֹרְאִין בְּמִנְחָה בַשַּׁבָּת – מְשֻׁם יוֹשְׁבֵי קָרְנוֹת. וְשְׁיֵהוּ קוֹרְאִין בְּשַׁנִּי וּבַחֲמִישִׁי – עֲזָרָא תִיקֵן?! וְהָא מְעִיקְרָא הָוּה מִיתְקַנָּא! דְתַנְיָא: “וַיִּלְכוּ שְׁלֹשֶׁת יָמִים בְּמִדְבָר וְלֹא מָצְאוּ מַיִם” – דּוֹרְשֵׁי רְשׁוּמוֹת אָמְרוּ: אִין מַיִם אֶלָּא תוֹרָה, שְׁנֶאֱמַר: “הוּי כָּל צָמֵא לְכוּ לַמַּיִם”. כִּיֵּן שְׁהֲלֵכוּ שְׁלֹשֶׁת יָמִים בְּלֹא תוֹרָה, נִלְאוּ, עָמְדוּ נְבִיאִים שְׁבִינִיָּהֶם וְתִיקְנוּ לָהֶם שְׁיֵהוּ קוֹרִין בַּשַּׁבָּת, וּמְפָסִיקִין בְּאַחַד בַּשַּׁבָּת, וְקוֹרִין בְּשַׁנִּי, וּמְפָסִיקִין שְׁלִישִׁי וְרִבְעִי, וְקוֹרִין בַּחֲמִישִׁי, וּמְפָסִיקִין עַרְבַּ שַׁבָּת, כְּדִי שְׁלֹא יִלְיִנוּ שְׁלֹשָׁה יָמִים בְּלֹא תוֹרָה.

Ezra the Scribe instituted ten ordinances: that communities read the Torah on Shabbat in the afternoon; and they also read the Torah on every Monday and Thursday...

“That communities shall read the Torah on Shabbat afternoon”: This ordinance was instituted due to those who sit idly on street corners. “And that they should read the Torah on every Monday and Thursday”: Did Ezra institute this practice? But it was instituted from the beginning! As it is taught in a *baraita* with regard to the verse: “And they went three days in the wilderness, and found no water” (Exodus 15:22). Those who interpret verses said that water here is referring to nothing other than Torah, as it is stated: “Ho, everyone who thirsts, come for water” (Isaiah 55:1). Since the Jews travelled for three days without hearing any Torah, they became weary, and therefore the prophets among them arose and instituted for them that they should read from the Torah each Shabbat, and pause on Sunday, and read again on Monday, and

pause on Tuesday and Wednesday, and read again on Thursday, and pause on Shabbat eve, so they would not tarry three days without hearing the Torah.

## 7. Peninei Halakha, Prayer, Chapter 22

והבינו משה רבנו ותלמידיו הזקנים והנביאים, שהצמאון למים נגרם מפני ששלושה ימים רצופים לא עסקו ישראל באופן ציבורי בתורה. והתורה נמשלה למים, שכשם שהמים מחיים את כל החי והצומח בעולם, כך התורה מחיה את הנשמה. ומאחר שהתנתקו מעט מהתורה, פסקו גם מעיינות המים מלנבוע. מן הסתם תלמידי החכמים שבדור למדו באותם שלושה ימים, אלא הכוונה ששלושה ימים לא עסקו ישראל בתורה באופן ציבורי, ולכן תיקנו שיקראו בתורה בכל יום שני וחמישי ושבת, כך שלעולם לא יעברו על ישראל יותר משלושה ימים ללא קריאה ציבורית בתורה.

Moshe Rabbeinu, and his disciples, the elders and the prophets, understood that the thirst for water was a result of three consecutive days during which Israel did not communally engage in Torah study. Torah is likened to water, for just as water sustains all that lives and grows in the world, so Torah sustains the soul. Since the **nation** became slightly detached from the Torah, the springs of water also ceased to flow. Although the Torah scholars of that generation most probably learned Torah during those three days, for three days the nation of Israel did not engage in Torah publicly. Therefore, it was established that the Torah would be read every Monday, Thursday, and Shabbat, so that never again will more than three days pass when Israel does not publicly read from the Torah.

## 8. Babylonian Talmud, Brakhot 8a

אמר רב הונא בר יהודה, אמר רבי אמי: לעולם ישלים אדם פרשיותיו עם הצבור. שנים מקרא ואחד תרגום.

Rav Huna bar Yehuda said that Rabbi Ami said: A person should always complete his Torah portions with the congregation. [During the week prior to each Shabbat, one is required to read] the Bible text of the weekly portion twice and the translation once.

## 9. Sefer Ha-Hinukh, Introduction

ואחת מן המצוות, והיא עקר ויסוד שכלן נשענות עליו, היא מצוות למוד התורה, כי בלמוד ידע האדם את המצוות ויקיים אותן. ועל פן קבעו לנו חכמינו ז"ל לקרות חלק אחד מספר התורה במקום קבוע העם, שהוא בית הכנסת, לעורר לב האדם על דברי התורה והמצוות בכל שבוע ושבוע עד שיגמרו כל הספר... ועוד חיבנו חכמים ז"ל לקרותו כל אחד מישראל בביתו בכל שבוע ושבוע כמו שקורין אותו במקום הקבוע, וזהו אמרם ז"ל לעולם ישלים אדם פרשיותיו עם הצבור, כדי שישפיל בדברים יותר בקרותו אותם בביתו.

And one of the commandments is the root and principle that all lean upon — and that is Torah study — as through study a person will know the commandments and fulfill them. And hence our Sages, may their memory be blessed, fixed for us to read a portion of the Book of the Torah each and every week in the place of the gathering of people — which is the synagogue — to arouse the heart of a man about the words of the Torah and the commandments, until they finish the whole Book... And the Sages, may their memory be blessed, further obligated us that every one of Israel read it in his home each and every week in the way that we read it in the place of gathering. And that is [the meaning of] their, may their memory be blessed, saying (Berakhot

8a), “A person should always finish his sections with the community” — so that he understand things better with his reading them at home.

10. Zohar, *Parashat VaYakhel*, 17:223

כַּד סָלִיק סֵפֶר תּוֹרָה לְתַמּוֹן, כְּדִין בְּעָאן כָּל עַמָּא לְסִדְרָא גְרַמְיָהוּ לְתַתָּא, בְּאִימְתָא בְּדַחִילוֹ  
בְּרִתָּת בְּזִיעַ, וּלְכוּנָא לְבִיָּהוּ, כְּמָה דְהֶשְׁתָּא קְיָיִמִין עַל טוֹרָא דְסִינֵי לְקַבְּלָא אוֹרֵייתָא, וַיְהוֹן  
צִיִּיתִין וַיִּרְכוּן אוֹדְנֵיָהוּ. וְלִית רְשׁוֹ לְעַמָּא לְמַפְתַּח פּוּמֵיהוֹן, אֶפִּילוֹ בְּמִילֵי דְאוֹרֵייתָא, וְכָל שְׁכָן  
בְּמַלְהָ אַחֲרָא, אֶלָּא כָּלֵהוּ בְּאִימְתָא, כְּמָאן דְלִית לֵיהּ פּוּמָא וְהָא אוֹקְמוּהָ, דְכְּתִיב, (נחמיה  
ח:ה') וּכְפַתְחוּ עֲמָדוֹ כָּל הָעָם. (נחמיה ח:ג') וְאֶזְנֵי כָּל הָעָם אֶל סֵפֶר הַתּוֹרָה

When the Torah reaches the Bimah, the people should prepare themselves with the proper awe and trembling, as if they were standing at Mount Sinai and about to receive the Torah. They should listen to each and every word [of the Torah Reading] and they have no permission to speak even words of Torah and especially not mundane conversation. Rather they should stand there with trepidation and silence, as if they have no mouth to speak, as it is written: “As he opened it, all the people stood up” (Nehemia 8:5) and “the ears of all the people were given to the scroll of the Torah” (Nehemia 8:3).

11. R. Joseph B. Soloveitchik, *Nefesh Ha-Rav*, 136

Reading the Torah in public is not just to learn Torah. Rather, it is also meant to set an encounter with God, like what happened for our ancestors at Sinai. Every reading is a new giving of the Torah, bringing to life the wonderous standing at the bottom of the mountain that was burning in the fire... **Public Torah reading affects a Divine revelation, and whenever a person feels the presence of God, that person is obligated to sanctify the name of God, and to give praise and thanks...** The stringency of Maharam of Rothenburg to stand during public Torah reading is based on this principle... Standing is a result of experiencing revelation.

12. R. Eliyahu Monk, *Olam Ha-Tefillah*, 180

קריאת התורה נבדלת מיתר התפילות בכך, שהיא בשורת ה' אל ישראל, בעוד שאר התפילות – קריאות ישראל הן אל הקב"ה. לכן כשמציע החזן את תפילותיו של הכלל לפני ה', הוא מתייצב כשליח ציבור לפני התיבה. ואולם בתורה קוראים בתוך הקהל מעל בימה, כביכול הקב"ה, כמלך מלכי המלכים, מאסף את עמו סביב לכיסא מלכותו, כדי להודיע לו את רצונו במעמד חגיגי.

The Torah reading is different than the rest of the prayers, because it is God's calling to Israel, whereas the other prayers are Israel's calling out to God. Therefore, when the prayer leader offers the prayers of the community to God, he stands as the representative of the community before the ark. But the Torah is read amongst the congregation on the *bimah*. God, as it were, as the King of kings, gathers His people around His royal throne, in order to tell them His will as on a festive occasion.

13. R. Dov Singer, *Prepare My Prayer, Recipes to Awaken the Soul*

When we read the Torah, we are not only reading, but also calling God by name,  
And God calls back.  
During the Torah reading we are passive,  
We don't say anything

We don't respond at all  
Only listen.  
From within the congregation one rises,  
The Torah reader,  
And calls God in the name of us all,  
And the Holy Blessed One calls back in response.

Torah reading is the time in our prayer when we stop for a moment,  
We cease saying our part in the prayer,  
And listen to what the Holy Blessed One has to tell us this week.  
This is not the time for ideas about the weekly reading,  
Or for studying the Torah's commentaries,  
Rather for the Torah reading, for the calling:  
A time for listening to Divine speech  
Bursting from the Torah.

We direct our hearts to listen to the reading,  
To awaken, to evoke the ancient words,  
To transform the reading to a calling,  
To hear the Torah calling to us.

#### 14. R. Avi Weiss, *Holistic Prayer*, 243

*Tefilla* and Torah are indelibly linked... The prayer service itself is punctuated with Torah... A central part of the prayer services are those times when we read from the Torah scroll...

In the end, prayer, Torah, and service interface as they are all transformative. Prayer has the power to alter one's moral plane, and, in so doing, turn the individual into a new person. Torah is often referred to as *Mikra*, a calling, as it is a call to change ourselves, our community, our people, and the world... And acts of loving kindness by their very definition impact society, changing the status quo. To be serious about *tefilla*, one must integrate all these values, making it a holistic experience....

In the end, **one should pray with a community inspired by a mission which recognizes that prayer is an inclusive endeavor, a holistic enterprise – meshing God with Torah and good deeds.**

Not only does holistic *tefilla* encompass Torah and good deeds, but Torah and good deeds may be a form of *tefilla*.... In *tefilla*, the human being sings to God. In Torah, God sings to the human being. Together, they harmonize, expressing the ultimate song of unity between heaven and earth...

The way I talk and walk and conduct myself in business; the way I eat and love and interact with others; the way I treat the forlorn, the hungry, the homeless – my very being, my very essence, my every endeavor is *tefilla*, holistic prayer.

#### 15. R. Dov Singer, *Prepare My Prayer, Recipes to Awaken the Soul*

In communal prayer we come together to stand before God  
Facing our lives, facing our existence.  
In communal prayer, I am not alone, I don't need to hold everything by myself.  
I have partners. A sacred community.

We are like a philharmonic orchestra:  
 One plays the flute, another the piano, yet another the drums,  
 Each person playing their own part.  
 At times the violin rests and the piano plays boldly  
 And then they switch.  
 There are many roles:  
 One prays, another calls out to the Kohanim,  
 Another collects the prayer books.  
 We are like a single body  
 With one whose strength is in the hands, another in the legs,  
 Another in the ears, and another in the eyes,  
 Each one focusing on a different part, each one opening a different gate.  
 And even I, perhaps in a different time in my life, once merited to say with intention  
 What now is lost to me.  
 Not everything rests on my shoulders  
 Here and now  
 I am not alone  
 My existence began before me  
 And my friends are here, surrounding me  
 Playing together  
 Focusing together  
 Praying together  
 To the Master of the World.

#### 16. Naomi Shemer, "The Song of the Grasses"

דַּע לָךְ  
 שְׁכַל רוּעָה וְרוּעָה  
 יֵשׁ לוֹ נִגּוּן מְיֻחָד מְשֻׁלוֹ  
 דַּע לָךְ  
 שְׁכַל עֵשֶׁב וְעֵשֶׁב  
 יֵשׁ לוֹ שִׁירָה מְיֻחָדָת מְשֻׁלוֹ  
 וּמְשִׁירַת הָעֵשְׂבִים  
 נִעְשָׂה נִגּוּן שֶׁל רוּעָה

כַּמָּה יָפָה  
 כַּמָּה יָפָה וְנֹאָה  
 כְּשִׁשׁוּמְעִים הַשִּׁירָה שְׁלָהֶם  
 טוֹב מְאֹד  
 לְהִתְפַּלֵּל בִּינֵיהֶם  
 וּבְשִׁמְחָה לְעַבְדֵי אֵת ה'  
 וּמְשִׁירַת הָעֵשְׂבִים

מתמלא הלב  
ומשתוקק

Know that  
each and every shepherd  
has his own tune.  
Know that  
each and every blade of grass  
has its own song,  
And from the song of the grasses  
is born the shepherd's melody.

How beautiful,  
how lovely and fitting  
it is to hear their music.  
Good indeed  
it is to pray among them,  
serving God in joy  
As the heart,  
awakened with the grasses' song,  
fills with yearning.