We rise as the קראית התורה is opened.

ביווני בטמה קארין, לאמר משה:
כומת התורה יפתח אלויה, ותהא מש.unshiftה מעינה.
כי מפיותיה צאצא התורה, כי בいろ תורה מארשלים.
ברוך שמות תורה, לעמו ישייאל יעישתת.

The Torah is read at Shaharit every Monday and Thursday, in addition to the readings on Shabbat and special occasions, so that three days do not pass without our engaging in Torah study. The Rabbis explained that just as a person cannot go three days without water, neither can Israel exist three days without Torah, for the study of Torah is our sustenance (Bava Kama 82a).

The choice of Monday and Thursday, market days, when a large gathering could be expected to hear the public reading, is attributed by the Talmud to Ezra the Scribe or, alternatively, to the prophet.

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TORAH SERVICE

We rise as the Ark is opened.

Va-y'hi binsa ha-aron, va-yomer Mosheh:
Kumah Adonai v'yaamu oyvekh, v'yane se mi-san-ekha mi-panekh.
Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim.
Barukh she-natan Torah l'amo Yisra-el bi-k'dushato.

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered;
may Your foes be put to flight.

Torah shall come from Zion,
the word of Adonai from Jerusalem.
Praised is God who gave the Torah to Israel in holiness.

The Sefer Torah is taken from the Ark.

Reader:
Acclaim Adonai with me; let us exalt God together.

Reader and congregation:
L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet
v'ha-netzah v'ha-hod, ki khol ba-shamayim u-va-aretz,
l'kha Adonai ha-mamlakah v'ha-mitnasei l'khol l'rosh.
Rom'mu Adonai Eloheinu v'hish-tahavu la-hadom raglay, kadosh hu,
Rom'mu Adonai Eloheinu v'hish-tahavu l'har kodsho,
ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty,
for all in heaven and on earth is Yours.
Yours, Adonai, is supreme sovereignty.

Exalt Adonai; worship God, who is holy.
Exalt Adonai our God, and bow toward God's holy mountain.
Adonai our God is holy.

The entire Torah is divided into sections which are assigned to each Shabbat during the course of the year. At Minhah on Shabbat and the following Monday and Thursday morning, we read the beginning of the portion for the coming Shabbat. We are encouraged to engage throughout the week in preparation for Shabbat, which is described in our prayers as the pinnacle of creation.

The Torah readings for weekdays may be found on pages 261 ff.
BIRKAT HA-GOMEL

Birkat Ha-gomei is recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth).

Barukh atah Adonai, Eloheinu melekh ha-olam,
ha-gomei l’hayavim tovot, she-g’malani kol tov.
Praised are You Adonai our God, who rules the universe,
showing goodness to us beyond our merits.
for bestowing favor upon me.

Congregation responds:

Mi she-g’malkha (she-g’malekh / she-g’malkhem) kol tov,
hu yigmol-kha (yigm’lekh / yigmol-khem) kol tov, selah.
May God who has been gracious to you
continue to favor you with all that is good.
BIRKHOT HA-TORAH

Each congregant receiving an aliyah recites these birkhot.

Before the reading:
Bar'khu et Adonai ha-m'vorakh.

Congregation responds:
Barukh Adonai ha-m'vorakh v'olam va-ed.

Congregant repeats above response, then continues:
Barukh atah Adonai, Eloheinu melekh ha-olam,
asher ba'ar banu mi-kol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

After the reading:
Barukh atah Adonai, Eloheinu melekh ha-olam,
ascher natan lanu torat emet, v'hayei olam nata b'tokhenu.
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

Praised are You Adonai our God, who rules the universe,
clothing us from among all peoples by giving us the Torah.
Praised are You Adonai, who gives the Torah.

Praised are You Adonai our God, who rules the universe,
giving us the Torah of truth, planting within us life eternal.
Praised are You Adonai, who gives the Torah.

In many congregations, one of the following b'rakhot
is recited by parents of a Bar/Bat Mitzvah:

For a boy:
שאטרני/שאטרני ממעשין של רָו.
For a girl:
שאטרני/שאטרני ממעשין של רָו.

Barukh atah Adonai, Eloheinu melekh ha-olam,
Praised are You Adonai our God, who rules the universe,
1. she-heheyeynu v'kiy'manu v'higi-anu la-z'man ha-zeh,
granting us life, sustaining us, and enabling us to reach this day.
2. (she-p'taranu/She-p'taranu) (me-onsho shel zeh/me-onshah shel zo),
bringing us to this time when our child assumes
the obligation of mitzvot.
The הירך and שילש are called to raise and tie the הירך.

The הירך and שילש are called to raise and tie the הירך.

Wear a tzitzit, and at הירך on a public fast, continue on page 74.

On Mondays and Thursdays, when קדשה is recited, continue on page 72.

On other days, continue on page 75.
HATZI KADDISH

Reader:
May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y’hei sh’mei raba m’varakh l’alam u-l’almei almaya.
May God’s great name be praised throughout all time.

Reader:
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.

The Sefer Torah is raised:
V’zot ha-Torah asher sahm Mosheh li-nei b’nei Yisra-el,
al pi Adonai, b’yad Mosheh.
This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

On Yom Ha-atma’ut, Tishah B’Av,
and at Min’nah on a public fast, continue on page 74.

On Mondays and Thursdays, when Ta’ANUN is recited,
continue on page 72.

On other days, continue on page 75.
わり鉢 ملفنم אבקנו שבшим
לבון judgments תים.
וליהשבר את שכינתיו בחרוכנו.
במנחה רכיבנו, לאמר אמן.

わり鉢 ملفنم אבקנו שבшим
לנהי עלנה ויש פלטנניה.
ולoples מצהיה תמגנה מעלה.
ומעל כל ענוור יבר שראל, לאמר אמן.

もらい ملفنم אבקנו שבшим
לקיפין חכמה ישראל.
וזמור פשפוחותיו, יהלומדים יהלומים.
וכל-牒מות משמחתים, לאמר אמן.

redi ملفنم אבקנו שבшим
שטפנין תוהבב קרצות דובות שיחנותו, החרות.
 meticין פאריקים בעופות הגאונים, לאמר אמן.
אתיות לכל ידו-ישראל,натיבות ובבדיה.
 הבאולים בין בניו ביבשה.
מופ_coords ידו עלייה, יחישים מעזרה לראיה.
מאנעלת לאריך, ומשבצמו ליצהל.
משתא ובגאלא בכלם קירב, לאמר אמן.

God is referred to here as המקום (Ha-makom), literally “the place,” an appellation common among the Sages. Rabbi Ammi explained the term thus: “Why do they call the Holy One ‘Makom’? It is because God is the place which contains the world. The world is not a place which can contain God” (Genesis Rabbah 66:9).
May it be the will of our exalted Guardian
to rebuild our sacred home,
and to reestablish the Divine Presence amongst us in our day.
And let us say: Amen.

May it be the will of our exalted Guardian
to show mercy toward us,
and to ward off desolation and pestilence from us
and from all His people, the House of Israel.
And let us say: Amen.

May it be the will of our exalted Guardian
to sustain the learned among the people Israel.
May God safeguard them and their families,
their pupils and disciples.
And let us say: Amen.

May it be the will of our exalted Guardian
that we receive good tidings of deliverance and consolation.
May God gather our exiles from the far corners of the world.
And let us say: Amen.

May the Holy One be merciful to our fellow Jews
who wander over sea and land,
who suffer oppression and imprisonment.
May God soon bring them relief from distress
and deliver them from darkness to light,
from subjugation to redemption. And let us say: Amen.

After the Torah reading had been concluded, it was customary to offer blessings for well-being to individuals who had not received aliyot, to the congregation, and to the governing authorities. This particular prayer derives from one found in Siddur Rav Amram Gaon in ninth-century Babylonia.
In memory of a male:

אלה מלך רחמים, שוקם ומרדסי, תמשצו בנהיה כלכה מתקת
ענפי נשכבה, במעלות קדושות והתרוממות בחזרה
מקורה, לאורך, לאורך.
בנה עצרת לה נמקה. אמן, יעלה נזקריה, נصيانة
בophage בנייה לשלמה, עזרו בזראר ויהויה את נשמה.
יהוה הוא-badge. י희 בשלום על משכבה, וגם אתה.

In memory of a female:

אלה מלכה רחמים, שלמה ומרדסי, תמשצו בנהיה כלכה מתקת
נספי נשכבה, במעלות קדושות והתרוממות בחזרה
מקורה, לאורך, לאורך.
בנה עצרת לה נמקה. אמן, יעלה נזקריה, נصيانة
בophage בנייה לשלמה, עזרו בזראר ויהויה את נשמה.
יהוה הוא-badge. י희 בשלום על משכבה, וגם אתה.

In memory of several individuals:

אלה מלכים ומלכות, שלמים ומרדסי, תמשצו בנהיה כלכה מתקת
נספי נשכבה, במעלות קדושות והתרוממות בחזרה
מקורה, לאורך, לאורך.
בנה עצרת לה נמקה. אמן, יעלה נזקריה, נصيانة
בophage בנייה לשלמה, עזרו בזראר ויהויה את נשמה.
יהוה הוא-badge. י희 בשלום על משכבה, וגם אתה.

In memory of the six million:

אלה מלכים ומלכות, שלמים ומרדסי, תמשצו בנהיה כלכה מתקת
נספי נשכבה, במעלות קדושות והתרוממות בחזרה
מקורה, долго, לא מתווה במקצת בניאל בנאים ושתאו.
בophage בנייה לשלמה, עזרו בזראר ויהויה את נשמה.
יהוה הוא-badge. י희 בשלום על משכבה, וגם אתה.

In memory of several individuals:

אלה מלכים ומלכות, שלמים ומרדסי, תמשצו בנהיה כלכה מתקת
נספי נשכבה, במעלות קדושות והתרוממות בחזרה
מקורה, לאורך, לאורך.
בנה עצרת לה נמקה. אמן, יעלה נזקריה, נصيانة
בophage בנייה לשלמה, עזרו בזראר ויהויה את נשמה.
יהוה הוא-badge. י희 בשלום על משכבה,.Invariant אתה.
EL MALEI RAHAMIM (The Memorial Prayer)

In memory of a male:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved ______, who has gone to his eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, his memory enduring as inspiration for commitment to his ideals and integrity in our lives. May his soul thus be bound up in the bond of life. May he rest in peace. And let us say: Amen.

In memory of a female:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved ______, who has gone to her eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, her memory enduring as inspiration for commitment to her ideals and integrity in our lives. May her soul thus be bound up in the bond of life. May she rest in peace. And let us say: Amen.

In memory of several individuals:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of our beloved ______, who have gone to their eternal home. Merciful One, we ask that our loved ones find perfect peace in Your tender embrace, their memory enduring as inspiration for commitment to their ideals and integrity in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

In memory of the six million:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of all our brethren who perished in the Shoah — men, women, and children of the House of Israel who were slaughtered, suffocated, and burned to ashes. May their memory endure and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.
We rise as the קדשה שלום is opened.

Reader:

יהללו אתרשים ירדה כנשב שמו לברית.

Congregation:

זוהר על ארון השם, ויבש אל� עלומנו.
והלאה לעל ביטושי, לברית ישראל על ברית, ולהם.

והלאה בטיחו, והם ישתא עב יחזקא עב שתי.

בלדה מבית.

להוה עראים שלשלו, מבלי חשב ויהי.
כי הזה על תם טקר, ועל תבורה.PNG
ומעצלו בר בר, ומי יקום במצא קדוש.
נבר כפינו ובר APPLE, אשר לא נשא נשא תועש,peq
וא לא נשא לבר🦍.

ишא ברבר מאת ידוה, מעברת מאלאיה לשה.
וז הדור ותרשי, מבشرك פנקת נاقة, עללו.

שוא שטרים לארשא.

ונריווא פמחה לעול, יברוא מלך עכא.
מימז מלך עכא.
תודוה צוח זבר.
הלוה גבר מלוחמה.

שוא שטרים לארשא.
ונריווא פמחה לעול.
לברוא מלך עכא.
מימז מלך עכא.
תודוה צוח זבר.
הלוה עבואר יברוא מלך עכא, עללו.
RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y’hal’lu et shem Adonai, ki nisgav sh’mo I’vado.
Praise Adonai, for God is unique, exalted.

Hodo al etetz v’shamayim, va-yarem keren l’amo,
’t’hilah L’khol hasidav, li-v’nei Yisra-el am k’rovo. Halleluyah!
God’s glory encompasses heaven and earth. God has granted fame to His people, brought glory to all the faithful, to Israel, God’s beloved people. Halleluyah!

PSALM 24
A Song of David.
The earth and its grandeur attest to Adonai; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai? Who may rise in God’s sanctuary? One who has clean hands and a pure heart, who has not used God’s name in false oaths nor sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob’s Deity. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai, triumphant and mighty; Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai Tz’va-ot is the glorious Sovereign.

S’u sh’arim rasheikhem,
v’hin’su pit-’hei olam,
v’yavo Melekhe Ha-kavod.
Mi zeh Melekhe Ha-kavod,
Adonai izuz v’gibor,
Adonai gibor milhamah.
S’u sh’arim rasheikhem,
u-s’u pit-’hei olam,
v’yavo Melekhe Ha-kavod.
Mi hu zeh Melekhe Ha-kavod,
Adonai Tz’va-ot hu Melekhe Ha-kavod. Selah,
The is placed in the.

The text is in Hebrew.

Eitz hayim hi la-mahazikim baḥ, v’tomkhēhā m’ushar.
D’rakheha darkhei no’am, v’khol n’tivoteha shalom.
Hashivenu Adonai elekhah v’nashuvah,
ḥadesh yameinu k’kedem.

Continue with on the next page.

On מנייא, continue with the reading of מנייא; see page 194.

At שועה, some chant elegies (תניא) at this time.
(At מנייא, continue with שועה, page 121, followed by the מנייא.)

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The Sefer Torah is placed in the Ark.

Whenever the Ark was set down, Moses would say:
Adonai, may You dwell among the myriad families of the people Israel.

Return, Adonai, to Your sanctuary,
You and Your glorious Ark.

Let Your Kohanim be clothed in triumph,
let Your faithful sing for joy.

For the sake of David, Your servant,
do not reject Your anointed.

Precious teaching do I give you:
Never forsake My Torah.

It is a tree of life for those who grasp it,
and all who uphold it are blessed.

Its ways are pleasant, and all its paths are peace.

Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.

Continue with Ashrei on the next page.

On Purim, continue with the reading of the Book of Esther; see page 194.

At Shacharit on Tishah B'Av,
some chant elegies (Kinot) at this time.

(At Minḥah, continue with Ḥatzi Kaddish, page 121,
followed by the Amidah.)