

From Sephardic Practice

Before reciting the Torah blessings, the honoree(s) turn(s) to the congregation with a word of blessing (in accord with the language of greeting found in Ruth 2:4), and the congregation then responds in recognition:

Honoree(s): יהוה עִמָּכֶם. May God be with you. Adonai imakhem.

Congregation: בְּרַכְּךָ יְיָ בְּרַכְּךָ יְיָ יהוה.

May God bless you. Y'varekh-kha/y'var'kheikh/ y'var'kheim Adonai.

Shabbat: Resting-Place on Our Journey

Each Shabbat is its own revelation, but each leads us further on the road to eternity. Each Shabbat is a resting place, an oasis on the journey that is the life of Torah. Each Shabbat's Torah reading looks forward to yet another week—another revelation.

Studying Torah

Once a young man who wanted to become a Ḥasid arrived at the court of Isaac Meir, the rebbe of Gur. The rabbi asked him if he had learned Torah. The young man didn't know what to answer. He had studied Torah but didn't want to appear too bold and answer "Yes," as if he knew all of Torah; nor could he say "No," for he would then be lying. So he responded, "I know a little." The rabbi replied, "Can anyone know more than a little?"

Blessings Recited by Those Called Up to the Torah

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all praise is directed.

Bar'khu et Adonai ha-m'vorakh.

The congregation responds:

Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

The person who is honored repeats the above response, then continues:

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah.

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher baḥar banu mikol ha-amim, v'natan lanu et torato.

Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst.

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher natan lanu torat emet, v'ḥayei olam nata b'tokheinu.

Barukh atah Adonai, noten ha-torah.

Mi Sheberakh:

Blessing for Those Called to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____,

who has/have ascended today to honor God and the Torah and Shabbat.

May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, together with all his/her/their fellow Jews, and let us say: Amen.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

בְּרִכּוֹת הַתּוֹרָה

The person who is honored with an aliyah recites the following before the Torah is read:

בְּרַכּוּ אֶת־יְהוָה הַמְּבֹרָךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

The person who is honored repeats the above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

מִי שֶׁבֵרַךְ לְעוֹלָה לַתּוֹרָה

For an individual:

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבִרְהֵם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רֵבֶקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת _____ שְׁעָלָה\שְׁעָלָתָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה, וְלְכָבוֹד הַשַּׁבָּת. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתוֹ\אוֹתָהּ וְאֶת־כָּל־מְשִׁפְחָתוֹ\מְשִׁפְחָתָהּ, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדָיו\יָדֶיהָ, עִם כָּל־יִשְׂרָאֵל אַחִיו וְאַחֵיוֹתָיו\אֵחָיָהּ וְאַחֵי־תִּיָּהּ, וְנֹאמַר אָמֵן.

For a group of people:

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבִרְהֵם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רֵבֶקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת כָּל־אֵלֶּה שְׁעוֹלֵי הַיּוֹם לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה, וְלְכָבוֹד הַשַּׁבָּת. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת־כָּל־מְשִׁפְחוֹתֵיהֶם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדֵיהֶם, עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם וְאַחֵי־תִּיָּהֶם, וְנֹאמַר אָמֵן.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

THE READING. In the Land of Israel in the 1st millennium, the Torah was read on a cycle of three-and-a-half years and divided into more than 150 portions. In Babylonia, the Torah was divided into larger portions, called parashiyot, which are read in sequence on Shabbat mornings throughout a single year. (The number of these portions was eventually fixed at 54.) Because some years are leap years and in some years festivals fall on Shabbat, certain parashiyot may be read together, so that the weekly readings remain coordinated with the calendar. Today, we follow the Babylonian custom, though some congregations read one-third of each parashah each week, thus completing a full Torah reading in three years.

The trope, the musical notation with which the Torah is chanted, is the oldest form of musical notation still in use; it dates at least to the end of the 1st millennium. Trope serve as syntactical signposts and provide interpretive meaning to the text.

WHO HAS CHOSEN US בָּחַר בָּנוּ. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

HAS GIVEN US . . . WHO וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ . . . נוֹתֵן הַתּוֹרָה. The Hebrew moves from the past tense to the present. The meaning of the words of Torah not only derive from the past, but each reading may offer a new revelation.