Introduction to Shabbat Minḥah

Shabbat Minḥah
The Shabbat afternoon service, Minḥah, has a unique flavor, at once celebrating the fullness of the Shabbat spirit and simultaneously expressing wishfulness at the day’s imminent departure. In the Ashkenazi tradition it is chanted with a distinctive melody that conveys this dual message.

The Kabbalists called this time before the conclusion of Shabbat nevva d’ra’avin, “the desire of desires”—a moment of special intimacy, when Shabbat has already done its work of making porous the borders between heaven and earth. Liturgically, this special quality of the Shabbat Minḥah service is expressed by the inclusion of a biblical verse not found in the weekday Minḥah service: “I offer my prayer to You, Adonai, at this auspicious time. God, in Your abundant mercy, answer me with Your faithful deliverance” (Psalm 69:14; see page 218). We live in a moment that is mei-ein olam haba, “a foretaste of the world that is coming,” right here on earth. That is the “deliverance” of which the verse speaks. Tradition holds that Moses died, his soul coming forth by divine kiss, during this magical hour.

We are indeed filled with desire at this time. As we think of re-entering the fast-paced weekday world, we long to keep with us the holiness evoked by our slower pace of living. The extra time we spent with those we love makes us long for more. As we face the moment of transition, the desire to keep something of Shabbat’s “extra soul” with us through the week wells up within our hearts.

And we are not alone in our yearning. The Hasidic commentator Sefat Emet reads the kabbalistic term nevva d’ra’avin to mean that desire goes both ways. The vision of our souls at rest, testifying to our love of God’s creation, has made us so attractive that God loves us in a special way; we have become the objects of divine desire. The Shabbat Minḥah service thus speaks of the unique relationship of God and Israel. Our act of consecrating Shabbat, living in a holy way, has awakened both divine love and our own. And although Shabbat will end, the way we have lived on Shabbat will remain, inspiring us to elevate our living throughout the week.

—ARTHUR GREEN

EXCERPTS FROM PSALM 104
Let me praise Adonai—
for You, Adonai my God, are surely great;
clothed in glory and majesty,
wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth,
set the rafters of the heights in the waters above,
appoint clouds as Your chariot.
You created the moon marking the seasons;
the sun knows when to set:
darkness spreads, night falls . . .
How abundant is Your creation, Adonai,
You fashioned it all with wisdom;
the earth is filled with Your riches.
There is the sea, so vast and wide,
full of countless crawling creatures—big and little living things . . .
when Your breath blows in them, they are born,
and the face of the earth is renewed.
May the glory of Adonai endure forever.
May Adonai rejoice in what has been created.
Alive, I shall sing to Adonai;
as long as I am, I will make music in praise of my God.
May my words be pleasing to Adonai,
that I may truly rejoice.
May sinning cease from the earth,
transgressions be no more.
Let me praise Adonai: halleluyah.
I lift my eyes to the mountains; from where will my help come? Psalm 121

From Zion, Adonai shall bless you and you shall see Jerusalem prosper all the days of your life. May you live to see your children's children and all Israel living in peace! Psalm 122:5–6

How good and pleasant it is when companions dwell together. Psalm 133

The world stands on three things—on Torah, on worship, and on good deeds. Pirkei Avot 12

It is not incumbent upon you to finish the task, but neither are you free to desist from it. Pirkei Avot 22

THE SONGS OF ASCENT AND PSALM 104. In the Middle Ages it became customary in some communities to recite the fifteen psalmic Songs of Ascent (Psalms 120–135) on Shabbat afternoon during the winter months. One of the associations of these psalms with Shabbat may have been the ancient rabbis' description of the Levites singing them in the Temple, as the priests ascended the fifteen steps to the platform on which the sacrifices were offered (Babylonian Talmud, Sukkah 51b). Shabbat serves as a substitution for the Temple, and by the conclusion of Shabbat we may feel that we have, like the priests, ascended to the highest level of the Temple.

Similarly, a late medieval custom recommended reciting Psalm 104, which centers on the wonders of creation, from Shabbat Bereishit (the Shabbat after Sukkot, when we begin reading Genesis) through Pesah. In this spirit, excerpts from each of these texts are included here.

Pirkei Avot. It is customary to read the six chapters of Pirkei Avot on the six Shabbatot between Pesah and Shavuot. It is as if these teachings, which represented the fundamental religious orientation of the ancient rabbis, are the appropriate way to prepare for the giving the Torah. Some communities extended the custom of studying Pirkei Avot throughout the summer months. Two excerpts are included here; the complete text of Pirkei Avot can be found on pages 235–262.
MINHAH. The daily Minhah service consists primarily of an Amidah, surrounded by introductory and concluding prayers. On Shabbat, we also include a Torah reading: the beginning of the portion to be read the next Shabbat. Festivals do not follow the rhythm of weekly readings and no Torah reading is included in the afternoon service on festivals.

ASHREI is composed of Psalm 145, an alphabetical acrostic, preceded by two verses, each beginning with the word "ashrei" (Psalms 84:5 and 144:15), whence the prayer derives its name. The first notes that we are sitting in God's house, while the second acknowledges the community with whom we pray. Similarly, a verse is added at the end (Psalm 115:18), emphasizing that this is the moment when we have joined together in prayer.

Psalm 145 itself contains themes common to Jewish prayer. For instance, like many psalms it describes God's caring relationship to human beings: "Adonai supports all who falter, and lifts up all who are bent down." The ancient rabbis were especially taken with the line "Opening Your hand, You satisfy with contentment all that lives," and they understood it as expressing thankfulness to God for spiritual and physical sustenance. Because of its themes and because it is easier to memorize a psalm arranged as an acrostic, it became the most oft-recited psalm, recited liturgically three times daily.
The word *aronimkha* in the first verse of Psalm 145 is translated here as “exalt,” but it comes from a root that literally means “to raise up.” The Hasidic master Elimelekh of Litzensk remarked that it is what we raise up from our hearts that constitutes the praise of God.

**Ashrei**

Joyous are they who dwell in Your house; they shall praise You forever.

*Joyous the people who are so favored; joyous the people whose God is ADONAI.*

_A Song of Praise, of David_

I exalt You, my God, my sovereign; I praise Your name, always.

_Every day I praise You, glorifying Your name, always._

Great is *Adonai*, greatly to be praised, though Your greatness is unfathomable.

_One generation praises Your works to another, telling of Your mighty deeds._

I would speak of Your majestic glory and of Your wondrous acts.

_Generations speak of Your awe-inspiring deeds; I, too, shall recount Your greatness._

They recount Your great goodness, and sing of Your righteousness.

*Adonai* is merciful and compassionate, patient, and abounding in love.

*Adonai* is good to all, and God’s mercy embraces all of creation.

_All of creation acknowledges You, and the faithful bless You._

They speak of the glory of Your sovereignty and tell of Your might, proclaiming to humanity Your mighty deeds, and the glory of Your majestic sovereignty.

continued

Ashrei yosh’vei veitekha, od y’hailukha selah.
Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.
T’hilah l’David.
Aromimkha elohai ha-melekh, va-avak’kha shimkha l’olam va-ed.
B’khol yom avar’khela, va-ahal’ah shimkha l’olam va-ed.
Gadol Adonai u-m’halal me’od, v’igudato ein heiker.
Dor l’dor y’shabah ma-ashekha, u-g’vurotekha yakidu.
Hadar k’vod hodekha, v’dirvei nilotekha asilah.
Ve-ezuz norotekha yomeiru, u-g’dulut’kha asaprenah.
Zeikher rav tuv’kha yabi, v’tozlak’tkha y’raneiru.
Hanun v’rahum Adonai, erekh apayim u-g’dol hased.
Tov Adonai lakol, v’rahamav al kol ma-asav.
Yodukha Adonai kol ma-ashekha, va-hasidekha y’var’khuka.
K’vod Malkhu’tkha yomeiru, u-g’vuratekha y’dabeiru.
L’hodia livnei ha-adam g’vurotey u-kh’vod hadar malkhuto.

214 SHABBAT AND FESTIVALS - AFTERNOON SERVICE - ASHREI
מלכותך محلות בכל עולומה, וממשלתך בכל הימים.
סופה י話を לכל ה셴かれ, חוקך לכל חסיפתך.
ענני بكل אלוף ישיבת, אנות נכת כלים את-כללם ונותנה.
 Penguins are white, black, and gray, with some having orange markings.
 צדיק יוהו לכל ברבות, והטサイ לכל מעתיך.
 קורות יוהו בכל מקום, לכלAshir יקרואת נבאה.
 רצוי ליאוされていた, וארד שותיםشعر ויחיוו.
 שופר יוהו/aytılmך-אברך, ואנה פלך-הרשיםו ישמיד.
 ה לעשות חיות יברופשי דך.
 ייבא כל בשש מש קדיי כלים ורא.
 וחברה בברך לי, مشروع ועוזי כללים. הלחם קמא
 Merritt, 215
 נכתה לשון יוהו טב • אשיר
Your sovereignty is eternal;
Your dominion endures in every generation.

Adonai supports all who falter, and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.
Adonai is righteous in all that is done, faithful to all creation.

Adonai is near to all who call, to all who call sincerely.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

Adonai watches over all who love the Holy One,
but will destroy all the wicked.

My mouth shall utter praise of Adonai.
May all that is mortal praise God’s name forever and ever.

Malkhut’kha malkhut kol olamim, u-memshalt’kha b’khol dor vador,
Somekh Adonai l’khol ha-nofilim, v’zokef l’khol ha-k’fusim.
Einei khol elekha y’sabei ru, v’atah noten lahem et okham b’rito.
Potei-ah et yadekha, u-masbia l’khol hai ratzon.
Tzadik Adonai b’khol d’rakhav, v’basid b’khol ma-asav.
Karov Adonai l’khol korav, l’khol asher yikra uhu ve-emet.
R’tzon y’rei-av ya-aseh, v’et shavatam yishma v’yoshi-elm.
Shomer Adonai et kol ohavav, v’et kol ha-r’sha-im yashmid.

Thilat Adonai y’daber pi,
vi-vareikh kol basar shem kodsho l’olam va-ed.

Psalm 145

We shall praise Adonai now and always. Halleluyah!
Va-anahnu n’varekh yah, mei-atah v’ad olam. Halleluyah.
KEDUSHAH D'SIDRA. This collection of biblical verses is known as the kedushah d'sidra, most likely because it was originally recited after Torah study. (The word sidra refers to the daily portions of Bible study.) The Minhah service follows upon the Torah study that we have been engaged in during Shabbat or on the festival, and so it is appropriately included here. Because public teaching was conducted in the language of the day (Aramaic), this prayer includes both Hebrew verses and an Aramaic translation (here indicated in gray).

The Aramaic contains an interpretation of the threefold repetition of the word kadosh (holy): God is declared holy on high, God is declared holy on earth, and God is declared holy throughout time.

Unlike other versions of the Kedushah, the Kedushah D'Sidra emphasizes the personal experience of God. The introductory sentence talks of God's spirit never departing from us. As in any Kedushah, Isaiah's vision of the heavens opening up and Ezekiel's vision of the heavenly throne are recited. But uniquely in the Kedushah D'Sidra, the first-person statements of Ezekiel, which describe the spiritual transport that precedes his angelic vision, are included.

The introductory verses are taken from Isaiah 59:20–21 and Psalm 22:4. The verses following the Kedushah D'Sidra are a collection taken from 1 Chronicles 29:18; Psalms 78:38, 86:5; and 195:142; Micah 7:20; and Psalms 68:20, 46:8, 84:13, and 20:10. These verses emphasize redemption and the hope for deliverance, an expression of our wish that our study of Torah will lead to the fulfillment of the vision of an ideal world.
Kedushah D'Sidra: Kedushah for Torah Study

“A redeemer shall come to Zion, and to those of the house of Jacob who turn away from sin,” declares ADONAI. “This is My covenant with them,” says ADONAI, “My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children’s children,” ADONAI declares, “now and forever.”

▶ And You, O Holy One, are enthroned amidst the praises of the people Israel. They call out, one to another: “Holy, holy, holy is ADONAI Tz’va’ot, the whole world is filled with God’s glory.”

Kadosh, kadosh, kadosh ADONAI Tz’va’ot, n’lo khol ha-aretz k’vodo.

They call to one another, saying: “Holy in the highest heavens, holy on the earth, and holy forever, throughout all time is ADONAI Tz’va’ot. The radiance of God’s glory fills the whole world.”

▶ Then a wind lifted me up and I heard a loud tumultuous voice behind me, “Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod ADONAI mimkomo.

▶ ADONAI will reign forever and ever.

ADONAI yimlokh l’olam va-ed.

ADONAI, God of our ancestors Abraham, Isaac, and Israel, impress this always upon Your people, and direct their hearts toward You.

God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming.

You, ADONAI, are kind and forgiving, loving to all who call upon You.

Your righteousness is everlasting; Your Torah is truth.

You will keep faith with Jacob and be compassionate to Abraham, fulfilling the promise You made to our ancestors. Praised is ADONAI, the God of our deliverance, who sustains us day after day.

———HAYIM NAHMAN BIALIK
PRAISED IS OUR GOD בהודא אָלֵֽיאָלְּךָ. This sentence begins the prayerful ending of Uva L’Tziyon. The phrase "not labor in vain, nor shall our children suffer confusion" is taken from Isaiah 65:23, and in its context here refers to Torah study rather than to our work in the world. (The original verse from Isaiah is in the singular, but it has been changed to the plural in the liturgy.)

This concluding prayer is followed by a final collection of verses taken from Psalm 30:13, Jeremiah 17:7, Isaiah 26:4, Psalm 9:11, and Isaiah 44:22.

HAZI KADDISH. In Jewish liturgical usage, the Hazi (or "partial") Kaddish, calling us to praise the name of God, marks the end of a section of the service and the beginning of a new one. The central line, y’hei sh’mel ha’raba mai’varah ("May God’s great name be acknowledged...") is reminiscent of the Bar’khu, the call to worship in services where the Sh’ma is recited. (Because Min’nah does not include the Sh’ma, we do not begin the service with the Bar’khu.) Here, the Hazi Kaddish and its congregational response demarcate the beginning portion of Min’nah from the Torah service, which follows.

Leader:

Leader:

On Festivals, the service continues with the Amidah on page 306.
The Heart

The last five lines of Uva L’Tziyon contain an acrostic, לֶחָד עַד: אֲדֹנָי, "the heart of God." (The first letters of lines one through four are lamed-bet-het-vav; the last line begins with God’s four-letter name, יוד-בָּהֵט-וָאָב, pronounced as “Adonai.”) This allusion to God’s heart parallels our prayer regarding our own hearts just a few lines earlier: "May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God." Thus, as we enter this final service of Shabbat or the festival day, we are subtly reminded that the ultimate goal of all our study and prayer is to attune our hearts to the divine “heart,” hidden within the structure of all things, beating unceasingly.

Adonai Tzvaot is with us; the God of Jacob is our refuge.
Adonai Tzvaot, blessed is the one who trusts in You.
Adonai, help us; Sovereign, answer us when we call.
Praised is our God, who created us for the divine glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us eternal life.
May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God. Thus shall we not labor in vain, nor shall our children suffer confusion.
Adonai, our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world that is coming.
Thus I will sing Your praise unceasingly; thus I will exalt You, Adonai my God, forever. Blessed is the one who trusts in Adonai, for Adonai will be that person’s stronghold. Trust in Adonai forever and ever; Adonai is an unfailing stronghold.
> Those who love You trust in You; You never forsake those who seek You, Adonai. Adonai, through divine righteousness, exalts the Torah with greatness and glory.

Hatzi Kaddish

Leader:
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.

Congregation and Leader:
May God’s great name be acknowledged forever and ever!
Y’he’i sh’meih raba m’varakh l’alam u-l’almei almay.

Leader:
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.

On Festivals, the service continues with the Amidah on page 306.
THE TORAH READING. A critical aspect of Shabbat is that it is a day of study. Having completed the reading of this week's Torah portion in the morning, we now begin the parasha of the coming week. It is as if to say that the study of Torah is a never-ending cycle. (For further reflections on the meaning of Torah and its liturgical reading, see pages 166–173.)

I OFFER MY PRAYER (תָּפָּן). Psalm 69:14. This verse is recited even when there is no minyan and the Torah is not read. This poetic phrase can be literally translated as: "And I, I am a prayer to You." Our lives may be seen as prayers offered to God.

AUSPICIOUS TIME (ビュー). According to the ancient rabbis, the Torah was given on Shabbat (Babylonian Talmud, Shabbat 86b), and our public reading of it represents a fulfillment of God's wish. That is what makes this hour especially auspicious, an el toratzon.

AS THE ARK WAS CARRIED FORWARD (דְּהָעַל הָעַלָּה). Numbers 10:35. Reciting this verse recalls a period of special closeness between God and Israel, both at Sinai and in their journey through the desert. The verse is taken from the biblical description of the journey in the desert, as the people moved from one encampment to another. It depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. While this liturgical verse looks back to the first Israelite generation leaving Egypt, the next verse ("Ki mi-tziyor") looks forward to messianic times. Torah accompanies us from a lost past to a hoped-for future, and the third verse in this section, "Praised (barukh)," is an expression of gratitude for Torah as we experience it in the present.

TORAH SHALL GO FORTH FROM ZION (זֶהֶם נַעֲלָה שְׁלוֹא). Isaiah 2:3.

ACCLAIM (בראשו). Psalm 34:4. The Torah is the visible symbol of God on earth. Bowing toward the ark is an acknowledgment of God's presence in the words we are about to read.

YOURS, ADONAI (חַלֵּיךָ יְהוָה). 1 Chronicles 29:11. According to the Chronicler, these verses were part of David's last speech to the people Israel. They represent a celebration of God's sovereignty, as the Torah is paraded through the congregation. The two parts of the verse begin with the same word, lkhah ("Yours"), and the next two verses (Psalm 99:5 and 99:9) begin with the same word, ram'mu ("exalt"). The first is addressed to God; the second, to the congregation.
Va-ani T'filati
I offer my prayer to You, ADONAI, at this auspicious time.
God, in Your abundant mercy,
answer me with Your faithful deliverance.
Va-ani t'filati l'kha, Adonai, eit ratzon.
Elohim b'tov hasdekhah, aneini be-emet yishekha.

Taking Out the Torah

We rise as the ark is opened.
As the ark was carried forward, Moses would say:
ADONAI, rise up and scatter Your foes,
so that Your enemies flee Your presence.
Va-y'hi binso-a ha-aron va-yomei moshe:
Kumah Adonai v'yaftzu oyvekha,
v'yanusu m'sanekha mi-panekha.

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the one who gave Torah to the people Israel
in holiness.
Ki mi-tziyon teitzel torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l'amo yisrael bikdushato.

Some people may wish to include here personal prayers
before the ark; see page 169.

The Torah scroll is removed from the ark.
Leader, facing the ark:
† Join me in glorifying ADONAI;
let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.
Yours, ADONAI, is the greatness, the strength, the glory,
the triumph, and the splendor—for everything in heaven
and on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all.
Exalt ADONAI, our God; bow down before God, the Holy One.
Exalt ADONAI, our God, and bow down at God's holy mountain,
for ADONAI our God is holy.

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'hahod.
ki khol ba-shamayim uva-aretz.
L'kha Adonai ha-mamlakhah v'ha-mitnasel l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu.
Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,
ki kadosh Adonai eloheinu.
The Torah is placed on the reading table.

Leader:

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

פִּיקְרֵה יִתְרוֹחָה שֶׁבַּעֲלָמָה הָעוֹלָם בְּנֵי יָהוּ.

The congregation responds:

פִּיקְרֵה יִתְרוֹחָה שֶׁבַּעֲלָמָה הָעוֹלָם.

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

פִּיקְרֵה יִתְרוֹחָה שֶׁבַּעֲלָמָה הָעוֹלָם.

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

פִּיקְרֵה יִתְרוֹחָה שֶׁבַּעֲלָמָה הָעוֹלָם.

To the congregation, to pay attention and respond properly to the brakhot about to be recited.

Who has chosen us and made us holy. At the moment of approaching the Torah, we may feel especially chosen and may also experience, at this moment, a sense of the Torah directly addressing us.

Has given us... who gives the Torah to us... and now we... God gave us the Torah in the past, and we also receive it anew whenever we devote ourselves to studying it.
Torah
The Jewish understanding of the word Torah (literally, “teaching”) encompasses fluid, ever-widening circles of meaning. In its narrowest sense, it refers to the scroll itself and its contents. But the written text has neither vowels nor punctuation; it is only as we chant the text aloud that the consonants form words, and the words form phrases, and the text conveys meaning. Indeed, the music of the trope with which the Torah is read not only delineates phrases and emphasizes the meaning of particular words, but may also communicate to us that we should relate to Torah as the song of our lives.

Studying Torah
It is through Shabbat that the meaning of Torah is revealed.
—based on TIKUNEI ZOHAR

Reading from the Torah
The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS
May the one who is the source of compassion recall the covenant with our ancestors and have compassion on this people borne by God. May the Divine rescue us in difficult times, remove the impulse to commit evil from those who bear it, and grant enduring relief. May our requests be met with much favor deliverance, and compassion.

BEFORE THE FIRST ALIYAH
Leader: May God’s sovereignty be revealed to us soon. May God favor the remnant of the people Israel with grace and kindness, compassion and favor. And let us say: Amen.
Let us all declare the greatness of God and give honor to the Torah as [the first to be called to the Torah] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

Congregation and Leader: You who cling to Adonai your God have all been sustained today.
V’attam ha-d’velkim badonai eloheikhem hayim kul’khem hayom.

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 b’arav banu mikol ha-amim, v’natan lanu et torat. 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’hayei olam nata b’kohím. Barukh atah Adonai, noten ha-torah.
In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed in the coming week; see page 336.

In the Adjut of the Torah, two people are called upon for Hagbah and Gaillah, lifting and tying the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

ואזא התורה אתר שמעת אשפוז ד(styles ת־נ סירא
על פי יהוד עם משחה.

Some congregations recite Psalm 92 here:

In the Knesset, the Lord's Shekel, the Lord by His strength, the Lord by His might, the Lord by His strength, the Lord by His might.

As we conclude the reading of the Torah and put away the scroll, we might think of our own journeys and how they might be accompanied by Torah and God's word.

PSALM 92, the Song of the Day of Shabbat, is recited at both the evening and the morning services on Shabbat. Many include it in the afternoon service as well, so that each prayer service includes a special mention of Shabbat. The psalm begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in God's house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of redemption.

ALL WHO COMMIT EVIL WILL BE SCATTERED, כולם שקר ישפאל להם. In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

DATE PALM . . . CEDAR תמר . . . נילא. Palm trees grow in the Jericho Valley, one of the lowest places on earth; cedars grow on the mountaintops of Lebanon, the highest peaks in the Middle East. Palm trees grow straight up, losing their leaves each year; cedars grow wide and are evergreens. Palms yield dates, one of the most nutritious fruits, but their fibrous wood is almost useless. Cedars bear no fruit, though their wood is precious; Solomon built the Temple out of the cedars of Lebanon. Both will be planted in God's house, for all difference is united in the one God.
In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed in the coming week; see page 336.

Lifting the Torah

Two people are called up for Hagbah and Geilah, lifting and tying the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam moshe lifnei b'nei yisrael al pi Adonai b'yad moshe.

Some congregations recite Psalm 92 here:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, Adonai, and sing to Your name, Most High; to proclaim Your love at daybreak, Your faithfulness each night.

Finger the lute, pluck the harp, let the sound of the lyre rise up.

You gladened me with Your deeds, Adonai, and I shall sing of Your handiwork.

How wonderful are Your works, Adonai, how subtle Your designs!

The arrogant do not understand, the fool does not comprehend this: the wicked flourish like grass and every evildoer blossoms, only to be destroyed forever—

but You, Adonai, are exalted for all time.

Surely Your enemies, Adonai, surely Your enemies will perish;

all who commit evil will be scattered.

As a wild bull raises up its horn, You raised my head high, anointed it with fresh oil.

As my enemies gather against me, my gaze remains steady, for my ears listen and hear:

The righteous flourish like the date palm, thrive like a cedar in Lebanon;

planted in the house of Adonai, they flourish in our God's courtyards.

In old age they remain fruitful, still fresh and bountiful, proclaiming: Adonai is upright, my rock in whom there is no flaw.

Tzadik katamar yifrah, k'erez balvanon yisgeh.
Sh'tulim b'Veit Adonai, b'batzrot eloheinu yafrihu.
Od y'nuvun b'selvah, d'sheinim v'ya-ananim yiyu.
L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

Psalm 92
We rise as the ark is opened.

Leader:

 drawn over the Ark, including Yom Kippur.

Congregation:

God is kind and just, so our world should reflect the qualities of its creator—anyone who would come close to the supreme sovereign should exhibit these traits. As we open the ark to return the Torah to its place, we emphasize that we would like to be among those who go up to "God's holy mountain"; as we proclaim "this generation seeks You..." we realize that to approach God, to seek God's presence, we need to commit our own lives to acting with justice and kindness. It is with that commitment in mind that we can hope that the prayers we are soon to recite, the Amidah, will be acceptable.

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Returning the Torah

We rise as the ark is opened.

Leader:

Celebrate the name of Adonai; God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—
raising up Israel, the people God keeps close. Halleluyah!

Hodo al etz v'shamayim, va-yarem keren l'amo, t'hilah l'khol h'sidav,
livnei yisrael am k'rovo. Hall'luyah!

A SONG OF DAVID

The earth is Adonai's in all its fullness,
   the land and all who dwell on it.
It was God who founded it upon the seas,
   and set it firm upon the flowing streams.
Who may ascend the mount of Adonai?
Who may stand in God's sanctuary?
One who has clean hands and a pure heart,
   who has not taken God's name in vain, nor sworn deceitfully,
will receive Adonai's blessing, a just reward from God, the deliverer.

This generation seeks You;
   the descendants of Jacob long for Your presence, selah.
Open up, O gates—open up the entryway to eternity;
   let the exalted sovereign come.

Who is the sovereign who is exalted?
   Adonai, mighty and triumphant, Adonai triumphant in battle.
Open up, O gates—open up the entryway to eternity;
   let the exalted sovereign come.

Who is the sovereign who is exalted?
   Adonai tz'va'ot is the sovereign who is exalted, selah.

Ladonai ha-aretz u-m'lo'ah, teivei v'yosh'vei vah.
Ki hu al yamim y'sadah, v'al n'haret y'khon'neha.
Mi ya-aleh v'har Adonai, u-mi yakom bimkom kodsho.
N'ki khapayim u-var levav, asher lo nasa lashav na'shi, v'lo nishba l'mirmah.
Yisa v'rakhah mei-eit Adonai, u-tzadakah mei-e-hand yisho.
Zeh dor dorshav m'vakshei fanekha yaakov, selah.
Se'u she'arim rasheikhem, v'hinasu pithei olam, v'yavo melekh ha-kavod.
Mi zeh melekh ha-kavod, Adonai izuz v'gibor. Adonai gibor milhamah.
Se'u she'arim rasheikhem, u-s'u pithei olam, v'yavo melekh ha-kavod.
Mi zeh zeh melekh ha-kavod, Adonai Tz'va'ot hu melekh ha-kavod, selah.

Psalm 24
The Torah scroll is placed in the ark.

Numbers 10:36. As the Torah completes its circuit in front of the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. In the verses that follow (Psalm 132:8-10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21), we move from considering the ark, to envisioning righteous religious leaders, to thoughts of messianic redemption. The concluding verses imply that our wish for righteous leaders who can point us to an ideal world is achievable if we walk in the path of Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT BY THE ROOTS. Proverbs 3:18.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

On Shabbat (including Shabbat Hol Ha-moled), continue on page 223.
On Festivals (including those that fall on Shabbat), continue on page 306.
Returning the Torah
What do we take with us as we replace the Torah in the ark and close the curtain? How might the Torah dwell with us, accompany us in our journeys and at home, in life’s battles, in our victories and in our defeats, as the ark once accompanied the Israelites on their journeys, in their struggles? Can we clothe ourselves in acts that reflect the teachings of Torah, as the priests once wore garments to distinguish them? Can this moment be a time of refreshment, of letting us re-enter the world with innocent eyes—as we once were able to?

The Torah scroll 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 priests be robed in righteousness, and Your faithful sing for joy.
For the sake of David, Your servant, do not turn away from Your anointed.

I have given you a precious inheritance: do not forsake My teaching.
It is a tree of life for those who grasp it, and all who hold onto it are blessed.
Its ways are pleasant, and all its paths are peace.
Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.

Ki lekah tov natati lakhem, torati al ta-azovu.
Etz hayim hi la-mahazikim bah, v'tom'kheha me'u'shar.
D'ra'kehha darkhei no-am, v'khel nitvoteha shalom.
Hashiveinu Adonai eileha v'nashuvah, hadesh yameinu k'kedem.

The ark is closed.

Hatzki Kaddish
Leader:
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.

Congregation and Leader:
May God’s great name be acknowledged forever and ever! Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:
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'rakh 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.

On Shabbat (including Shabbat Ha-moed), continue on page 223.
On Festivals (including those that fall on Shabbat), continue on page 306.