

Samuel Field Y Adult Center
The Purpose Of The Torah Reading

Distinguishing Between The Sections Of The Prayer Service.

At What Point Does A Prayer Service End?

The Role Of Kaddish Tiskabel:

Accept The Prayers And Supplications Of The Entire Jewish People Being Recited Before Their Father In Heaven. Now Respond: Amen;

May There Be Abundant Peace From Heaven, and Life Upon Us And All Of The Jewish People. Now Respond: Amen.

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At What Point Does The Torah Reading Begin And End?

Prayers That Are Recited As The Torah Is Being Carried Away From The Ark:

May the Father of mercy have mercy on the nation that is persecuted, and may He remember the covenant with the Forefathers. May He rescue our souls from the difficult times, and cause the Evil Inclination to leave those borne by Him, graciously make us an eternal remnant, and fulfill our requests in good measure, for salvation and mercy.

The Prayers That Are Recited As The Torah Is Being Returned To The Ark.

Prayers That Recited During The Torah Reading Service.

Prayers For Those Who Receive An Aliya:

He who has blessed our forefathers, Abraham, Isaac and Jacob, may he bless (Hebrew name) in the merit of having stepped forward to read from the Torah whereby he honors the Omnipresent, the Torah and the Sabbath. In return, may the Holy One Blessed Be He, protect him and rescue him from every trouble and distress, from every plague and illness; and may G-d provide a blessing and success to his every endeavor and may that blessing be shared with all the Jewish People, his brothers. Now let us respond: Amen.

Prayer For The Sick:

He who has blessed our forefathers, Abraham, Isaac, Jacob, Moses, Aaron, David and Solomon, may He bless and heal the sick person (patient's Hebrew name) son/daughter of (patient's mother's name) because his family will contribute charity on his behalf. In return, may the Holy One Blessed Be He, be filled with compassion for him, to strengthen him and to renew his health. And may He send him speedily a complete recovery from heaven for his two hundred forty eight organs and three hundred sixty five blood vessels among the other sick people of Israel, a recovery of the body and a recovery of the spirit, (and although making this request disturbs the quiet of the Sabbath, may a recovery come speedily) swiftly and soon. Now let us respond: Amen.

Prayer For A Mother And Her Newborn Child:

Naming Of A Baby Girl:

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Prayers That Are Recited While The Torah Scroll Is On The Reading Table:

Prayer For The Local Government:

He who delivers salvation unto kings and dominion unto princes, whose kingdom is an everlasting kingdom, who delivered his servant David from the hurtful sword, who makes a way in the sea and a path in the mighty waters—may He bless, guard, protect, and help, exalt, magnify, and highly aggrandize THE CONSTITUTED OFFICERS OF THIS GOVERNMENT. May the Supreme King of Kings in His mercy preserve them in life and deliver them from all trouble and hurt. May the Supreme King of Kings in his mercy exalt them and raise them on high, and grant them a long and prosperous rule. May the Supreme King of Kings in his mercy inspire them and all their counsellors and officers with benevolence toward us, and all Israel our brethren. In their days and in ours may Judah be saved and Israel dwell securely; and may the redeemer come unto Zion. O that this may be His will, and let us say, 'Amen'.

Prayer For The New Month:

May it be Your will G-d, our G-d, and the G-d of our forefathers, that You inaugurate this month upon us for goodness and for blessing. May You give us long life, a life of peace, a life of goodness, a life of blessing, a life of sustenance, a life of physical health, a life in which there is fear of heaven and fear of sin, a life in which there is no shame or humiliation, a life of wealth and honor, a life in which we will have love of Torah and fear of heaven, a life in which our heartfelt requests will be fulfilled for the good, Amen.

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Torah Reading As The Study Of Torah:

Mishnah. From what time may one recite the Shema in the morning? From the time that one can distinguish between the colors blue and white. R. Eliezer says: between the colors blue and green, and he has time to finish until sunrise. R. Joshua says: he has until the third hour of the day to complete the reading of Shema, for such is the custom of kings, to rise at the third hour. If one recites the Shema after the deadline to do so has passed he loses nothing because he is like one who reads in the Torah.

The Three Sections Of Kriyas Shema:

Devarim 6, 4 to 9;

Devarim 11, 13 to 21;

Bamidbar 15, 37-41.

What if a congregation does not have a Torah scroll from which to read, may they read from a Torah book?

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The Torah Reading As A Form Of Prayer-1

Rosh Hashonah:

Day 1: Bereishis 21:

1. And the Lord remembered Sarah as He had promised, and the Lord did to Sarah as he had spoken. 2. For Sarah conceived, and bore Abraham a son in his old age, at the set time of which G-d had spoken to him. 3. And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. 4. And Abraham circumcised his son Isaac being eight days old, as G-d had commanded him. 5. And Abraham was a hundred years old, when his son Isaac was born to him. 6. And Sarah said, G-d has made me laugh, so that all who hear will laugh with me. 7. And she said, Who would have said to Abraham, that Sarah should suckle children? For I have born him a son in his old age. 8. And the child grew, and was weaned; and Abraham made a great feast the same day that Isaac was weaned.

Day 2: Bereishis 22:

1. And it came to pass after these things, that G-d tested Abraham, and said to him, Abraham; and he said, Behold, here I am. 2. And He said, Take now your son, your only son Isaac, whom you love, and go to the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you. 3. And Abraham rose up early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son, and broke the wood for the burnt offering, and rose up, and went to the place of which G-d had told him. 4. Then on the third day Abraham lifted up his eyes, and saw the place far away. 5. And Abraham said to his young men, Stay here with the donkey; and I and the lad will go yonder and worship, and come back to you. 6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7. And Isaac spoke to Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering? 8. And Abraham said, My son, G-d will provide himself a lamb for a burnt offering; so they went both of them together. 9. And they came to the place which G-d had told him; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10. And Abraham stretched out his hand, and took the knife to slay his son. 11. And the angel of the Lord called to him from heaven, and said, Abraham, Abraham; and he said, Here am I. 12. And he said, Lay not your hand upon the lad, nor do anything to him; for now I know that you fear G-d, seeing that you did not withhold your son, your only son from me. 13. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in place of his son.

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The Torah Reading As A Form Of Prayer-2

On Fast Days: Shemos 32:

11. (After the sin of the Golden Calf) And Moses pleaded with the Lord his G-d, and said, Lord, why does your anger burn hot against Your people, whom You have brought out of the land of Egypt with great power, and with a mighty hand? 12. If You carry out the sentence You wish to impose upon the Jewish People, You can expect the Egyptians to say: For an evil intent did G-d rescue the Jewish People, to slay them in the mountains, and to obliterate them from the face of the earth? Turn from Your fierce anger, and undertake no evil against Your people. 13. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, I will multiply your descendants so that they will be as plentiful as the stars of heaven, and all this land that I have spoken of will I give to your descendants, and they shall inherit it forever. 14. And the Lord cancelled the sentence that He had planned to impose upon His people.

Shemos 34-

1. And the Lord said to Moses, Cut two tablets of stone like the first; and I will write upon these tablets the words that were in the first tablets, which you broke. 2. And be ready in the morning, and come up in the morning to mount Sinai, and present yourself there to me in the top of the mount. 3. And no man shall come up with you, nor let any man be seen throughout all the mount; nor let the flocks nor herds feed before that mount. 4. And Moses cut two tablets of stone like to the first; and Moses rose up early in the morning, and went up to Mount Sinai, as the Lord had commanded him, and took in his hand the two tablets of stone. 5. And the Lord descended in a cloud, and stood with him there, and proclaimed the name of the Lord. 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord G-d, merciful and gracious, long suffering, and abundant in goodness and truth, 7. Showing mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, to the third and to the fourth generation. 8. And Moses made haste, and bowed his head toward the earth, and worshipped. 9. And he said, If now I have found grace in your sight, O Lord, let my Lord, I beseech You, walk among us; for it is a stiff-necked people. Pardon our iniquity and our sin, and allow us to receive Your inheritance. 10. And G-d said, Behold, I make a covenant; before all your people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among you shall see the work of the Lord; for it is an awesome thing that I will do with you.

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The Torah Reading As A Form Of Prayer-3

Tractate Rosh Hashonah 17b.-And ‘the Lord passed by before him and proclaimed [etc.]. R. Johanan said: Were it not written in the text, it would be impossible for us to say such a thing; this verse teaches us that the Holy One, blessed be He, drew His robe round Him like the leader of a congregation and showed Moses the order of prayer. He said to him: Whenever Israel sin, let them carry out this service before Me, and I will forgive them.

Responsa Of The Gaonim-: Our Sages taught (Rosh Hashonah 17b): an explanation had been conveyed that when G-d said to Moshe Rabbenu: I will call in the name of G-d, G-d in His glory appeared to Moshe. All Moshe could see was the outline of a man dressed as a prayer leader wrapped in a Talis standing before the ark, as it is written: and G-d crossed in front of Moshe. That figure then called out: Hashem, Hashem, Kail Rachum V’Chanun etc., Notzair Chesed L’Alaphim etc. Immediately Moshe rushed to prostrate himself on the ground and to bow. At that moment Moshe became aware that an order of Tefila had been presented to him by G-d from Heaven. That is the order of the Tefilos for a fast day that G-d imparted to Moshe from Heaven which should be followed by every Jewish community that finds itself in difficulty.

The Purpose Of The Torah Reading

Recreating The Giving Of The Torah At Mt. Sinai And The Acceptance Of It.

- a. The Torah Was Presented To The Jewish People But The Jewish People Needed To Accept The Torah In Order To Create The Covenant Between G-d And The Jewish People.
- b. Why Aliyot?
- c. Why call a minimum of a Kohain, a Levi and a Yisroel to read from the Torah?
- d. Why do we call a different number of people to the Torah on different days?
- e. The Bracha that is recited before and after an Aliya.
- f. Why women may be permitted to read from the Torah.
- g. Relationship between reader and the one receiving an Aliya.
- h. The prayer that Jews who follow the Moroccan order of the prayer service say the following:

I hereby accept upon myself the obligations of the Torah that was given to us by G-d through Moshe Rabbeinu. I hereby accept it anew with a complete and unconditional acceptance. This acceptance is done with my complete heart and all my soul and with all my possessions, with all 248 of my bones and 365 of my sinews. This acceptance is without even a shred of compulsion but is done with joy and with a good heart. This acceptance is in accordance with Rabbi Shimon son of Kohain, and his holy son Rabbi Lazar and in accordance with the holy King Yotam son of Oo'Ziyahu, the Holy One. My mouth is like their mouths; my acknowledgement is like their acknowledgement; my acceptance is like their acceptance and my intentions are like their intentions. By mentioning them, my wish is to include all of the Jewish people, individually and as a group. This acceptance should be upon me, upon my children, and my children's children, until the end of time, Amen.