

Blessings Before Study

One should say the blessings on the Torah in the morning as if one were once again standing at Sinai receiving the Torah from God.

—JACOB BEN ASHER

The purpose of saying blessings over the Torah is to remind us that study of Torah is not only an intellectual task but also a spiritual one—study of Torah should lead to deeper and deeper spiritual experience. Through Torah study we build the Temple where heaven and earth meet.

—IOEL SIRKES

B'rakhot Before Studying Torah

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to engage with the words of Torah.

Barukh atah Adonai eloheinu melek ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu la-asok b'divrei torah.

May You make the words of Your Torah sweet in our mouths and in the mouths of the house of Israel, Your people, so that we, our children, and all the children of the house of Israel may come to know Your name and study Torah for its own sake.

Barukh atah ADONAI, who teaches Torah to Your people Israel.

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.

ברכות התורה

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו לעסוק בדברי תורה.
והעריבנא יהוה אלהינו את דברי תורתך בפנינו ובפי
עמך בית ישראל, ונהיה אנחנו וצאצאינו וצאצאי עמך
בית ישראל כלנו יודעי שמך ולומדי תורתך לשמה.
ברוך אתה יהוה, המלמד תורה לעמו ישראל.

ברוך אתה יהוה אלהינו מלך העולם,
אשר בחר בנו מכל העמים, ונתן לנו את תורתו.
ברוך אתה יהוה,נותן התורה.

TO ENGAGE WITH THE WORDS OF TORAH לעסוק בדברי תורה. The blessing is not phrased "to learn Torah," as if Torah were something fixed that one could acquire. When we "engage" with Torah we become active participants: querying it, drawing out its implications, and incorporating its teachings into our lives.

TO KNOW YOUR NAME יודעי שמך. To know God's name is to act in a holy way—justly, compassionately, truthfully.

Barukh atah Adonai eloheinu melek ha-olam asher kid'shanu b'mitzvotav v'tzivanu la-asok b'divrei Torah.

V'ha'arev na Adonai Eloheinu et divrei Toratkha befinu u'v'fi amkha beit Yisrael, v'nihaye anahnu v'tze'atze'ei amkha beit Yisrael kulanu yod'ei shimekha v'lomdei Toratekha lishmah. Barukh ata Adonai, hamelamed Torah le'ami Yisrael.

Barukh ata Adonai, Eloheinu melek ha-olam, asher bahar banu mikol ha'amim, v'natan lanu et Torato. Barukh ata Adonai, noten haTorah.

Kaddish D'Rabbanan

Many congregations recite Kaddish D'Rabbanan here. Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

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*.

May God's great name be acknowledged forever and ever!

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*.

Grant abundant peace to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. May you and they be blessed by our creator in heaven with great peace, grace and kindness, compassion and love, and long life, abundance, and deliverance. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high mercifully bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yitgadal v'yitkadesh sh'meih raba, b'alma di v'ra, kiruteih,
v'yamlikh malkhuteih b'haveikhon u-v'yomeikhon u-v'havei d'khol beit yisrael,
ba-agala u-vizman kariv, v'imru amen.

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,
l'eila min kol [on Shabbat Shuvah we substitute: l'eila l'eila mikol]
birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Al yisrael v'al rabanan v'al talmideihon, v'al kol talmidei talmideihon,
v'al kol man d'askin b'oraita, di v'atra hadein v'di v'khol atar va-atar,
y'hei l'hon u-l'khon sh'lama raba, hina v'hisda v'rahamin, v'hayin arikhin
u-m'zona r'viha, u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

Y'hei sh'lama raba min sh'maya, v'hayim tovim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu b'rahmav ya-aseh shalom
aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

קדיש דרבנן

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יתגדל ויתקדש שמה רבא,
בעלמא די ברא, פרעויתה,
וימליך מלכותה בחייכון וביומייכון
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתעלה ויתעלה ויתעלה שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל-]
ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

על ישראל ועל רבנן, ועל תלמידיהון ועל כל תלמידי
תלמידיהון, ועל כלמאן דעסקין באורייתא, די באתרא
הדין ודי בכל אתר ואתר, יהא להון ולכון שלמא רבא,
חנא וחסדא ורחמין, וחיין אריכין, ומזונא וויחא,
ופרקנא מן קדם אבוהון די בשמיא, ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים טובים
עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומיו הוא ברחמיו יעשה שלום
עלינו ועל כל ישראל [ועל כל יושבי תבל],
ואמרו אמן.

KADDISH D'RABBANAN.
Kaddish D'Rabbanan, recited after the study of sacred texts, contains a special prayer for the well-being of teachers, their disciples, and all who study Torah.