

# סדר קריאת התורה לשבת

## הוצאת התורה

אין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאִין כְּמַעֲשֶׂיךָ.

מִלְכוּתְךָ מְלָכּוֹת כָּל-עֲלָמִים,

וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.  
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

אֲב הֶרְחַמְתָּ, הִיטִיבָה בְּרָצוֹנְךָ אֶת-צִיּוֹן,  
תִּבְנֶה חֲזוֹמוֹת יְרוּשָׁלַיִם, כִּי כָךְ לִבְד בְּטַחְנוּ,  
מֶלֶךְ אֵל רַם וְנָשָׂא, אֲדוֹן עוֹלָמִים.

*We rise as the ark is opened.*

וַיְהִי בִּנְסֹעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:

קוֹמָה יְהוָה וַיִּפָּצוּ אֵיבָיָהּ, וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיהָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.  
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

קֹדֶר קְרִיאַת הַתּוֹרָה

THE TORAH SERVICE. Opening the ark, carrying the Torah in a procession through the congregation, and reading aloud from the scroll are all symbolic moments when the presence and will of the Divine may be especially felt. It is as if with the opening of the ark, the doorway to heaven itself is opened.

Since there is no physical representation of God in Judaism, the Torah has come to be seen as the most significant expression of the presence of God—it is the representation of God's voice, God's call to us. Taking out the Torah has come to be seen as a representation of divine sovereignty, and so it has taken on the drama of a royal procession. Thus, the Torah is adorned with a crown, and its cover is kissed as it passes through the congregation, as was the custom for kissing the hem of the king's garments. Additionally, the Torah is dressed with accoutrements of the High Priest, including a breastplate and bells (originally used to signal

his presence). In short, how we treat the Torah scroll combines the three "crowns" about which the ancient rabbis spoke: the crown of sovereignty, the crown of priesthood, and the crown of Torah (Pirkei Avot 4:17).

**NONE COMPARES TO YOU** אין כְּמוֹךָ. Psalm 86:8. As etiquette in Europe's royal courts became more elaborate (12th–14th centuries), the Ashkenazic Torah service incorporated verses emphasizing God's sovereignty, as if to say that God alone—and no earthly ruler—is the ultimate sovereign. The next verse, "Your sovereignty," is Psalm 145:13; "Adonai, give strength" is Psalm 29:11.

**ADONAI IS SOVEREIGN** יְהוָה מֶלֶךְ. This sentence is a compilation of biblical phrases about God's sovereignty stitched together to form a creed: God has ruled the world since before creation and will continue to rule eternally.

**COMPASSIONATE CREATOR** אֲב הֶרְחַמְתָּ. This address, followed by a verse that calls for Jerusalem's reconstruction (Psalm 51:20), is all that remains from prayers for forgiveness that were recited during the Torah service in an earlier era.

**AS THE ARK WAS CARRIED FORWARD** וַיְהִי בִּנְסֹעַ הָאָרֶץ. Numbers 10:35 depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. One interpretation is that upon realizing that it is God whom they are fighting, enemies will flee and warfare will become unnecessary (Abraham ibn Ezra).

**TORAH SHALL GO FORTH FROM ZION** כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. From Isaiah 2:3: "And many peoples shall come and say, 'Let us go up to the mountain of Adonai, to the House of the God of Jacob, for Adonai shall teach us God's ways, that we may walk in that path; for Torah shall go forth . . .'" As the ark is opened, we express our belief that Torah contains ideals of ethics, politics, and wisdom that affect all humanity.

## The Shabbat Torah Service

### *Torah*

Next to human life, that which is most sacred to Jews is the Torah (the Five Books of Moses). Written by hand on parchment with a quill and permanent ink, the words of these five books depict the formative narratives of Jewish identity and self-understanding and the fundamental regulations of Jewish practice, the 613 mitzvot. Later rabbinic teaching presents itself as but an elaboration of these words—midrash.

Because the Torah is written as a continuous scroll, only a part of the text of the Torah can be seen at any one time. Metaphorically, this reminds us that the meaning of Torah is always partially revealed and partially hidden, and its teaching is constantly unfolding; even so, it is one continuous, integrated whole.

### *To Whom Is the Torah Addressed?*

Rabbi Levi taught that when God appeared on Mount Sinai, each person believed that God was speaking directly to him or her. That is why the Decalogue begins, “I am Adonai your God” (Exodus 20:2; “your” is singular).

Rabbi Yose the son of Hanina added: The divine word came to each person in accord with that individual’s own capacity.

—PESIKTA D’RAV KAHANA

### *Taking Out the Torah*

None compares to You, ADONAI,  
and nothing is like Your creation.

Ein kamokha va-elohim Adonai, v’ein k’ma-asekha.

Your sovereignty is eternal;  
Your dominion endures in every generation.  
ADONAI is sovereign, ADONAI has always been sovereign,  
ADONAI will be sovereign forever and ever.  
ADONAI, give strength to Your people;  
ADONAI, bless Your people with peace.

Malkhut’kha malkhut kol olamim, u-memshalt’kha b’khol dor vador.  
Adonai melek, Adonai malakh, Adonai yimlokh l’olam va-ed.  
Adonai oz l’amo yitein, Adonai y’varekh et amo va-shalom.

Compassionate creator,  
may it be Your will that Zion flourish;  
build the walls of Jerusalem,  
for in You alone do we put our trust,  
transcendent sovereign—master of all time.

Av ha-rahamim,  
heitivah virtzon’kha et tziyon, tivneh homot yerushalayim.  
Ki v’kha l’vad batahnu, melek El ram v’nisa, adon olamim.

*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-yomer moshe:  
Kumah Adonai v’yafutzu 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 teitzei torah, u-dvar Adonai mirushalayim.  
Barukh she-natan Torah l’amo yisrael bikdushato.



## *Personal Prayers Before the Open Ark*

### *A PRAYER FOR GOODNESS*

Compassionate creator, teach me to appreciate the love of my family and friends. May I not be the source of pain or contention, jealousy or needless competitiveness, but may I learn to listen to the heartfelt stirrings of all whom I know and love—and may I help fulfill their needs. Grant health of body and spirit to all. May Your Torah fashion me into an instrument of Your will and of Your peace. *Amen.*

### *A PRAYER WHEN SAD*

Master of the universe, see the sadness in my soul. Heal my grief and despair. I wish to do Your will but my sadness overwhelms me. Let Your instruction touch my being that I might find comfort in the world You have created, and that I might in turn be a comfort to others. May the soul You have given me give me the strength to turn sadness into joy and despair into song. Master of the Universe, send healing.

### *A PRAYER FOR ONE'S PERSONAL JOURNEY*

Open my eyes, God. Help me to perceive what I have ignored, to uncover what I have forsaken, to find what I have been searching for. Remind me that I don't have to journey far to discover something new, for miracles surround me, blessings and holiness abound. And You are near.

Naomi Levy

### *A PRAYER OF GRATITUDE*

I thank You, Adonai, for knowing me, for granting me a measure of fullness, a fulfillment of small hopes, and many yearnings. Thank You for the gift of this day. May the gratitude in my heart and the sense of fullness that I feel now continue to sustain me, taking root in my soul, even as I continue to dream and pray. "It is good to thank You, Adonai, and to sing to Your name, transcendent God" (Psalm 92:2). Give me strength to see the gift in each new day You grant.

### **PERSONAL PRAYERS BEFORE**

**THE OPEN ARK.** Throughout the generations, the moment when the ark was opened and the Torah scrolls were displayed was considered an especially favored time for personal meditation and prayers for the welfare of the community.

**SHALOM TO ALL.** This prayer by Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Hasidic master Nahman of Bratzlav, has been adapted and translated by Jules Harlow.

### **T'FILAT HA-DEREKH.**

Traditionally, a prayer is said before embarking on a journey. While the context for that prayer is an actual journey, Merle Feld has expanded the notion to include the life journeys we undertake. The phrase "the wild beasts of the road" is taken from the traditional prayer for a journey.

In some North African communities, members of the congregation add the following biblical verses privately:

נֵר לְרַגְלִי דְבָרְךָ  
וְאוֹר לְנִתְיָבְתִּי.  
נֵר יִהְיֶה נְשִׁמַּת אָדָם  
חֶפֶשׁ כָּל־חֲדָרֵי בֶטֶן.  
כִּי נֵר מִצְוָה וְתוֹרָה אוֹר  
וְדֶרֶךְ חַיִּים תּוֹכְחוֹת  
מוֹסֵר.  
כִּי אַתָּה תִּתֵּן אוֹר  
יִהְיֶה אֱלֹהֵי יְגִיָּה חֶשֶׁבִּי.  
אוֹר זָרַע לְצַדִּיק  
וְלִישָׁרִי לֵב שְׁמֵחָה.

Your word is a lamp for my feet, light for my path (Psalm 119:105).

A person's soul is ADONAI's lamp, searching one's innermost being (Proverbs 20:27).

Mitzvah is the lamp and Torah the light, for the path of life is the taking of instruction (Proverbs 6:23).

For You light my lamp; ADONAI my God, bring light even to my darkness (Psalm 18:29).

Light is sown for the righteous, and joy for the upright (Psalm 97:11).

## Personal Prayers Before the Open Ark

### A PRAYER FOR THE DAY OF REST

I long to change the world, but I rarely appreciate things as they are.

I know how to give, but I don't always know how to be still.

I talk, but I don't often listen. I look, but I don't often see.

I yearn to succeed, but I often forget what is truly important.

Teach me, God, to slow down. May my resting revive me.

May it lead me to wisdom, to holiness, to peace, and to You.

Naomi Levy

### SHALOM TO ALL

Avinu Malkeinu, master of peace, help us and strengthen us so that we always strive for peace. May there be harmony among all people, their companions, and friends. May there be no discord among the members of my family. You who establish peace above, extend peace upon us and the whole world. May we draw close to You and Your Torah in truth and may we all be bound together, carrying out Your will wholeheartedly. Master of peace, bless us with peace.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my rock and my redeemer.

Nathan Sternharz

### T'FILAT HA-DEREKH—

#### A PRAYER FOR THE JOURNEY: TRANSITIONS IN LIFE

Our lives are always changing, and change brings with it fear of the unknown. The journey into the unknown is fraught with danger, yet rich with possibility. It has always been so—as Abraham and Sarah went forth, as Rebecca and then Jacob went forth. Our ancestors across time have looked to You for protection, from the wild beasts of the road, from the vagaries of weather. So too I, in this place, in this time, look to You. Help me to remember my strength and courage, help me to see clearly, to listen deeply, to act wisely. Help me to be my best self in this new place and time. Every journey leads into the unknown. May the unknown ahead of me offer blessing.

Merle Feld



בְּרִיךְ שְׁמֶה דְּמָרָא עֲלֵמָא,  
 בְּרִיךְ כְּתָרְךָ וְאַתָּרְךָ.  
 יְהִי רַעְיוֹתְךָ עִם עַמּוֹךְ יִשְׂרָאֵל לְעֵלָם,  
 וּפְרָקוֹן יְמִינְךָ אַחֲזִי לְעַמּוֹךְ בְּבֵית מִקְדָּשְׁךָ,  
 וּלְאַמְטוּי לָנָא מְטוֹב נְהוּרָה,  
 וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין.  
 יְהִי רַעְוָא קֳדָמְךָ דְּתוֹרִיךָ לֵן חַיִּין בְּטִיבוּתָא,  
 וְלִהְיוּ אָנָּא פְּקִידָא בְּגוּ צְדִיקָיָא,  
 לְמַרְחָם עָלֵי וּלְמַנְטֵר יְתִי וְיֵת כְּלָדֵי לֵי וְדֵי לְעַמּוֹךְ יִשְׂרָאֵל  
 אֲנֵת הוּא זֶן לְכֵלָא, וּמַפְרִינֵם לְכֵלָא.  
 אֲנֵת הוּא שְׁלִיט עַל כֵּלָא,  
 אֲנֵת הוּא דְּשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּילָךְ הִיא.

אָנָּא עֲבָדָא דְּקֳדָשָׁא בְּרִיךְ הוּא,  
 דְּסִגְיָדְנָא קַמָּה, וּמַקְמִי דִּיקָר אֲוִרִיתָהּ בְּכַל־עֵדוֹן וְעֵדוֹ.  
 לֹא עַל אֲנָשׁ רַחֲמֵינָא, וְלֹא עַל בֶּר אֱלֹהִין סְמִיכָנָא,  
 אֱלֹא בְּאֱלֹהָא דְּשִׁמְיָא, דְּהוּא אֱלֹהָא קָשׁוּט,  
 וְאֲוִרִיתָהּ קָשׁוּט, וּנְבִיאָוּהִי קָשׁוּט,  
 וּמַסְבֵּיא לְמַעַבְד טַבּוֹן וּקָשׁוּט.

◀ בְּה אָנָּא רַחֵץ  
 וּלְשִׁמָּה קֳדִישָׁא יִקְרִיא אָנָּא אִמֵּר תְּשַׁבְּחוּ.  
 יְהִי רַעְוָא קֳדָמְךָ דְּתַפְתַּח לְבִי בְּאֲוִרִיתָא,  
 וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי, וְלִבָּא דְּכָל־עַמּוֹךְ יִשְׂרָאֵל  
 לְטַב וּלְחַיִּין וּלְשָׁלָם. אָמֵן.

**PRAISED BE YOUR NAME**  
 בְּרִיךְ שְׁמֶה. The mystic Isaac Luria (1534–1574, Safed) recommended that this prayer be recited before the open ark. It appears in printed editions of the Zohar (II:206a), where the passage that appears in the left-hand column of the facing page serves as an introduction, but it is not found in earlier manuscripts. One manuscript attributes it to the writings of Moses Nahmanides (1194–1270, Spain). Although its provenance is disputed, it has been cherished by many rites.

*The Zohar's  
Introduction to  
B'rikh Sh'meih*

As soon as the Torah scroll is placed on the reading desk, the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at the moment of standing at Mount Sinai to receive the Torah, and they should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he [Ezra] opened it, all the people stood up," and also "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened, the attribute of love is stirred up, and each one should then recite the following prayer: 'Ruler of the universe, praised be Your name and Your sovereignty ...'"

*A Mystical Prayer Before the Open Ark*

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

► It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. *Amen.*

► Beih ana raheitz,  
v'lishmeih kadisha yakira ana eimar tushb'han.  
Y'heih ra-ava kodamakh d'tiftah libi b'oraita,  
v'tashlim mishalin d'libi v'liba d'khol amakh yisrael,  
l'tav u-l'hayin v'lishlam. Amen.



We remove the Torah scroll from the ark and the leader faces the congregation.  
The following two lines are recited by the leader and we then repeat them:

שִׁמְעֵ יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.  
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.

Leader, facing the ark:

וְגִדְלוּ לַיהוָה אֶתִּי, וְנִרְוַמָּה שְׁמוֹ יִחְדּוּ.

The Torah is carried in a circuit around the congregation.

לָךְ יְהוָה הִגְדָּלָה וְהִגְבִּירָה וְהִתְפָּאֲרָת וְהִנָּצַח וְהַהוּד,  
בִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הִמְמָלְכָה וְהִמְתַּנְשָׂא  
לְכָל לְרֹאשׁ. רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵדֶם רַגְלֵינוּ  
קְדוֹשׁ הוּא. רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵר קְדֻשּׁוֹ  
בִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Torah is placed on the reading table.

אֲב הָרַחֲמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים  
וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וְיַגְעֵר בִּיצֵר הָרַע מִן  
הַנְּשׂוּאִים, וְיַחֵן אוֹתָנוּ לְפָלִיטָת עוֹלָמִים, וְיַמְלֵא  
מִשְׁאֲלוֹתֵינוּ בְּמַדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וְיַעֲזֹר וְיִגֵּן וְיִוָּשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.  
הַפֵּל הָבוּ גִּדְּל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.  
(פֶּהָן קָרַב, יַעֲמַד — בֶּן — הַפֶּהָן.)  
(בֵּת פֶּהָן קָרַב, תַּעֲמַד — בֵּת — הַפֶּהָן.)  
(יַעֲמַד — בֶּן — רֹאשׁוֹן.)  
(תַּעֲמַד — בֵּת — רֹאשׁוֹנָה.)  
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדִּבְקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים פְּלִכֶם הַיּוֹם.

day, Yemenite Jews called to the Torah read their own *aliyah*.) The ancient rabbis instituted a practice of calling a *kohen* for the first *aliyah* and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to *aliyot* without regard to status. It has become customary that each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the wooden handles of the Torah rollers. When the reading is completed, this gesture is repeated.

YOU WHO CLING הַדִּבְקִים. Deuteronomy 4:4. From Moses' speech to Israel in the wilderness. In its context here, the verse is an assertion that it is through Torah that the fullness of life can be achieved.

ACCLAIM גִּדְּלוּ Psalm 34:4.

This verse, asking the congregation to acknowledge Adonai, and the following verses, which form the congregational response, mark the oldest section of the Torah service. Since Judaism avoids any iconic representations of God, the Torah represents the most concrete symbol of God's presence on earth. When we bow in the direction of the Torah, we are acknowledging God's presence among us. In this vein, the Torah procession concludes with verses that speak of bowing before God.

YOURS, ADONAI לָךְ יְהוָה.

1 Chronicles 29:11. These verses are presented as part of David's last speech to the people Israel.

ALIYOT. A person called to the Torah is an *oleh/olah la-torah*, one who "goes up" to the Torah, since in the Middle Ages the reading table was on a raised platform. It is considered an honor to be called up to the Torah, to publicly recite the blessings over the reading. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll. Today, each person called to the Torah recites the *b'rakhah* and the Torah is chanted by a designated reader. (To this

## *Procession of the Torah*

*We remove the Torah scroll from the ark and the leader faces the congregation.  
The following two lines are recited by the leader and we then repeat them:*

Hear, O Israel, ADONAI is our God, ADONAI is one.  
Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy is God's name.  
Ehad eloheinu, gadol adoneinu, kadosh sh'mo.

*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-mitnasei 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.

## *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 us  
enduring relief. May our requests be met with favor, deliverance, and compassion.

### *BEFORE THE FIRST ALIYAH*

*Leader:*

May You help, shield, and save all who trust in You, 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 to this day.  
V'atten ha-d'veikim badonai eloheikhem hayim kul'khem hayom.