

# Hakafot for Simḥat Torah

## Simḥat Torah

We can experience joy when we have a sense of accomplishment having completed a task or having overcome difficulty. We can also experience joy when we are presented with a gift, in which case we have done nothing but someone else has acknowledged us, has expressed what we mean to them. The gift brings a smile to our face; the joy is that of thankfulness. Simḥat Torah partakes of both kinds of joy. We are also filled with a sense of accomplishment—we have completed a year of studying Torah; we have wrestled with it, along with other members of our community, and we have achieved new insights into its stories and teachings. We are also joyful for the gift of Torah—God’s treasure of wonders. The two joys conjoin and we celebrate the moment with singing and dancing.

*Each verse is recited by a different individual (or by the leader), and is then repeated by the congregation:*

Unto you it was shown that ADONAI is God—there is none else.

God alone creates great wonders—  
surely God’s kindly love is eternal.

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

May ADONAI’s glory be eternal;  
may ADONAI find joy with creation.

May the name of ADONAI be blessed, now and forever.

May ADONAI our God be with us—as was true of our  
ancestors—never deserting us and never leaving us.

And you shall say: Deliver us, God of our deliverance,  
gather us and rescue us from amidst the nations,  
that we may acknowledge Your holy name and bow  
in homage to You.

ADONAI is sovereign, ADONAI was sovereign,  
ADONAI will be sovereign forever and ever.

ADONAI will give strength to this people,  
ADONAI will bless this people with peace.

*May our words be pleasing to the master of all.*

Atah horeita lada-at, ki Adonai hu ha-elohim, ein od milvado.

L’oseh niflaot g’dolot l’vado, ki l’olam ḥasdo.

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

Y’hi kh’vod Adonai l’olam, yismaḥ Adonai b’ma-asav.

Y’hi shem Adonai m’vorakh, mei-atah v’ad olam.

Y’hi Adonai eloheinu imanu, ka-asher hayah im avoteinu,  
al ya-azveinu, v’al yitsheinu.

V’imru hoshi-einu, elohei yisheinu, v’ka’btzeinu v’hatzileinu min  
hagoyim, l’hodot l’shem kodshekha, l’hishtabei-aḥ bit-hilatekha.

Adonai melekh, Adonai malakh, Adonai yimlokh l’olam va-ed.

Adonai oz l’amo yitein, Adonai y’varekh et amo vashalom.

V’yihyu na amareinu l’ratzon, lifnei adon kol.

# הקפות לשמחת תורה

*Each verse is recited by a different individual (or by the leader), and is then repeated by the congregation:*

אַתָּה הָרֵאָתָּ לְדַעְתָּ, כִּי יְהוָה הוּא הָאֱלֹהִים,  
אֵין עוֹד מִלְבָּדוֹ.

לְעֵשֶׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֶסְדּוֹ.

אֵין כְּמוֹךָ בְּאֱלֹהִים, אֲדוֹנָי, וְאֵין כְּמַעֲשֵׂיךָ.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׂמַח יְהוָה בְּמַעֲשָׁיו.

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם.

יְהִי יְהוָה אֱלֹהֵינוּ עַמְּנוּ, כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ,

אֶל יַעֲזֹבֵנוּ וְאֶל יִטְשֵׁנוּ.

וְאָמְרוּ, הוֹשִׁיעֵנוּ, אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילֵנוּ

מִן הַגּוֹיִם, לְהַדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתֵהֶלְתְּךָ.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמִלְךָ לְעוֹלָם וָעֶד.

יְהוָה עַד לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

וְיִהְיוּ נָא אֲמָרֵינוּ לְרָצוֹן, לְפָנֶי אֲדוֹן כָּל.

**SIMḤAT TORAH.** The celebration of Simḥat Torah originated in Babylonia, where the Torah was read over the course of a year, and therefore its completion could be celebrated annually. In the Bible, Nehemiah mentions that Ezra read and taught the Torah on the Festival of Sukkot, and so Sukkot became associated with the completion of the reading. (In the Land of Israel the Torah was read over 3½ years so there was no Simḥat Torah celebration.) In the Temple, each of the seven days of Sukkot was celebrated by circling the altar and reciting Hoshanot. Now that there is no Temple, sacredness centers on the Torah itself, and we circle with it and around it

seven times; these circuits are called *hakafot*. The Hakafot service begins with a collection of verses affirming God as the center of our lives. We celebrate God’s presence in our lives through the words of Torah. The service opens with Deuteronomy 4:35, Moses’ description of the revelation of God at Sinai, and continues with Psalms 136:4, 86:8, 104:31, 113:2, 1 Kings 8:57, 1 Chronicles 16:35, and Psalm 29:11. The final line is not a biblical verse but rather a concluding prayer.

**ADONAI IS SOVEREIGN** יְהוָה מֶלֶךְ. This sentence is a compilation of biblical phrases referring to God’s sovereignty that, stitched together, form a creed.

*The Torah Is  
Addressed to You*

Jewish sources teach: Why is the Decalogue addressed in the singular “you”? Because approaching Sinai, the people Israel had become one in heart and one soul.

Others teach: Why is the Decalogue addressed in the singular? Because each person understands the teachings of Torah according to his or her own powers and strength of soul.

Yet others teach: Why is the Decalogue addressed in the singular? So that each person would think he or she alone in the whole world is responsible for studying, performing, and upholding all the words of the Torah.

*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.

Come into Your resting place, ADONAI,  
You and the ark, Your strength.

Your priests will be clothed in righteousness;  
Your faithful shall be joyous.

For the sake of David, Your servant,  
do not turn away from Your anointed.

On that day it will be said:

This is our God,  
in whom we placed our hope and who has come to our rescue;  
this is ADONAI in whom we placed our hope;  
let us rejoice and be glad in God’s deliverance.

Your sovereignty is everlasting;

Your dominion endures in every generation.

Surely, Torah shall go forth from Zion,  
and the word of God from Jerusalem.

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 God—master of all time.

Va-y’hi binso-a ha-aron, vayomer moshe: kumah Adonai,  
v’yafutzu oyvekha, v’yanusu m’sanekha mipanekha.  
Kumah Adonai limnuhatekha, atah va-aron uzekha.  
Kohanekha yilb’shu tzedek, va-ḥasidekha y’raneinu.  
Ba-avur david avdekha, al tashev p’nei m’shiḥekha.  
V’amar bayom hahu, hineih eloheinu zeh, kivinu lo v’yoshi-einu,  
zeh Adonai kivinu lo, nagilah v’nism’ḥah bishuato.  
Malkhut’kha malkhut kol olamim, u-memshalt’kha b’khol dor vador.  
Ki mitziyon teitzei torah, u-d’var Adonai mirushalayim.  
Av ha-raḥamim, heitivah virtzon’kha et tziyon,  
tivneh ḥomot yerushalayim.  
Ki v’kha l’vad bataḥnu, melekh el ram v’nisa, adon olamim.

*The ark is opened:*

וַיְהִי בְנִסְעֵ הָאָרוֹן, וַיֹּאמֶר מֹשֶׁה,  
קוּמָה יְהוָה, וַיִּפְצוּ אֹיְבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.  
קוּמָה יְהוָה לְמִנְוַחְתֶּךָ, אַתָּה וְאָרוֹן עֲזֻרָךָ.  
בְּחִנֵּיךָ יִלְבְּשׁוּ צִדְקָה, וְחֹסֵי־יָדֶיךָ יִרְנְנוּ.  
בְּעִבּוֹר דָּוִד עַבְדְּךָ, אֶל תִּשָּׁב פְּנֵי מְשִׁיחֶךָ.  
וְאָמַר בַּיּוֹם הַהוּא, הִנֵּה אֱלֹהֵינוּ זֶה, קִיְּנוּ לוֹ וַיּוֹשִׁיעֵנוּ,  
זֶה יְהוָה קִיְּנוּ לוֹ, נְגִילָה וְנִשְׂמָחָה בִּישׁוּעָתוֹ.  
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדָר.  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלָיִם.  
אֵב הַרְחָמִים, הִיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן,  
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.  
כִּי בָךְ לְבַד בְּטַחְנוּ, מִלֶּךְ אֵל רַם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ הָאָרוֹן. Numbers 10:35. In its biblical context the verse describes the ark, which accompanied the Israelites in their battles. The liturgy’s arrangement of the series of verses here implies something slightly different. It is the Torah—placed in the synagogue’s ark—that constitutes the divine strength. When the Divine is present amidst our study and observance of Torah, redemption is possible. The verses that follow in this section are taken from Psalm 132:8–10, Isaiah 25:9, and Psalm 145:13.

FROM ZION כִּי מִצִּיּוֹן Isaiah 2:3. The prophet dreams that all humanity will be instructed by God’s teachings.

COMPASSIONATE CREATOR אֵב הַרְחָמִים. This opening phrase is added to the biblical verse, Psalm 51:20 (“May it be Your will . . . walls of Jerusalem”), as is the concluding sentence (“For in You alone . . .”).

Suggested Songs for the Third Hakafah

וְשִׂמְחִתָּ בְּחִגְּךָ,  
וְהֵייתָ אֶךְ שְׂמֵחַ.

You shall rejoice in your festival, and you shall be truly joyful.

V'samahta b'hagekha  
v'hayita akh samei-akh.  
—Deuteronomy 16:14–15 (adapted)

טוֹב לְהַדוֹת לַיהוָה,  
וּלְדַמֵּר לְשִׂמְךָ עֲלֵינוּ.  
לְהַגִּיד בְּבִקְרַת חֲסִדֶיךָ  
וּלְאַמְּוֹנֵתְךָ בְּלֵילוֹת.

It is good to thank You, ADONAI, to sing Your praise, exalted God; to speak of Your love each morning, and of Your faithfulness at night.

Tov l'hodot l'adonai,  
u-l'zamer l'shimkha elyon.  
L'hagid baboker hasdekha  
ve-emunat'kha baleilot.

—Psalm 92:2–3

הוֹשִׁיעָה אֶת־עַמְּךָ וּבְרַךְ  
אֶת־נִחְלֹתֶיךָ וְרַעַם  
וּנְשִׂאֵם עַד הָעוֹלָם.

Deliver and bless this people, whom You have made Your own; shepherd them and exalt them forever.

Hoshi-ah et amekha u-vareikh  
et nahaletkha, u-r'eim  
v'naseim ad ha-olam.

—Psalm 28:9

Suggested Songs for the Fourth Hakafah

קוֹל רִנָּה וַיִּשׁוּעָה בְּאַהֲלֵי  
צְדִיקִים, יְמִין יְהוָה  
עֲשֵׂה חַיִּל.

May the song of joy and triumph ring out in the tents of the righteous, as ADONAI's right arm is raised as an army.

Kol rinah vishuah b'oholei  
tzadikim; y'min Adonai osah  
hayil. —Psalm 118:15

THIRD HAKAFAH:

זָךְ וַיִּשָּׂר, הוֹשִׁיעָה נָא.  
חוֹמֵל דְּלִים, הַצְּלִיחָה נָא.  
טוֹב וּמְטִיב, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the one who is pure and upright save us.  
May the one who has compassion for the poor grant us success.  
May the one who is good and does what is good answer us  
in the hour of our calling.

Zakh v'yashar, hoshi-ah na.  
Homeil dalim, hatzliyah na.  
Tov u-meitiv, aneinu v'yom koreinu.

FOURTH HAKAFAH:

יִדְעֵ מַחְשְׁבוֹת, הוֹשִׁיעָה נָא.  
כְּבִיר וְנָאוֹר, הַצְּלִיחָה נָא.  
לוֹבֵשׁ צְדָקוֹת, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the one who reads our minds save us.  
May the one who is supreme and radiant grant us success.  
May the one clothed in righteousness  
answer us in the time of our calling.

Yodei-a mahashavot, hoshi-ah na.  
Kabir v'na-or, hatzliyah na.  
Loveish tz'dakot, aneinu v'yom koreinu.

אֲשֵׁא עֵינַי אֶל הַהָרִים, מֵאֵין  
יָבֵא עֲזָרִי. עֲזָרִי מֵעַם יְהוָה  
עֲשֵׂה שְׂמִים וְאֶרֶץ.

I lift my eyes to the mountains; from where will my help come? My help comes from ADONAI, creator of heaven and earth.  
Esa einai el he-harim, mei-ayin  
yavo ezri. Ezri mei-im Adonai  
oseih shamayim va-aretz.

—Psalm 121:1–2

הִשְׁיִבְנוּ יְהוָה אֱלֹהֵי  
וְנִשְׁוֹבָה, חֲדָשׁ יְמֵינוּ  
בְּקֶדֶם.

Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.  
Hashiveinu Adonai eilekha  
v'nashuvah, hadeish yameinu  
k'kedem.

—Lamentations 5:21

All the Sifrei Torah are removed from the ark and carried by members of the community in seven circuits (hakafot) through the sanctuary. After each hakafah, it is customary to dance with the Torah scrolls while singing. Additional songs can be found on pages 82 and 213.

FIRST HAKAFAH:

אָנָּא יְהוָה, הוֹשִׁיעָה נָא.  
אָנָּא יְהוָה, הַצְּלִיחָה נָא.  
אָנָּא יְהוָה, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

ADONAI, please save us.  
ADONAI, please grant us success.  
ADONAI, please answer us in the hour of our calling.  
Ana Adonai, hoshi-ah na.  
Ana Adonai, hatzliyah na.  
Ana Adonai, aneinu v'yom koreinu.

אֱלֹהֵי הַרוּחוֹת, הוֹשִׁיעָה נָא.  
בוֹחֵן לְבָבוֹת, הַצְּלִיחָה נָא.  
גּוֹאֵל חֲזָק, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the God of the breath of life save us.  
May the judge of our intentions grant us success.  
May the mighty redeemer answer us in the hour of our calling.  
Elohei ha-ruhot, hoshi-ah na.  
Bohein l'avot, hatzliyah na.  
Go-eil hazak, aneinu v'yom koreinu.

SECOND HAKAFAH:

דּוֹבֵר צְדָקוֹת, הוֹשִׁיעָה נָא.  
הַדּוֹר בְּלִבוֹשׁוֹ, הַצְּלִיחָה נָא.  
וְתִיק וְחָסִיד, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the one who proclaims righteousness save us.  
May the one clothed in majesty grant us success.  
May the loving and kind Ancient One answer us in  
the hour of our calling.

Doveir tz'dakot, hoshi-ah na.  
Hadur bilvusho, hatzliyah na.  
Vatik v'hasid, aneinu v'yom koreinu.

Suggested Songs for the First Hakafah

תּוֹרָה צְוָה לָנוּ מֹשֶׁה,  
מוֹרָשָׁה קְהֵלֵת יַעֲקֹב.

Moses commanded the observance of Torah; it is the inheritance of the community of Jacob.  
Torah tzivah lanu moshe,  
morashah k'hilat yaakov.  
—Deuteronomy 33:4

דָּוִד מֶלֶךְ יִשְׂרָאֵל  
חַי וְקַיִם!

David, King of Israel, lives!  
David melekh yisrael  
hai v'kayam!

הִבָּאנוּ שְׁלוֹם עֲלֵיכֶם.

We have welcomed you in peace.  
Heiveinu shalom aleikhem.

Suggested Songs for the Second Hakafah

עַם יִשְׂרָאֵל חַי.

The people Israel lives on!  
Am yisrael hai.

וּשְׂאֲבֹתֶם מֵיַם בְּשֹׁשׁוֹן  
מִמַּעַיְנֵי הַיְּשׁוּעָה.

Joyfully shall you draw water from the wells of redemption.  
U-shavtem mayim b'sason  
mi-mainei ha-y'shuah.  
—Isaiah 12:3

כִּמּוֹן טוֹב וּמִזֶּל טוֹב יְהֵא  
לָנוּ וּלְכָל־יִשְׂרָאֵל!

May a good sign and good fortune be ours and all of Israel's!  
Siman tov u-mazal tov  
y'hei lanu u-l'khol yisrael!

*Suggested Songs for the Seventh Hakafah*

לא ישא גוי אל גוי חרב,  
ולא ילמדו עוד מלחמה.

Nation shall not lift up  
sword against nation,  
neither shall they learn war  
anymore.

Lo yisa goy el goy herev,  
v'lo yilm'odu od milhamah.

—Isaiah 2:4

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,  
וְדַבַּק לִבְנוּ בְּמִצְוֹתֶיךָ,  
וְיִחַד לִבְבָנוּ לְאַהֲבָה  
וּלְיִרְאָה אֶת־שִׁמְךָ,  
וְלֹא נִבּוֹשׁ וְלֹא נִכְלָם,  
וְלֹא נִכְשַׁל לְעוֹלָם וָעֶד.

Enlighten our eyes with  
Your Torah; attach our  
hearts to Your mitzvot;  
unify our hearts to love and  
revere Your name so that  
we never lose hope, never  
be ashamed, and never fail.

V'ha-eir eineinu b'toratekha,  
v'dabeik libeinu  
b'mitzvotekha,  
v'yaheid l'aveinu l'ahavah  
u-l'yirah et sh'mekha,  
v'lo nevosh v'lo nikalem,  
v'lo nikashel l'olam va-ed.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Next year in Jerusalem!  
La-shanah haba-ah  
birushalayim!

*Additional songs may be  
found on pages 82 and 213.*

SEVENTH HAKAFAH:

קָדוֹשׁ וְנוֹרָא, הוֹשִׁיעָה נָא.  
רַחוּם וְחַנוּן, הַצְּלִיחָה נָא.  
שׁוֹמֵר הַבְּרִית, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the holy awe-inspiring one save us.

May the one who is compassionate and loving grant  
us success.

May the one who keeps the covenant answer us in the hour  
of our calling.

Kadosh v'nora hoshi-ah na.

Rahum v'hanun, hatzliyah na.

Shomer ha-b'rit, aneinu v'yom koreinu.

תּוֹמֵךְ תְּמִימִים, הוֹשִׁיעָה נָא.  
תְּקִיף לְעֵד, הַצְּלִיחָה נָא.

תְּמִיִם בְּמַעֲשֵׂיךָ, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the one who is the support of the innocent save us.

May the one whose strength is eternal grant us success.

May the one who acts uprightly answer us in the hour  
of our calling.

Tomeikh t'mimim, hoshi-ah na.

Takif la-ad, hatzliyah na.

Tamim b'ma-asav, aneinu v'yom koreinu.

*In the evening we read from one Torah scroll; all of the other Sifrei Torah are  
returned to the ark.*

*In the morning we read from three Torah scrolls; all of the other Sifrei Torah  
are returned to the ark.*

*At all times, the Torah Service continues with Sh'ma on page 325.*

FIFTH HAKAFAH:

מֶלֶךְ עוֹלָמִים, הוֹשִׁיעָה נָא.  
נְאוֹר וְאֲדִיר, הַצְּלִיחָה נָא.  
סוֹמֵךְ נוֹפְלִים, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the eternal Sovereign save us.

May the one who is radiant and glorious grant us success.

May the one who upholds the falling answer us  
in the hour of our calling.

Melekh olamim, hoshi-ah na.

Na-or v'adir, hatzliyah na.

Somekh noffim, aneinu v'yom koreinu.

SIXTH HAKAFAH:

עוֹזֵר דְּלִים, הוֹשִׁיעָה נָא.  
פוֹדֵה וּמַצִּיל, הַצְּלִיחָה נָא.  
צוֹר עוֹלָמִים, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the one who helps the weak save us.

May the one who redeems and rescues grant us success.

May the eternal protector answer us in the hour of our calling.

Ozer dalim, hoshi-ah na.

Podeh u-matzil, hatzliyah na.

Tzur olamim, aneinu v'yom koreinu.

*Suggested Song for the Fifth Hakafah*

*Mipi El, a suggested song  
for the Fifth Hakafah, may  
be found on page 365.*

*Suggested Songs for the Sixth Hakafah*

אֵלֶּה חֲמֻדָּה לְבִי,  
חֹסֶה נָא וְאֵל נָא  
תִּתְעַלֵּם.

These did my heart desire.  
Have mercy, please, and  
please do not ignore my  
plea.

Eileh ham'dah libi.

Husah na v'al na titaleim.

—Eleazar Azikri (*adapted*)

וְטַהַר לִבְנוּ  
לְעַבְדְּךָ בְּאֵמֶת.

Purify our hearts that we  
may truly serve You.

V'taheir libeinu

l'ovd'kha be-emet.



### The Circle

Our lives are spiral staircases: we come back again and again to the same positions in the circle, but we now have a different view and perspective on where we have been. We read the end of the Torah and immediately start reading again from the beginning. Torah is an endless sea, constantly revealing new aspects of itself.

### THE BRIDE OR GROOM OF THE TORAH

*Upon calling upon the Hatan Torah or the Kallat Torah:*

With the permission of the great mighty and awe-inspiring God, I lift my voice in song and celebration, to praise the one who dwells in resplendent brilliance, and who has granted us life, sustained us in awe-inspired purity, and enabled us to reach this joyous day, Simḥat Torah.

It is a day that celebrates the Torah, which brings joy to the heart and provides light for the eyes, which fills our days and increases the strength of those who love her and observe her commandments and preachings.

May it be the will of the Almighty to grant life and kindly love, a wreath and crown, to \_\_\_\_\_, chosen to conclude the reading of the Torah.

Come up, come up, come up, \_\_\_\_\_,  
 Hatan (groom) / Kallat (bride) HaTorah.  
 Through the merit of this act may God, whom we revere,  
 grant you the privilege  
 to see your children and your children's children studying Torah.  
 Come up \_\_\_\_\_, Hatan (groom) / Kallat (bride) HaTorah.

### חתן\פלת תורה

*Upon calling upon the Hatan Torah or the Kallat Torah:*

מְרִשּׁוֹת הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא  
 אֶפְתַּח פִּי בְשִׁירָה וּבְזִמְרָה,  
 לְהוֹדוֹת וּלְהַלֵּל לְדָר בְּנֵהוֹרָא,  
 שֶׁחֲתַנּוּ וְקִיַּמְנוּ בְּיָרְאָתוֹ הַטְּהוֹרָה,  
 וְהַגִּיעֵנוּ לְשִׂמְחָה בְּשִׂמְחַת הַתּוֹרָה,  
 הַמְּשַׂמְּחַת לֵב וְעֵינַיִם מְאִירָה,  
 הַמְּאַרְכֶּת יָמִים וּמוֹסַפֶּת גְּבוּרָה  
 לְאַהֲבִיָּה וּלְשׂוֹמְרֵיהָ בְּצוּוֵי וְאַזְהָרָה.  
 וּבְכֵן יְהִי רְצוֹן מִלְּפָנֵי הַגְּבוּרָה  
 לְתַת חַיִּים וְחֶסֶד וְנִזְר וְעֶטְרָה

לְ \_\_\_\_\_ בֶּן\בַּת \_\_\_\_\_  
 הַנִּבְחָר\הַנִּבְחָרֶת לְהַשְׁלִים הַתּוֹרָה.

עֶמֶד עֶמֶד עֶמֶד\עֶמֶד עֶמֶד עֶמֶד עֶמֶד  
 בֶּן\בַּת \_\_\_\_\_,

חַתָּן\פֶּלַת הַתּוֹרָה,  
 וּבְשִׁכְרָה זֶה תִּזְכָּה\תִּזְכֶּי מְאֵל נוֹרָא  
 לְרֵאוֹת בָּנִים וּבָנֵי בָנִים עוֹסְקִים בַּתּוֹרָה.  
 יַעֲמֵד\תַּעֲמֵד  
 בֶּן\בַּת \_\_\_\_\_,  
 חַתָּן\פֶּלַת הַתּוֹרָה.

**THE TORAH READING.** It is unusual for the Torah to be read at an evening service; Simḥat Torah is a marked exception to the rule. Various customs define the reading of the Torah on the night of Simḥat Torah. A Hasidic custom is to read verses from each of the five books. Some congregations read the last chapter of Deuteronomy and then the first chapter of Genesis, as is the custom for the morning Torah reading. Others read three *aliyot* from the beginning of the last *parashah* in the Torah, *V'zot Ha-B'rakhah*, (Deuteronomy 33). Most congregations honor the person who has the last *aliyah* in Deuteronomy and the one who has the first *aliyah* in Genesis. Typically, this is done on the morning of Simḥat Torah, but some congregations follow this custom at the evening service.

One custom honors an elder in the congregation with the last *aliyah* in Deuteronomy, the completion of the reading of the Torah. In a similar vein, a youth is honored with the first *aliyah* of Genesis. Some alternate the honors between genders.

THE BRIDE OR GROOM OF GENESIS

Upon calling upon the Hatan B'reishit or the Kallat B'reishit:

With permission of the one exalted beyond all song and adoration, awe-inspiring beyond all praise and acclamation, wise and courageous in victory, the ruler of the world and the master of creation—and with the permission of this righteous, joyous congregation, gathered here today for Simḥat Torah, assembled to both complete and to begin again the reading of the Torah with joy and awe—

I affirm that all the assembled concur in choosing you. \_\_\_\_\_, by beginning this sacred mitzvah, how goodly is your portion and how ample your reward! Come up, come up, come up, \_\_\_\_\_, Hatan/Kallah to read B'reishit Bara/In the beginning, God created. . . . and with the permission of this holy congregation, recite the blessings of the great and awe-inspiring God. They shall respond "Amen" after you right away.

Come up \_\_\_\_\_ Hatan/Kallah B'reishit Bara/In the beginning, God created. . . .

BE JOYFUL

Be joyful on Simḥat Torah and so give honor to Torah.

Sisu v'simḥu b'simḥat torah, u-t'nu khavod la-torah.

Her wares are worth more than any other; they are more precious than gold or pearls. We shall delight and be happy celebrating Torah, our strength and source of enlightenment.

חתן\כלת בראשית

Upon calling upon the Hatan B'reishit or the Kallat B'reishit:

מְרֻשּׁוֹת מְרוֹמָם עַל כָּל־בְּרָכָה וְשִׁירָה,  
נוֹרָא עַל כָּל־תְּהִלָּה וְזִמְרָה,  
חֲכָם לִבָּב וְאַמִּיץ בָּח וּגְבוּרָה,  
וּמוֹשֵׁל עוֹלָם אֲדוֹן כָּל־יְצִירָה.  
וּמְרֻשּׁוֹת חֲבוּרַת צְדָק עֵדָה הַמְּאַשְׁרָה,  
קְבוּצִים פֶּה הַיּוֹם לְשִׂמְחַת תּוֹרָה,  
וְנֶעְצְרִים לְסִיִּם וּלְהַחֲלֵל בְּגִיל וּבְמוֹרָא.  
וּבְכֵן נִסְכַּמְתִּי דַעַת כָּלָם לְבָרְרָה.

יְעַן

נֶעֱשִׂיתָ רֵאשׁוֹן\נַעֲשִׂיתָ רֵאשׁוֹנָה  
לְמִצְוָה גְמוּרָה, מָה רַב  
טוֹבְךָ וּמִשְׁכָּרְתְּךָ\טוֹבְךָ וּמִשְׁכָּרְתְּךָ יִתְרָה.  
עֵמֵד עֵמֵד עֵמֵד\עֵמְדִי עֵמְדִי עֵמְדִי

בְּנֵי אֶבֶת \_\_\_\_\_,

חתן\כלת בראשית ברא.

מְרֻשּׁוֹת הַקֶּהֱל הַקְּדוֹשׁ הַזֶּה לְכַרְךָ אֵל גְּדוֹל וְנוֹרָא,  
אָמֵן יַעֲנֵנו אַחֲרֶיךָ\אַחֲרֶיךָ הַכֹּל מִהֲרָה.

יַעֲמֵד\תַּעֲמֵד

בְּנֵי אֶבֶת \_\_\_\_\_,

חתן\כלת בראשית ברא.

שִׂישׁוּ וְשִׂמְחוּ בְשִׂמְחַת תּוֹרָה וּתְנוּ כְבוֹד לַתּוֹרָה.  
כִּי טוֹב סִחְרָה מִכָּל־סִחְרָה מִפֶּז וּמִפְּנִינִים יְקָרָה.  
נְגִיל וְנִשְׂיֵשׁ בְּזֹאת הַתּוֹרָה כִּי הִיא לָנוּ עֵז וְאוֹרָה.