

# Hakafot for Simhat Torah

## Simhat 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. Simhat 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 hasdo.

Ein kamokha va-elohim, Adonai, v'ein k'ma-asekha. Y'hi kh'yod Adonai l'olam, yismah Adonai b'ma-asav.

Y'hi shem Adonai m'vorakh, mei-atah v'ad olam. Y'hi Adonai elohainu imanu, ka-asher hayah im avoteinu, al ya-azveinu, v'al yitshenu.

V'imru hoshi-einu, elohai yisheinu, v'ka'btzeinu v'hatzileinu min hagoyim, l'hodot l'shem kodshekhah, l'histabeiah b'chilarekha. Adonai melekha, Adonai malakh, Adonai yimlokh l'olam va-ed. Adonai oz l'amo yitein, Adonai v'yarekh et amo vashalom. V'yihyu na amareinu l'ratzon, lifnei adon kol.

# ת לשמחת תורה

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

אתה הראת לדעת, כי יהוה הוא האלהים, אין עוד מלבדו.

לעשה נפלאות ופלאות גדולות לבדו, כי לעולם חסדו. אין כמותו באלהים, אדני, ואין כמעשיו.

יהי כבוד יהוה לעולם, ישמח יהוה כמעשיו. יהי שם יהוה מבורך, מעתה ועד עולם.

יהי יהוה אלהינו עמנו, באשר ה'יה עם אבותינו, אל יעזבנו ואל יפושנו.

ואמרו, הושעענו, אלהי ישראל, וקראנו וקראנו, מן הגוים, להודות לשם קדשך, להשתבח בטהלתך.

יהוה מלך יהוה מלך, יהוה מלך לעולם ועד. יהוה עז לעמו יתן, יהוה יברך את עמו בשלום.

יהיה נא אמרינו לרצון, לפניך אדון כל.

**SIMHAT TORAH**  
originated in where the Torah over the centuries and therefore tion could be annually. In the Nehemiah m Ezra read and Torah on the Sukkot, and:

came associated completion (in the Land Torah was re years so that Simhat Torah in the Temple seven days o celebrated b altar and rec not. Now th

Temple, sac on the Torah circle with it seven times; these circuits are c

The Hakafot service begins w of verses affirming God as the c lives. We celebrate God's presen through the words of Torah. Th with Deuteronomy 4:35. Moses the revelation of God at Sinai, 8:57, 1 Chronicles 16:35, and Psalms 136:4, 86:8, 104:31, 8:57, 1 Chronicles 16:35, and Psal final line is not a biblical verse l concluding prayer.

**ADONAI IS SOVEREIGN** מלך יהוה is a compilation of biblical phr God's sovereignty that, stitche 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 oyvekh. v'yanusu m'sanekha mipanekha. Kumah Adonai limnuhatekha, atah va-arón uzekha. Kohanekha yilb'shu tzedek, va-hasidekha y'raeinu. Ba-avur david avdekha, al tashav p'nei m'sh'hekh. V'amar bayom habu, hineih elohainu zeh, kivinu lo v'yoshi-einu, zeh Adonai kivinu lo, nagilah v'nism'hah bishuato. Malkhur'kha malkhut kol olamin, u-memshalt'kha b'khol dor vador. Ki mitziyon teitzei torah, u-d'var Adonai mirushalayim. Av ha-rahamim, heitivah virtzon'kha et tziyon, tivneh homot yerushalayim. Ki v'kha l'vad batanu, melekh el ram v'nisa, adon olamin.

## The ark is opened:

יְיָהִי בְּנִסְעֵה הָאָרֶן, וְיֵאמֶר מֶלֶךְ,

קוֹמָה יְהוָה, וְיִפְצֹו אֹיְבֶיךָ, וְיִנָּסוּ מִשְׁנֵאֲיֶיךָ מִפְּנֶיךָ.

קוֹמָה יְהוָה לְמַנְחֹתֶיךָ, אָמְתָּה וְאֶרְצוֹן עַמְּךָ.

פֹּהֲבֶיךָ יִלְכְּשׁוּ צֹדֶק, וְחֹסִידֶיךָ יִרְנְנוּ.

בְּעֶבֶר יוֹד עֲבֹדָה, אֶל תֵּשֶׁב פְּנֵי מִשְׁחִיָּךְ.

וְאֵמֶר בַּיּוֹם הַהוּא, הִנֵּה אֵלֹהֶינִי זֶה, קוֹיֵנוּ לוֹ וְיִוָּשִׁיעֵנוּ,

זֶה יְהוָה קוֹיֵנוּ לוֹ, בְּקִלָּה וְנִשְׁמֹחָה בִּישׁוּעָתוֹ.

מִלְכוּתְךָ מְלָכּוֹת כָּל-עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דָּוָר וְדָוָר.

כִּי מֵצִיֹן תֵצֵא תוֹרָה, וְדִבַּר יְהוָה מִירוּשָׁלָּיִם.

אֵב הַרְחֵמִים, הִיטִיבָה בְּרָצוֹנָה אֶת-צִיֹן,

תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם.

כִּי בָךְ לִבְדִּ בְּסֻחָתוֹ, מֶלֶךְ אֵל רִם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

AS THE ARK WAS CARRIED FORWARD, NUMBER biblical context describes the ark accompanied in their battles arrangement of verses here something slight. It is the Torah in the synagogue that constitute strength. Who is present and observant and observant redemption is. The verses that this section at Psalm 132:8-11 and Psalm 145 FROM ZION 2:3. The prophet that all human instructed by ing.

COMPASSION, אֵב הַרְחֵמִים ing phrase is biblical verse, ("May it be You walls of Jerusalem the conclusion ("For in You



*Suggested Songs for the Third Hakaifah*

וְשִׂמְחָתוֹ בְּחֻמָּה,  
וְהִיאִיתִי אֶתְּ שִׂמְחָה.

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

/sammaḥa b'hagekha  
/hayita akh samei'akh.

—Deuteronomy 16:14–15 (adapted)

טוב לְהִזְדוּת לַיהוָה,  
וְלִזְמִיר לְשִׂמְחָה עֲלֵינוּ.  
לְהַגִּיד בְּבִקְרָא חֻמָּה  
וְאֶמְנוּתָהּ בְּלִילֹת.

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.  
/hagid baboker hashekha  
/e-emunat kha baleilot.

—Psaln 92:2–3

הוֹדִיעְנוּ אֶת־עֲמֻמָּהּ וְכָרָךְ  
אֶת־הַחֲבִלָהּ וְרַעְיָם  
וְנִשְׁאָם עַד הַעוֹלָם.

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 /naseim ad ha-olam.

—Psaln 28:9

*Suggested Songs for the Fourth Hakaifah*

קוֹל רִנָּה וְרִשּׁוּעָה בְּאֶרֶץ־  
צִדִּיקִים, יְמִינֵי יְהוָה  
נִשְׁעָה חַיִּיל.

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

koi rinah vishuah b'cholei /zadikim: y'min Adonai osah

THIRD HAKAFAH:

וְרִישָׁה הוֹשִׁיעָה נָא.  
הוֹמֵל דְּלִים, הַצְלִיחָה נָא.  
טוב וְמַטִּיר, עֲנֵנוּ בַּיּוֹם קוֹרְאָנוּ.

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.  
Homei dalim, hatzlihah na.  
Tov u-meitiv, aneinu v'yom koreinu.

FOURTH HAKAFAH:

יִדְעֵה מַחְשְׁבוֹת, הוֹשִׁיעָה נָא.  
פִּכְרִי וְנֶאֱדָה, הַצְלִיחָה נָא.  
לֹאִשׁ צְדָקוֹת, עֲנֵנוּ בַּיּוֹם קוֹרְאָנוּ.

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.

Yodeia mahashavot, hoshi-ah na.  
Kabir v'na-or, hatzlihah na.  
Loveish tz'dakot, aneinu v'yom koreinu.

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

FIRST HAKAFAH:

אֲנָּה יְהוָה, הוֹשִׁיעָה נָא.  
אֲנָּה יְהוָה, הַצְלִיחָה נָא.  
אֲנָּה יְהוָה, עֲנֵנוּ בַּיּוֹם קוֹרְאָנוּ.

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, hatzlihah na.  
Ana Adonai, aneinu v'yom koreinu.

אֵלֹהֵי הַרְחֹחוֹת, הוֹשִׁיעָה נָא.  
בּוֹחֵן לְקַבּוֹת, הַצְלִיחָה נָא.  
בּוֹחֵן חֲזֹק, עֲנֵנוּ בַּיּוֹם קוֹרְאָנוּ.

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, hatzlihah na.  
Go-eil hazak, aneinu v'yom koreinu.

SECOND HAKAFAH:

חֲזֵק צְדָקוֹת, הוֹשִׁיעָה נָא.  
הַדּוֹר בְּלִבְשׁוֹ, הַצְלִיחָה נָא.  
וְחִירָה וְחִסְדִּי, עֲנֵנוּ בַּיּוֹם קוֹרְאָנוּ.

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.  
Hador bilvusho, hatzlihah na.  
Vatik v'hasid, aneinu v'yom koreinu.

*Suggested Songs for First Hakaifah*

בְּרַחֲמֶיךָ,  
יְהוָה יִרְחֶמְךָ.

Moses commar observance of it is the inherent community of Torah tzivah lan morashah K'hila

—D

רָאָה

David, King of David melekh y hai v'kayami

וְעֲלֵיכֶם.

We have welc in peace.

Heiveinu shalor

*Suggested Songs for Second Hakaifah*

יְהוָה.  
The people Is Am yisrael hai.

וְנִשְׁעָנוּ

עֲדָה.

Joyfully shall water from th redemption.

U-shavem ma mi-mainei ha-)

טוב וְחֵן

אֵלֹהֵינוּ.

May a good si fortune be ou Israel's Siman tov u-r y'hei lanu u-ll



*Suggested Songs for the Seventh Haka*

לא ישא נזי אל גזי חרב,  
ולא ילמדו עוד מלחמה.  
Nation shall not lift up  
word against nation,  
neither shall they learn war  
anymore.

o yisa goy el goy herev,  
lo yilמדו od milhamah.

—Isaiah 2:4

והאר עינינו בתוך חרב,  
ודבק לכתנו במצותך,  
ויחד לכתנו לאהבה  
ולראת ארשמה,  
ולא נבוש ולא נכלם,  
ולא נפשל לעולם ועד.

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

'haeir eineinu b'toratekha,  
dabeik libeinu  
'mitzvotekha,  
yabedk l'haveinu l'ahavah  
l-yirah et sh'mekha,  
'lo nevoish v'lo nikalem,  
'lo nikasheh l'olam va-ed.

לשנה הבאה בירושלים  
Next year in Jerusalem!  
a-shanah haba-ah  
irushalayim!

Additional songs may be  
found on pages 82 and 213.

SEVENTH HAKAFAH:

קדוש ונורא, הושיעה נא.  
רחום וחנון, הצליחה נא.  
שומר הברית, עננו ביום קראנו.

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, hatzli'ah na.

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

תומך המימים, הושיעה נא.  
תקוף לעד, הצליחה נא.  
תמים במעשיך, עננו ביום קראנו.

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, hatzli'ah 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:

מלך עולמים, הושיעה נא.  
נאור ואדיר, הצליחה נא.  
סומך נופלים, עננו ביום קראנו.

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'adiv, hatzli'ah na.

Somekh nofim, aneinu v'yom koreinu.

SIXTH HAKAFAH:

עוזר דלים, הושיעה נא.  
פודה ומציל, הצליחה נא.  
צור עולמים, עננו ביום קראנו.

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, hatzli'ah na.

Tzur olamim, aneinu v'yom koreinu.

*Suggested  
Fifth Haka*  
Mipi El, a song  
for the Fifth  
be found on

*Suggested  
Sixth Haka*  
These did m,  
Have mercy,  
please do no  
plea.  
Eileh ham'dah  
Husah na v'al  
—Eleaz

Purify our be  
may truly set  
V'taheir libeir  
Ilovd'kha be-e

## SIMCHAT TORAH - HAKAFOT READINGS

### JOY

The High Holy days are now over. The serious quality of the Days of Awe has been lifted, and we rejoice in the promise of a New Year. Tonight, we celebrate the cycle of our Jewish life and the cycle of Torah with JOY. How precious it is to share in the inheritance of Torah. May we share in a new year of joy, together, as a sacred community.

Our hearts are filled with joy - as we continue with our 1<sup>st</sup> Hakafah for JOY.

### TORAH

A life of Torah is a life of holiness. The root meaning of the word Torah, is Hora, meaning to teach. Torah teaches us how to conduct ourselves so that we may be worthy of adding holiness to the world. Tonight we will read both the last portion and the first portions of Torah, linking the end to the beginning in an endless journey of discovery. From generation to generation and from year to year, "turn it turn it, for all is contained therein."

Our eyes are fixed on the Torah - as we continue with our 2nd Hakafah for TORAH.

### RENEWAL OF PRAYER

Through prayer we connect to a deeper truth. Through prayer we make space for our hearts to speak their truths. There are many different ways to pray. Some pray with spoken words and some with song. Some pray with movement, dancing or even skiing! Some pray indoors and some pray in nature. Some pray in silence. Through prayer we praise the Source of Life. This year may we find new meaningful pathways for prayer.

Our voices and feet praise you God- as we continue with our third hakafah - the RENEWAL OF PRAYER.

### HESED-KINDNESS

Simon the righteous used to say, The world stands on three things- Torah, Prayer and Acts of Lovingkindness. A holy community is one whose foundation is rooted in kindness. Torah teaches: V'ahavta l'rei'akha kamokha- Love your neighbor as yourself. This says Hillel is the essence of the entire Torah. With each act of kindness we strengthen one another and elevate our community.

With hearts open to one another - we continue with this 4<sup>th</sup> hakafah for KINDNESS

### STRENGTHENING COMMUNITY

Holidays and celebrations bring us together as one. This evening, we are linked to one another, hand in hand as we celebrate our spiritual and ethical legacy. We circle our synagogue, and with that circle, we share a united vision for the renewal of Jewish life in our community.

Our hands are joined together - as we continue with our 5th Hakafah for STRENGTHENING COMMUNITY

### TIKKUN OLAM- REPAIRING THE WORLD

We dance and sing and laugh, and dance some more. Sadly, too many of us cannot dance and sing and laugh. Our brothers and sisters, in so many lands, and in so many circumstances, are not able to rejoice this evening. Tragically, for so many- their enthusiasm, their Simchah/ Joy, has been silenced. Let us dedicate this hakafah to *tikkun olam*. May we find tangible ways this year to contribute to repairing our world. Our souls join those who cannot celebrate tonight - as we continue with our 6th Hakafah of Tikkun Olam/Repairing the World

### PEACE

Tonight, in many places throughout the world, streets are filled with the joyous dancing of Simchat Torah. For these few hours, we allow ourselves to forget the obstacles and challenges that make peace so difficult to reach. We focus on this moment, the present moment, knowing that before a grand peace can be achieved, we all must find that peaceful corner within ourselves, and let it grow from there.

Our vision will strengthen and carry us through the work of many tomorrows - as we continue with our 7th Hakafah for PEACE.

## Deuteronomy Chapter 34

1. And Moses went up from the plains of Moab to the Mountain of Nebo, to the top of Pisgah, that is opposite Jericho. And God showed him all the land of Gilead, to Dan,
2. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, as far as the utmost sea,
3. And the Negev, and the plain of the valley of Jericho, the city of palm trees, as far as Zoar.
4. And God said to him, This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your seed; I have made you see it with your eyes, but you shall not go over there.
5. So Moses the servant of God died there in the land of Moab, according to the word of God.
6. And he buried him in a valley in the land of Moab, opposite Beth-Peor; but no man knows his grave till this day.
7. And Moses was one hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.
8. And the people of Israel wept for Moses in the plains of Moab thirty days; and the days of weeping and mourning for Moses were ended.
9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the people of Israel listened to him, and did as God commanded Moses.
10. And there has not arisen since in Israel a prophet like Moses, whom God knew face to face,
11. In all the signs and the wonders, which God sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,
12. And in all that mighty hand, and in all the great and awesome deeds which Moses performed in the sight of all Israel.

Hazak Hazak V'Nithazek!

פרק לד: א וַיַּעַל מֹשֶׁה מִעֲרֵבַת מוֹאָב אֶל־הָר נֹבֹו רֹאשׁ הַפִּסְגָּה אֲשֶׁר עַל־פְּנֵי יְרִיחוֹ וַיִּרְאֶהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֶת־הַגִּלְעָד עַד־דָּן: ב וְאֵת כָּל־נַפְתָּלִי וְאֶת־אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל־אֶרֶץ יְהוּדָה עַד הַיָּם הָאֲחֵרוֹן: ג וְאֶת־הַנֶּגֶב וְאֶת־הַכְּפָר בִּקְעַת יְרִיחוֹ עִיר הַתְּמָרִים עַד־צֶעֱר: ד וַיֹּאמֶר יְהוָה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב לֵאמֹר לְזֶרַעְךָ אֶתְנַנָּה הָרְאִיתִיךָ בְּעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר: ה וַיָּמָת שָׁם מֹשֶ�ה עַבְד־יְהוָה בָּאָרֶץ מוֹאָב עַל־פִּי יְהוָה: ו וַיִּקְבֹּר אֹתוֹ בְּגִי בָאָרֶץ מוֹאָב מִוֶּל בֵּית פְּעֹור וְלֹא־יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה: ז וּמֹשֶׁה בְּרִמְיָאָה וְעֹשֶׁרִים שָׁנָה בָּמָתוֹ לֹא־כָהֲתָה עֵינּוֹ וְלֹא־נָס לַחַה: ח וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעֲרֵבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יָמֵי בְכִי אָבִל מֹשֶׁה: ט וַיְהִי־שָׁע בֶּן־נֹון מָלֵא רוּחַ חֲכָמָה כִּי־סָמַךְ מֹשֶׁה אֶת־יָדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ כָאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: י וְלֹא־קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כַּמֹּשֶׁה אֲשֶׁר יָדְעוּ יְהוָה פָּנִים אֶל־פָּנִים: יא לְכָל־הָאֲתֹת וְהַמוֹפְתִים אֲשֶׁר שָׁלַח יְהוָה לַעֲשׂוֹת בָּאָרֶץ מִצְרַיִם לַפְּרָעָה וּלְכָל־עַבְדָּיו וּלְכָל־אֲרָצוֹ: יב וּלְכָל הַיָּד הַחֲזָקָה וּלְכָל הַמוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל־יִשְׂרָאֵל:

Hazak Hazak V'Nithazek!



## Simchat Torah- Genesis 1

### Genesis 1

(1) When God began to create heaven and earth— (2) the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water— (3) God said, "Let there be light"; and there was light. (4) God saw that the light was good, and God separated the light from the darkness. (5) God called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.

(6) God said, "Let there be an expanse in the midst of the water, that it may separate water from water." (7) God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so. (8) God called the expanse Sky. And there was evening and there was morning, a second day.

(9) God said, "Let the water below the sky be gathered into one area, that the dry land may appear." And it was so. (10) God called the dry land Earth, and the gathering of waters He called Seas. And God saw that this was good. (11) And God said, "Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. (12) The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good. (13) And there was evening and there was morning, a third day.

### בראשית א'

(א) בראשית ברא אלוקים את השמים ואת הארץ: (ב) והארץ הייתה תהו ובהו וחלקי ערפל מלאים מרחפות על פני המים: (ג) ואלמר אלוקים יהי אור ויהי־אור: (ד) וברא אלוקים את הנאור כ־טוב ובבדל אלוקים בין האור ובין החושך: (ה) וקרא אלוקים וְלחשך קרא לילה ויהי־ערב ויהי־בקר ויום אחד:

(ו) ואלמר אלוקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים: (ז) ויעש אלוקים ת־קִרְיָע ויבדל בין המים אשר מתחת ל־קִרְיָע ובין המים אשר מעל ל־קִרְיָע ויהי־כן: (ח) ויקרא אלוקים לרקיע שמים ויהי־ערב ויהי־בקר ויום שני:

(ט) ואלמר אלוקים יקוּוּ המים מתחת השמים אל־מקומו אחד ומלאה המי־שֶׁת הנהי־כן: (י) ויקרא אלוקים וליבשוֹתֶיךָ ולימקנהו המים וברא נאִם אֶשְׁב מנריע וְרַע יַעַץ פֶּלִי עֵשֶׂה פֶרִי לְמִינֵו אֲשֶׁר מנריע וְרַע לְמִינֵהוּ ויעץ עֵשֶׂה פֶרִי אֲשֶׁר זרעוֹ־בוּ וְלִמְיֵהוּ ויברא אלוקים כ־טוב: (יא) ויהי־ערב ויהי־בקר ויום שלישי:

(14) God said, "Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times—the days and the years; (15) and they serve as lights in the expanse of the sky to shine upon the earth." And it was so. (16) God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars. (17) And God set them in the expanse of the sky to shine upon the earth. (18) to dominate the day and the night, and to separate light from darkness. And God saw that this was good. (19) And there was evening and there was morning, a fourth day.

(20) God said, "Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky." (21) God created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And God saw that this was good. (22) God blessed them, saying, "Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth." (23) And there was evening and there was morning, a fifth day.

(24) God said, "Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind." And it was so. (25) God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good. (26) And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth." (27) And God created man in His image, in the image of God He created him; male and female He created them. (28) God blessed them and God said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the

(יד) וַיֹּאמֶר אֱלֹהִים הִנֵּה קִמָּוֹת בַּרְקֹמֶעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהֵיוּ לְאוֹת וּלְמוֹעֲדִים וְלַשָּׁנִים: (טו) וְהֵיוּ לְמִוְאוֹת בַּרְקֹמֶעַ הַשָּׁמַיִם לְהַאֲרִי עַל-הָאָרֶץ וְלִהְיוֹת: (טז) וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמָּאֹרוֹת הַגָּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל לְמִקְשָׁעַת הַיּוֹם וְאֶת-הַמָּאֹר הַקָּטָן לְמִקְשָׁעַת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: (יז) וַיִּתֵּן אֹתָם אֱלֹהִים בַּרְקֹמֶעַ הַשָּׁמַיִם לְהַאֲרִי עַל-הָאָרֶץ: (יח) וְלִקְשָׁעַל בַּיּוֹם וּבַלַּיְלָה וְלִהְיוֹת בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: (יט) וַיְהִי-עֶרֶב וַיְהִי-קָדָר יוֹם

(כ) וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל הַיּוֹם גָּבַר יוֹם וְעוֹף יִשְׁבֹּף עַל-הָאָרֶץ עַל-כָּפֵי רָקִיעַ הַשָּׁמַיִם: (כא) וַיִּבְרָא אֱלֹהִים אֶת-הַתַּחְמָנִים הַגָּדֹלִים וְאֵת כָּל-גָּפֶשׁ הַחַיָּה וְהַיָּמִינִים אֲשֶׁר יִשְׁרָעוּ הַיָּם לְמִינֵיהֶם וְאֵת כָּל-עוֹף כָּפֵי לְמִינֵיהֶם וַיֵּרָא אֱלֹהִים כִּי-טוֹב: (כב) וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת-הַיָּם בַּיָּמִים וְהָעוֹף יִרְבּוּ בַּאֲרָץ: (כג) וַיְהִי-עֶרֶב וַיְהִי-קָדָר יוֹם חֲמִישִׁי:

(כד) וַיֹּאמֶר אֱלֹהִים תִּלְוֵא הָאָרֶץ גִּפְשׁ חַיָּה לְמִינָהּ בַּהֶמְכָּה וְרִמָּשׁ וְחַיִּית-אָרֶץ לְמִינָהּ וְיְהִי-כֶן: (כה) וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּי הָאָרֶץ לְמִינָהּ וְאֵת-הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל-רִמָּשׁ הַחַיָּה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: (כו) וַיֹּאמֶר אֱלֹהִים גִּפְשָׁה אֹדֵם בַּצִּלְמוֹן כַּדְמוּתוֹ וְיִרְדּוּ בְדִגְת הַיָּם וּבַעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הַרִמָּשׁ הַיָּמִינִים וְעַל-הָאָרֶץ: (כז) וַיִּבְרָא אֱלֹהִים וְאֶת-הַיָּמִים בַּצִּלְמוֹן אֲלֵיהֶם בְּרֵא אֹתוֹ וַיִּבְרָא וַיִּבְרָא אֹתָם: (כח) וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם



sea, the birds of the sky, and all the living things that creep on earth.” (29) God said, “See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. (30) And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food.” And it was so. (31) And God saw all that He had made, and found it very good. And there was evening and there was morning, the sixth day.

## Genesis 2

- (1) The heaven and the earth were finished, and all their array.  
 (2) On the seventh day God finished the work that He had been doing, and He ceased on the seventh day from all the work that He had done. (3) And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that He had done.

אֱלֹהִים פָּרוּ וּרְבוּ וּמָלְאוּ אֶת-הָאָרֶץ וּבְרָשָׁהּ וְרָדוּ בְדִגְתָּהּ הַיָּם  
 וּבְעוֹלָהּ הַשָּׁמַיִם וּבְכָל-חַיָּה הַיָּם וּבְכָל-חַיָּה הָאָרֶץ: (כט) וַיֹּאמֶר  
 אֱלֹהִים הִנֵּה נִתְּנָה לָכֶם אֶת-כָּל-עֵשֶׂב הָיֹרֵעַ וְכָל-עֵשֶׂב הָעֵץ לְעֹלֵלָתָם  
 כָּל-הָאָרֶץ וְאֶת-כָּל-חַיֵּי הָאָרֶץ וְכָל-עוֹלָהּ הַשָּׁמַיִם וְכָל-כָּל  
 לְאֹכְלָהּ: (ל) וְכָל-חַיֵּי הָאָרֶץ וְכָל-עוֹלָהּ הַשָּׁמַיִם וְכָל-כָּל  
 רוֹמֵשׁ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ גִּפְשׁ חַיָּה אֶת-כָּל-יֵרֶק עֵשֶׂב לְאֹכְלָהּ  
 וְהָיָה: (לא) וַיַּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד  
 וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשִּׁשִּׁי:

## בראשית ב'

- (א) וַיְכַלֵּה הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: (ב) וַיְכַלֵּה אֱלֹהִים בְּיוֹם  
 הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבּוּת בְּיוֹם הַשְּׁבִיעִי  
 מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: (ג) וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי  
 וַיְקַדְּשֵׁהוּ אֵתוּ כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים  
 לַעֲשׂוֹת:



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