TAKING THE LULAV

For Sukkot when it falls on a weekday (The lulav and etrog are not used on Shabbat.)

"...you shall take the fruit of goodly trees, branches of palm trees, boughs of leafy trees and willows of the brook, and you shall rejoice before Adonai your God seven days" (Leviticus 23:40).

The four varieties specified in this verse are known, in order, as etrog (citron), lulav (palm), hadas (myrtle), and aravah (willow). These last two are bound together with the lulav, which you hold with the spine facing you — with three hadasim to the right and two aravot to the left. These three varieties bound together are referred to as lulav, the palm being the tallest and most prominent of the three.

Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When reciting the b'rakhah, hold the etrog with the pitam (tip) facing down.

בָּרוּךְ אַתָּה יהוה אֶלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לוּלָב.

Barukh atah Adonai, Eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to take the *lulav*.

Each year the following is recited upon taking the lulav for the first time:

בָ**רוּף** אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֵׁהֵחֵיָנוּ וִקִּיִּמַנוּ וִהִגִּיעֵנוּ לַזִּמַן הַזֵּה.

Barukh atah Adonai, Eloheinu melekh ha-olam, she-heḥeyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.

After the b'rakhah, turn the etrog over, and hold it so the pitam faces up. Shake the lular three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.

HALLEL

Hallel is recited on Sukkot (including Ḥol Ha-mo'ed, the intermediate days), Sh'mini Atzeret, Simḥat Torah, Pesaḥ, Shavuot, Rosh Ḥodesh, Ḥanukkah, and Yom Ha-atzma'ut (Israel Independence Day), and also, in some congregations, on Yom Y'rushalayim.

On Sukkot, the lular and etrog are held as Hallel is recited (except on Shabbat). During the chanting of "Hodu" (page 136), and "Ana" and "Hodu" (page 137), they are waved (forward, right, back, left, up, and down) — first by the Ḥazzan, then by the congregation.

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Hatzi Hallel (Partial-Hallel). When Shabbat Hanukkah coincides with Rosh Hodesh, the full Hallel is recited.

It is likely that Psalms 113 to 118 have always formed a special unit, and were recited together on the Festivals in the ancient Temple in Jerusalem, even in biblical times.

The Hallel Psalms recall for us the celebration of Festivals in the Temple. Through them we express our gratitude and joy for divine providence. God's concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.

Hallel begins on page 133.

אַ הלל

Hazzan, then Congregation:

בָּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִּדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרֹא אֶת־הַהַלֵּל.

> תהלים קי״ג **הַלְלוּיָה.**

תַּלְלוּ, עַבְדֵי יהוה, הַלְלוּ אֶת־שֵׁם יהוה.
יְהִי שֵׁם יהוה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
מִמְוְרַח־שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֻלָּל שֵׁם יהוה.
רָם עַל בָּל־גּוֹיִם יהוה, עַל הַשָּׁמִיִם בְּבוֹדוֹ.
מִי כַּיהוּה אֱלֹהֵינוּ, הַמַּגְבִּיהִי לָשֶׁבֶת,
הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמִיִם וּבָאֶרֶץ.
מְמִימִי מֵעָפָּר דָּל, מֵאַשְׁפֹּת יָרִים אֶבְיוֹן,
לְהוֹשִׁיבִי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבִי עַמֶּרָת הַבַּיִת, אִם הַבָּנִים שְׂמֵחָה.
הַלְלוּיַה.

תהלים קי"ד

ָבְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם, בֵּית יַעֲלְב מֵעַם לעֵז. הָיְתָה יְהוּדָה לְקָּדְשׁוֹ, יִשְׂרָאֵל מַמְשְׁלוֹתָיו.

> הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יִשֹּב לְאָחוֹר. הֶהָרִים רָקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנֵי צֹאן.

ם מַה־לְּךּ הַיָּם כִּי תָנוּס, הַיַּרְהֵן תִּסֹב לְאָחוֹר. הֶהָרִים תִּרְקְדוּ כְאֵילִים, גְּבָעוֹת כִּבְנִי־צֹאן. מִלִּפִנִּי אָדוֹן חִוּלִי אָרֵץ, מִלִּפִנִי אֵלוֹהַ יַעַקֹב,

הַהֹפְּבִי הַצּוּר אֲגַם מָיִם, חַלְּמִישׁ לְמַעְיְנוֹ־מָיִם.

HALLEL

Reader, then Congregation:

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to recite Hallel.

PSALM 113

Halleluyah! Praise Adonai.

Sing praises, you servants of Adonai. Let Adonai be praised now and forever.

From east to west, praised is Adonai. God is exalted above all nations; God's glory extends beyond the heavens.

Who is like Adonai our God, enthroned on high, concerned with all below on earth and in the heavens?

God lifts the poor out of the dust, raises the needy from the rubbish heap, and seats them with the powerful, with the powerful of His people.

God settles a barren woman in her home, a mother happy with children. Halleluyah!

PSALM 114

When Israel left the land of Egypt, when the House of Jacob left alien people, Judah became God's holy one; Israel, God's domain.

The sea fled at the sight; the Jordan retreated. Mountains leaped like rams; and hills, like lambs.

O sea, why did you flee? Jordan, why did you retreat? Mountains, why leap like rams; and hills, like lambs?

Even the earth trembled at Adonai's presence, at the presence of Jacob's God who turns rock into pools of water; flint, into fountains. The following passage is omitted on ראש חודש and the last six days of פּסח.

תהלים קט"ו: א'-י"א

לא לֵנוּ יהוה, לא־לָנוּ,

פִּי לְשִּמְךּ תֵּן בָּבוֹד עַל חַסְדְּךָ עַל אֲמִתֶּךָ.
לְמָה יֹאמְרוּ הַגּוֹים אַיֵּה־נָא אֱלהֵיהֶם.
וַאלהֵינוּ בַשָּׁמְיִם, כּל אֲשֶׁר חָפֵץ עֲשָׂה.
עֲצַבִּיהֶם בֶּסֶף וְזָהָב, מַעֲשֵׂה יְדִי אָדָם.
פָּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אַוְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף לָהֶם וְלֹא יִרְיחוּן.
אַוְנַיִם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ,
יִדִיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ,
לֹא יֶהְגוּ בִּגְרוֹנָם.
בְיחוֹה, עָזְרָם וּמָגנָּם הוּא.
בִּית אַהְרֹן בִּטְחוּ בַיהוֹה, עָזְרָם וּמָגנָּם הוּא.
בִּית אַהְרֹן בִּטְחוּ בַיהוֹה, עָזְרָם וּמָגנָּם הוּא.

תהלים קט"ו: י"ב-י"ח

יהוה זְּכָּרָנּוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בִּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בִּית אַהְרֹן.
יִבָרַךְ אֶת־בִּית אַהְרֹן.
יִבְרַךְ יִרְאֵי יהוה, הַקְּטַנִּים עם הַגְּדֹלִים.
יִּסְף יהוה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַשֶּם לַיהוה, עֹשֵׂה שָׁמַיִם וָאָרֶץ.
הַשָּׁמַיִם שָׁמַיִם לַיהוה,
וְהָאֶרֶץ נָתַן לִבְנִי אָדָם.
וְלֹא בָּל־יֹּרְדֵי דוּמָה.
וְלֹא בָּל־יֹּרְדֵי דוּמָה.
וַאֲנַחְנוּ וְבָרֵךְ יָה מֵעַתָּה וְעַד־עוֹלָם.
הללוּיה.

The following passage is omitted on Rosh Ḥodesh and the last six days of Pesah.

PSALM 115:1-11

Not for us, Adonai, not for us, but for Yourself win praise through Your love and faithfulness.

Why should the nations say: "Where is their God?" Our God is in heaven, doing whatever He wills.

Their idols are silver and gold, made by human hands. They have a mouth and cannot speak, eyes and cannot see.

They have ears and cannot hear, a nose and cannot smell. They have hands and cannot feel, feet and cannot walk.

They cannot make a sound in their throat. Their makers, all who trust in them, shall become like them.

Let the House of Israel trust in Adonai; God is their help and their shield.

Let the House of Aaron trust in Adonai; God is their help and their shield.

Let those who revere God trust in Adonai; God is their help and their shield.

PSALM 115:12-18

Adonai remembers us with blessing; God will bless the House of Israel.

God will bless the House of Aaron, and all those who revere Adonai, young and old alike.

May Adonai increase your blessings, yours and your children's.

May you be blessed by Adonai,
Maker of heaven and earth.

The heavens belong to Adonai; the earth God has entrusted to mortals.

The dead cannot praise Adonai, nor can those who go down into silence.

But we shall praise Adonai now and forever. Halleluyah!

The following passage is omitted on ראש חודש and the last six days of פסח.

> תהלים קט"ז: א'-י"א אָהַבְתִּי כִּי יִשְׁמַע יהוה אֶת־קוֹלִי תַּחֲנוּנֵי. פִּי הִטָּה אַזְנוֹ לִי וּבְיָמֵי אֶקְרָא. אַפַפוּנִי חֵבְלֵי־מֵוֵת ּוּמְצָרֵי שְׁאוֹל מְצָאְוּנִי, צָרָה וְיָגוֹן אֶמְצָא. וּבְשֵׁם יהוה אֶקְרָא, אַנַּה יהוה מַלְּטַה נַפִּשִׁי. חַנּוּן יהוה וְצַדִּיק, וֵאלֹהֵינוּ מִרַחֵם. שֹׁמֵר פָּתָאִים יהוה, דַּלּוֹתִי וְלִי יִהוֹשִׁיעַ. שוּבִי נַפִּשִׁי לִמִנוּחַיִכִי, כִּי יהוה גַּמַל עַלַיִכִי. ָבִי חָלַצְתַּ נַפִּשִׁי מִמָּוֵת, אֵת־עֵינִי מִן דִּמִעָה, אַת־רַגְלִי מָדֶּחִי. ם אֶתְהַלֵּךְ לִפְנֵי יהוה בְּאַרְצוֹת הַחַיִּים. ָהָאֶמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד. אַנִי אַמַרִתִּי בִחַפִּזִי, כַּל־הַאַדַם כֹּוֵב. תהלים קט"ז: י"ב-י"ט **ַמָה אָשִׁיב** לַיהוה כַּל־תַּגְמוּלְוֹהִי עָלָי. בּוֹס יִשׁוּעוֹת אֲשָּׂא, וּבִשֵּׁם יהוה אֵקְרָא. נָדָרֵי לַיהוה אֲשַׁלֵּם נָגִדָה נָּא לְכַל־עַמּוֹ. ָיָקָר בְּעֵינֵי יהוה הַפָּוְתָה לַחֲסִידַיוּ. אָנָה יהוה כִּי אַנִי עַבְדֵּךְ אָנִי עַבְרַּךָּ בֶּן־אֲמָתֶךּ, פִּתַּחִתָּ לִמוֹסֵרָי. רוֹדָה וּבְשֵׁם יהוה אֶקְרָא. 🗆 לְךָּ אֶזְבַּח תַּוֹדָה וּבְשֵׁם יהוה אֶקְרָא. ּנְדָרֵי לַיהוה אֲשַׁלֵּם נֶגְדָה־נָּא לְכַל־עַמּוֹ.

בָּחַצִרוֹת בֵּית יהוה בְּתוֹכֵכִי יְרוּשָׁלֵיִם.

הַלְלוּיָה.

The following passage is omitted on Rosh Ḥodesh and the last six days of Pesah.

PSALM 116:1-11

I love knowing that Adonai listens to my cry of supplication. Because God does hear me,

I will call on God in days of need.

The cords of death encompassed me; the grave held me in its grip. I found myself in distress and despair.

I called on Adonai:

I prayed that God would save me.

Gracious is Adonai, and kind. Our God is compassionate.

Adonai protects the simple; I was brought low and God saved me.

Be at ease once again, my soul, for Adonai has dealt kindly with you.

God has delivered me from death, my eyes from tears, my feet from stumbling. I shall walk before Adonai in the land of the living.

I kept my faith even when greatly afflicted, even when, in anguish, I cried out: Mortals cannot be trusted!

PSALM 116:12-19

How can I repay Adonai for all His gifts to me?

I will raise the cup of deliverance, and invoke Adonai by name. I will honor my vows to Adonai in the presence of all His people.

Grievous in Adonai's sight is the death of the faithful.

I am Your servant, born of Your maidservant; You have released me from bondage. To You will I bring an offering, and invoke Adonai by name.

I will honor my vows to Adonai in the presence of all His people,

in the courts of the House of Adonai, in the midst of Jerusalem. Halleluyah!

Siddur Sim Shalom for Shabbat and Festivals Copyright © 1998 by the Rabbinical Assembly

```
תהלים קי"ז
```

הַלְלוּ אֶת־יהוה בָּל־גּוֹיִם, שַׁבְּחְוּהוּ בָּל־הָאֻמִּים. בִּי גָבַר עָלֵינוּ חַסְדּוֹ, וֶאֱמֶת יהוה לְעוֹלָם. הַלְלוּיִה.

תהלים קי״ח: א'-כ׳

הוֹדוּ לֵיהוה כִּי טוֹב, כִּי לְעוֹלֶם חַסְדּוֹ.
יֹאמֵר נָא יִשְׂרָאֵל, כִּי לְעוֹלֶם חַסְדּוֹ.
יֹאמְרוּ נָא בִית אַהֲרֹן, כִּי לְעוֹלֶם חַסְדּוֹ.
יֹאמְרוּ נָא יִרְאֵי יהוה, כִּי לְעוֹלֶם חַסְדּוֹ.

מן הַמֵּצַר קָּרָאתִי יָה, עָנְנִי בַּמֶּרְחָב יָה.
יהוה לִי, לֹא אִירָא, מַה יַּעֲשֶׂה לִי אָדָם.
יהוה לִי בְּעֹזְרָי, וַאֲנִי אֶרְאֶה בְשֹׂנְאָי.
טוֹב לַחֲסוֹת בַּיהוֹה מִבְּטְׁחַ בְּנְדִיבִים.
טוֹב לַחֲסוֹת בַּיהוֹה מִבְּטְׁחַ בִּנְדִיבִים.
סַבְּוֹנִי גַם סְבָבְוֹנִי, בְּשֵׁם יהוֹה כִּי אֲמִילַם.
סַבְּוֹנִי בִּךְבֹרִים, דְּעֲכוּ בְּאֵשׁ קוֹצִים,
סַבְּוֹנִי כִדְבֹרִים, דְּעֲכוּ בְּאֵשׁ קוֹצִים,
בְּשֵׁם יהוֹה כִּי אֲמִילַם.
בְּשִׁם יהוֹה כִּי אֲמִילַם.
קוֹל רָנָּה וִישׁוּעָה בְּאֲהֶלֵי צַדִּיקִים,
קוֹל רְנָּה וִישׁוּעָה בְּאֲהֶלִי צִדִּיקִים,
יְמִין יהוֹה עְשָׂה חֵוִיל.
יְמִין יהוֹה רִוֹמֵמָה, יְמִין יהוֹה עְשָׂה חֵיִל.

יַסֹר יִסְרַנִּי יָה, וְלַמְּנֶת לֹא נְתָנֵנִי. ם פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק, אָבֹא־בָם, אוֹדֶה יָה. זֶה הַשַּׁעַר לַיהוה, צַדִּיקִים יָבִאוּ בוֹ.

ַלֹא־אָמוּת כִּי־אֶחְיֶה, וַאֲסַפֵּר מַעֲשֵׂי יָה.

PSALM 117

Praise Adonai, all nations; laud God, all peoples. God's love has overwhelmed us; God's faithfulness endures forever. Halleluvah!

PSALM 118:1-20

Hodu ladonai ki tov, ki l'olam ḥasdo.

Praise Adonai, for God is good; God's love endures forever. Let the House of Israel declare: God's love endures forever. Let the House of Aaron declare: God's love endures forever. Let those who revere Adonai declare:

God's love endures forever.

In distress I called to Adonai who answered by setting me free.

Adonai is with me, I shall not fear; what can mortals do to me?

With Adonai at my side, best help of all, I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals. Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me, in Adonai's name I overcame them.

Though they surrounded and encircled me, in Adonai's name I overcame them.

Though they surrounded me like bees, like burning stingers they were smothered.

In Adonai's name I overcame them.

Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance: "The might of Adonai is triumphant.

The might of Adonai is supreme; the might of Adonai is triumphant."

I shall not die, but live to recount the deeds of Adonai. Adonai severely chastened me,

but did not condemn me to death.

Open for me the gates of triumph, that I may enter to praise Adonai.

This is the gateway of Adonai. The righteous shall enter therein. Each of the following four verses is recited twice.

תהלים קי״ח: כ״א-כ״ט אוֹדְךָּ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה. מֵאֵת יהוה הָיְתָה וֹּאת, הִיא נִפְלָאת בְּעֵינֵינוּ. זֶה הַיּוֹם עֲשָׂה יהוה, נָגִילָה וְנִשְׂמְחָה בוֹ.

The Ḥazzan chants each phrase, which is then repeated by the congregation.

אָנָּא יהוה הוֹשִׁיעָה נָּא. אָנָא יהוה הוֹשִׁיעָה נָא. אָנָא יהוה הַצְלִיחָה נָא. אָנָא יהוה הַצְלִיחָה נָא.

Each of the following four verses is recited twice.

בָּרוּךְ הַבָּא בְּשֵׁם יהוה, בֵּרַכְנוּכֶם מִבֵּית יהוה. אל יהוה וַיָּאֶר לְנוּ, אִסְרוּ־חֵג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבְּחַ. אַלִּי אַתָּה וְאוֹדֶךָ, אֱלֹהַי אֲרוֹמְמֶךָ. הוֹדוּ לֵיהוֹה כִּי טוֹב, כִּי לִעוֹלַם חַסָּדּוֹ.

יְהַלְּלְּוּךְּ יהוֹה אֱלֹהֵינוּ, כָּל־מַעֲשֶׂיךְּ, וַחֲסִידֶיךְּ, צַדִּיקִים עוֹשֵׁי רְצוֹנֶךְּ, וְכָל־עַמְּךְ בִּית יִשְׂרָאֵל, בְּרָנָּה יוֹדוּ וִיבָּרְכוּ, וִישַׁבְּחוּ וִיפָּאֲרוּ וִירוֹמְמוּ וְיַעֲרְיצוּ, וְיַקְּהְישׁוּ וְיַמְלִיכוּ אֶת־שִׁמְךְ מַלְבֵנוּ. ם כִּי לְךְ טוֹב לְהוֹדוֹת וּלְשִׁמְךְ נָאֶה לְזַמֵּר, כִּי מֵעוֹלֶם עַד עוֹלֶם אַתָּה אֵל. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

On הושענות congregations that include הושענות here continue on page 200.

PSALM 118:21-29

I praise You for having answered me; You have become my deliverance.

The stone rejected by the builders has become the cornerstone.

This is the doing of Adonai; it is marvelous in our sight.

This is the day Adonai has made; let us exult and rejoice in it.

The Reader recites each of the next two lines, which is then repeated by the congregation.

Deliver us, Adonai, we implore You. Prosper us, Adonai, we implore You.

Ana Adonai hoshi'ah na. Ana Adonai hatzlihah na.

Blessed are all who come in the name of Adonai; we bless you from the House of Adonai.

Adonai is God who has given us light; wreathe the festive procession with myrtle as it proceeds to the corners of the altar.

You are my God, and I praise You; You are my God, and I exalt You.

Acclaim Adonai, for God is good; God's love endures forever.

May all creation praise You, Adonai our God. May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in acclaiming You with joyous song. May they praise, revere, adore, extol, exalt and sanctify Your glory, our Sovereign. To You it is good to chant praise; to Your glory it is fitting to sing. You are God, from age to age, everlastingly. Praised are You Adonai, Sovereign acclaimed with songs of praise.

On Sukkot, Congregations that include Hoshanot here continue on page 200.

קריש שלם 🗏

Hazzan:

יִּתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעֻלְמָא דִּי בְרָא, בִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאַל, בַּעַגֶּלָא וּבִוֹמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Ḥazzan:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Hazzan:

יִתְבָּרֵךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא *לְעֵלֶּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בָּעַלְמָא, וְאִמְרוּ אָמֵן.

*On לְעֵלָּא לְעֵלָּא מִבָּל־בִּרְכָתָא וְשִׁירָתָא שׁנת שונה

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּי בִשְׁמַיֵּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמַיֶּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וִאָמִרוּ אַמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַגַעֶשֶׁה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Some congregations chant אנעים זמירות, page 185.

On אמחת תורה, continue with הקפוח, page 213.

On the first day of שבועות, Akdamut, page 222-225, is recited immediately before the reading from the Torah.

KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya. May God's great name be praised throughout all time.

Reader:

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

Some congregations chant An'im Z'mirot, page 185.

On Simhat Torah, continue on page 213.

On the first day of Shavuot, Akdamut, pages 222-225, is recited immediately before the reading from the Torah.