

One of the following can be recited:

(1)

בְּרִיד שְׁמַה דְּמָרָא עֲלֵמָא: בְּרִיד כְּתָרָה וְאַתְרָה: יְהֵא רְעוּתָה עִם עֲמָה
יִשְׂרָאֵל לְעָלָם וּפְרָקוּן יְמִינָה אַחוּי לְעֲמָה בְּבֵית מְקַדְשֵׁךָ וְלֵאמְטוּיָא
לְנָא מְטוּב נְהוּרָה וְלִקְבֵּל צְלוֹתְנָא בְּרַחֲמִין:
לֹא עַל אָנָּשׁ רְחִיצָנָא וְלֹא עַל בַּר אֱלֹהִין סְמִיכְנָא אֱלֹא בְּאֱלֹהֵא
דְּשַׁמְיָא דְהוּא אֱלֹהֵא קְשׁוּט וְאוּרִיתָה קְשׁוּט וּנְבִיאֵוּהִי קְשׁוּט וּמְסֻגָּא
לְמַעַבְד טְבוּן וּקְשׁוּט:
בְּה אָנָּא רַחֵץ וְלִשְׁמַה קְדִישָׁא יְקִירָא אָנָּא אָמַר תְּשַׁבְּחוּ: יְהֵא רְעוּא
קְדָמָךָ דְתַפְתַּח לְבִי בְּאוּרִיתָא וְתַשְׁלִים מְשָׁאֲלִין דְּלְבִי וְלְבָא
דְכָל־עֲמָה יִשְׂרָאֵל לְטַב וְלַחֲיִין וְלִשְׁלָם:

Bey ana rahetz velishmey kadisha yakira ana amar tushbehan.
Yehey ra'ava kodamah detiftah libi be'orayta
vetashlim mishalin delibi
veliba dehol amah yisra'el
letav ulehayin velishlam.

DERASH. The Torah may still be considered as a divine revelation in the sense that it testifies to the reality of God as the spirit that promotes righteousness in the world...We affirm that the Torah reveals God, not that God revealed the Torah. We assume that the process by which the Torah actually came into being is divine in the sense that it is a manifestation of the will to salvation or life abundant. The doctrines and laws of other civilizations being part of the same process, also are divine. M.M.K.

DERASH. How do we take refuge in God? By acting godly, by becoming humanly holy, by carrying out the mitzvot of compassion that push back the divisions of humankind and make for one family, one world. R.M.S.