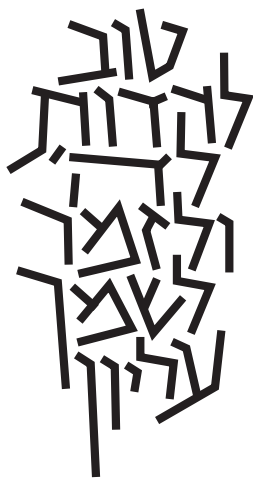


THE LOBEL EDITION

סידור קורן
אני תפילה לשבת

THE KOREN
ANI TEFILLA SHABBAT SIDUR



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KOREN PUBLISHERS JERUSALEM

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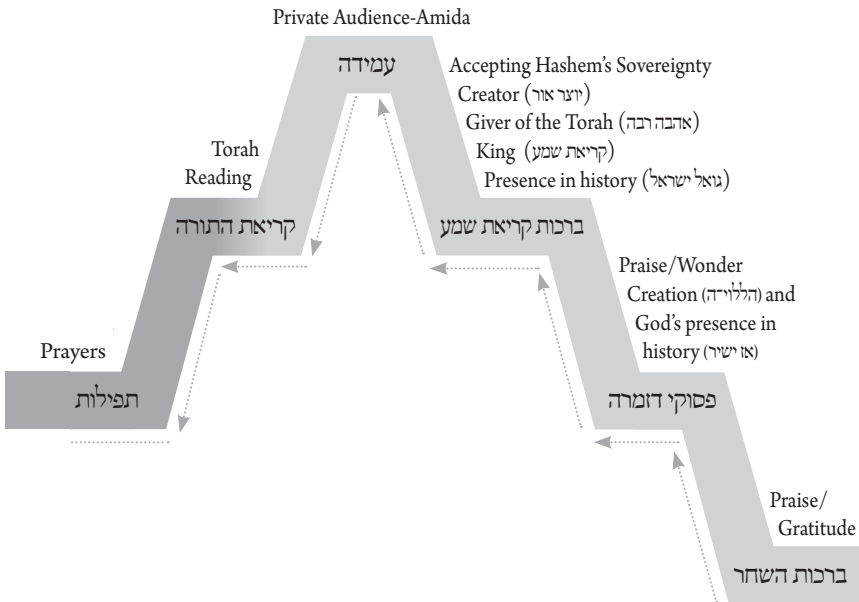
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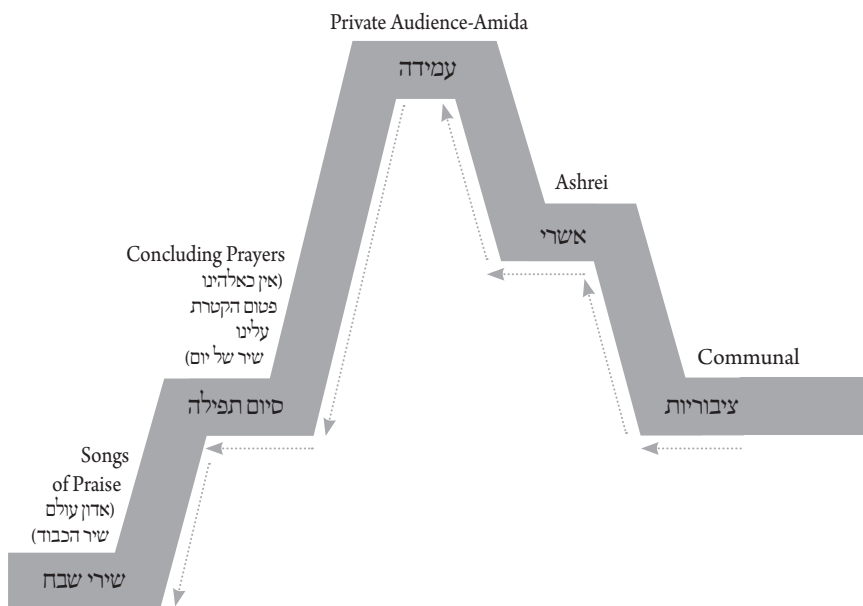
THE STRUCTURE OF THE SHABBAT MORNING PRAYERS

SHAḤARIT



The name of the prayerbook, *siddur*, comes from the Hebrew word *sefer* which means order or sequence. The implication is that despite what might seem to the uninitiated like a disconnected collection of liturgical compositions, is in fact an intricate arrangement designed to not only help direct one's thoughts and feelings but to help generate them as well. The diagram above gives an overview of that progression in the Shabbat morning service.

MUSAF



In truth, there are really two services that take place, the Shabbat morning *Shaharit* and the special additional service called *Musaf*. As we shall see, there were times when the two were separate but today they have generally been combined into one, thus accounting for the ups and downs of the overall theme of a rendezvous with the Divine.

Minḥa for Erev Shabbat

אֲשֵׁרֵי Happy^b are those who dwell in Your House;
they shall continue to praise You, Selah!

Ps. 84

Happy are the people for whom this is so;

Ps. 144

happy are the people whose God is the LORD.

A song of praise by David.

Ps. 145

I will exalt You, my God, the King, and bless Your name for ever and all time. Every day I will bless You, and praise Your name for ever and all time. Great is the LORD and greatly to be praised; His greatness is unfathomable. One generation will praise Your works to the next, and tell of Your mighty deeds. On the glorious splendor of Your majesty I will meditate, and on the acts of Your wonders. They shall talk of the power of Your awesome deeds, and I will tell of Your greatness. They shall recite the record of Your great goodness, and sing with joy of Your righteousness. The LORD is gracious and compassionate, slow to anger and great in loving-kindness. The LORD is good to all, and His compassion extends to all His works. All Your works shall thank You, LORD, and Your devoted ones shall bless You. They shall talk of the glory of Your kingship, and speak of Your might. To make known to mankind His mighty deeds and the

close together is to bring the same or even greater devotion and intent to both of them. After all, to the extent that some prayers are repeated in both services, there may be a sense that "I just said these same words a few minutes ago." On Friday afternoon and evening, however, there is no such concern. For the core of the central prayer of *Minḥa* is filled with requests, the kind that occupy our thoughts and worries throughout the week, concerns for health and material

success, for our present and for our future. On Shabbat, however, as we shall see, our focus shifts and our perspective changes. Seen in this light, *Minḥa* becomes an opportunity to purge ourselves, as it were, of our weekly concerns and apprehensions. Give voice to them one more time, have faith that you have been heard and although come Saturday night they may be there still, your view of them may be very different. Hang in there, Shabbat is coming.

BIUR TEFILLA • בִּיאור תפילה

אֲשֵׁרֵי – *Happy are those*. The prayer itself is essentially *Tehillim* (Psalms) 145 yet the

Rabbis curiously added a couple of lines at the beginning which come from other

This BIUR TEFILLA continues on page 4.

מנחה לערב שבת

תהלים פד
תהלים קמד
תהלים קמה

אֲשֵׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סְלָה:
אֲשֵׁרִי הָעַם שְׂכַכָּה לוֹ, אֲשֵׁרִי הָעַם שְׁיִהוּה אֱלֹהֵיו:
תְּהִלָּה לְדוֹר

אֲדוֹמֵמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יּוֹם אֶבְרָכְךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ, וּגְבוּרַתֶיךָ יִגִּידוּ:
הַדֵּר כְּבוֹד הַדוֹרְךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נוֹדְאוֹתֶיךָ יֹאמְרוּ, וּגְדוּלְתֶךָ אֶסְפְּרֶנָּה:
זָכַר רַב־טוֹבְךָ יִפְיעוּ, וְצִדְקַתֶךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה, אֲרַךְ אַפַּיִם וּגְדֹל־חֶסֶד:
טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִדְוֹךְ יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶיךָ יִבְרַכּוּכָה:
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרַתֶךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הַדֵּר מַלְכוּתוֹ:

INTRODUCTION TO MINḤA

The Rabbis decreed that we should pray three times a day, evening, morning and afternoon. Each of these prayers originated with the Patriarchs but each also finds its parallel in an aspect of the sacrificial service from the times of the *Beit HaMikdash* (the Temple). The afternoon prayer is thus called *Minḥa*, an offering, from the biblical word for a "gift" which was brought daily at dusk (*Berakhot* 26b). At the same time, this particular prayer is also identified with the Patriarch Yitzḥak, who went out to meditate in the field (*Beresheet* 24:63) during the daytime. Interestingly, it is Yitzḥak

who also offered himself as a sacrifice during the so-called Binding of Isaac (*Beresheet* 22), a metaphor that might be helpful in terms of entering the correct mindset for prayer.

While the correct time to pray *Minḥa* is earlier in the day, the custom of convenience in many communities is to wait until just before the earliest time that one can pray *Ma'ariv* (the evening service) thereby saving an extra trip to the synagogue and ensuring that one can always pray with the requisite quorum. But the challenge in praying two different but similar services so

glorious majesty of His kingship. Your kingdom is an everlasting kingdom, and Your reign is for all generations. The LORD supports all who fall, and raises all who are bowed down. All raise their eyes to You in hope, and You give them their food in due season. You open Your hand, and satisfy every living thing with favor. The LORD is righteous in all His ways, and kind in all He does. The LORD is close to all who call on Him, to all who call on Him in truth. He fulfills the will of those who revere Him; He hears their cry and saves them. The LORD guards all who love Him, but all the wicked He will destroy. ▶ My mouth shall speak the praise of the LORD, and all creatures shall bless His holy name for ever and all time.

We will bless the LORD now and for ever. Halleluya!

Ps. 115

In Ashkenazi communities many have the custom to stand for Kaddish because of the holiness associated with the sanctification of Hashem's name in the prayer in general and in the central response by the congregation in particular. (In Sephardic communities the custom is to sit, while others have the custom to remain standing if they are already doing so.)

HALF KADDISH

Leader: מְגַדֵּל Magnified and sanctified may His great name be,
in the world He created by His will.
May He establish His kingdom
in your lifetime and in your days,
and in the lifetime of all the house of Israel,
swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Leader: Blessed and praised, glorified and exalted,
raised and honored, uplifted and lauded
be the name of the Holy One, blessed be He,
beyond any blessing, song, praise and consolation
uttered in the world – and say: Amen.

tehillim. Why the addition? Rav Soloveitchik suggested that if one looks, for example, at the context of the first line one will see that it was spoken by those who had made a pilgrimage to the *Beit HaMikdash*. Amidst

the pageantry and the holiness of the place, they felt a closeness to God that was difficult to recreate in any other place. Sensing what they were about to lose by going home, they uttered words of longing to be among

מִלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דָּוָר וְדָד:
 סוּמְךָ יִהְיֶה לְכָל-הַנְּפֹלִים, וְזוֹקֵף לְכָל-הַכּוֹפְּוּפִים:
 עֵינַי-כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכֻלָּם בְּעֵתוֹ:
 פּוֹתַח אֶת-יָדְךָ, וּמִשְׁבִּיעַ לְכָל-חַי רִצּוֹן:
 צְדִיק יִהְיֶה בְּכָל-דְּרָכָיו, וְחָסִיד בְּכָל-מַעֲשָׂיו:
 קָרוֹב יִהְיֶה לְכָל-קָדְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:
 רִצּוֹן-יִרְאֵיו יַעֲשֶׂה, וְאַת־שׁוֹעֲתָם יִשְׁמַע, וְיוֹשִׁיעַם:
 שׁוֹמֵר יִהְיֶה אֶת-כָּל-אֱהָבָיו, וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד:
 וְתִהְיֶה יִהְיֶה יְדָבָר פִּי, וְיִבְרַךְ כָּל-בֶּשֶׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:
 וְאַנְחָנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד-עוֹלָם, הַלְלוּיָהּ:

תהלים קטו

In Ashkenazi communities many have the custom to stand for קדיש because of the holiness associated with the sanctification of Hashem's name in the prayer in general and in the central response by the congregation in particular. (In Sephardic communities the custom is to sit, while others have the custom to remain standing if they are already doing so.)

חצי קדיש

שׁוֹמֵר יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֲלָמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ
 בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)
 יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. קהל ושׁוֹמֵר
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרִכְתָּא / בעשרת ימי תשובה: לְעֵלְא לְעֵלְא מְכָל בְּרִכְתָּא /
 וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא
 דְאִמְרוּן בְּעֲלָמָא, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)

THE AMIDA

*The following prayer, until "in former years" on page 24,
is said silently, standing with feet together.*

Take three steps forward.

When I proclaim the LORD's name, give glory to our God.
O LORD, open my lips, so that my mouth may declare Your praise.

Deut. 32
Ps. 51

PATRIARCHS

▼ *Bend the knees:* Blessed *Bow:* are You, *Stand straight:* LORD
our God and God of our fathers,
God of Abraham, God of Isaac and God of Jacob;
the great, mighty and awesome God, God Most High,
who bestows acts of loving-kindness and creates all,
who remembers the loving-kindness of the fathers
and will bring a Redeemer to their children's children
for the sake of His name, in love.

These words are added between Rosh HaShana & Yom Kippur: Remember us for life, O King who desires life,
and write us in the book of life –
for Your sake, O God of life.

King, Helper, Savior, Shield:

▼ *Bend the knees:* Blessed *Bow:* are You, *Stand straight:* LORD,
Shield of Abraham.

DIVINE MIGHT

אַתָּה גִבּוֹר You are eternally mighty, LORD.

You give life to the dead and have great power to save.

*The phrase "He makes the wind blow and the rain fall" is added from Simḥat Torah until Pesah.
In Israel the phrase "He causes the dew to fall" is added from Pesah until Shemini Atzeret.*

In fall & winter: He makes the wind blow and the rain fall.

In Israel, in spring & summer: He causes the dew to fall.

to have that kind of intimate relationship with Him. It is, in effect, a way of psyching ourselves, if you will, for prayer is not always

an easy thing to do. It requires preparing ourselves for the encounter for which we long. It is, then, a prayer that we be able to pray.

עמידה

The following prayer, until קְדַמְנִיּוֹת on page 25, is said silently, standing with feet together. If there is a מנחין, the עמידה is repeated aloud by the שליח ציבור.

Take three steps forward.

דברים לב
תהלים נא

כִּי שָׁם יְהוָה אֶקְרָא, הִבּוּ גְדֹל לֵאלֹהֵינוּ:
אֲדַנִּי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות

Stand straight יהוה *אֵתָה* Bow בְּרוּךְ *Bend the knees* ▼

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן
גּוֹמֵל חַסְדִּים טוֹבִים, וְקִנְיַה הַכֹּל
וְזוֹכֵר חַסְדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

בעשרת ימי תשובה: זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים
וְכִתְבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

Stand straight יהוה, מִגֵּן אַבְרָהָם. *אֵתָה* Bow בְּרוּךְ *Bend the knees* ▼

גבורות

אֵתָה גְבוּר לְעוֹלָם, אֲדַנִּי
מַחִיָּה מֵתִים אֵתָה, רַב לְהוֹשִׁיעַ

The phrase הָרוּחַ מְשִׁיב is added from שמחת תורה until פסח.

In the phrase מוֹרִיד הַטֶּל the phrase מוֹרִיד הַטֶּל is added from פסח until פסח.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם / בארץ ישראל בקיץ: מוֹרִיד הַטֶּל
בחורף:

those who could reside in God's House forever. The line from that psalm was added to

our prayer, said the Rav, to reflect our own longing to be in the presence of the Divine,

He sustains the living with loving-kindness,
 and with great compassion revives the dead.
 He supports the fallen, heals the sick, sets captives free,
 and keeps His faith with those who sleep in the dust.
 Who is like You, Master of might,
 and to whom can You be compared,
 O King who brings death and gives life,
 and makes salvation grow?

These words are added between Rosh HaShana & Yom Kippur: Who is like You, compassionate Father,
 who remembers His creatures
 in compassion, for life?

Faithful are You to revive the dead.
 Blessed are You, LORD, who revives the dead.

When saying the Amida silently, continue with "You are holy" on the next page.

KEDUSHA

*During the Leader's Repetition, the following is said standing with feet together, rising on the toes at the words indicated by *.*

Cong. then וְנִקְדְּשׁוּ We will sanctify Your name on earth,

Leader: as they sanctify it in the highest heavens,

as is written by Your prophet,

"And they [the angels] call to one another saying:

Is. 6

Cong. then *Holy, *holy, *holy is the LORD of hosts

Leader: the whole world is filled with His glory."

Those facing them say "Blessed – "

Cong. then *"Blessed is the LORD's glory from His place."

Ezek. 3

Leader: And in Your holy Writings it is written thus:

Cong. then *"The LORD shall reign for ever. He is your God, Zion,

Ps. 146

Leader: from generation to generation, Halleluya!"

Leader: From generation to generation we will declare Your greatness,
 and we will proclaim Your holiness for evermore.

Your praise, our God, shall not leave our mouth forever,

for You, God, are a great and holy King. Blessed are You, LORD,
 the holy God. / *Between Rosh HaShana & Yom Kippur: the holy King./*

The Leader continues with "You grace humanity" on the next page.

מְכַלְכַּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים
 סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים
 וּמְקִיִּים אַמוּנָתוֹ לִישְׁנֵי עָפָר.

מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת
 וּמִי דוֹמֶה לְךָ
 מֶלֶךְ, מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

בעשרת ימי תשובה: מִי כְמוֹךָ אֵב הַרְחָמִים
 זֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת מֵתִים.
 בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When saying the עמידה קדוש silently, continue with אַתָּה קדוש on the next page.

קדושה

During the חזרת הש"ץ, the following is said standing
 with feet together, rising on the toes at the words indicated by ^.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמֶךָ יִשְׂרָאֵל אֹתוֹ בְּשֵׁמֵי מְרוֹם
 בְּפִתּוֹב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֶל־זֶה וְאָמַר

ישעיהו

יְקַדֹּשׁ, יְקַדֹּשׁ, יְקַדֹּשׁ, יְהוָה צְבָאוֹת, מְלֵא כְלֵה־אָרֶץ כְּבוֹדוֹ:
 לְעַמְתֶּם בְּרוּךְ יֹאמְרוּ

יהוקאלג

יְבָרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:
 וּבְדַבְרֵי קִדְשְׁךָ פְתוּב לֵאמֹר

תהלים קמו

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּיָהּ:
 לְדוֹר וָדוֹר נִגִּיד גְּדֻלְךָ, וְלִנְצַח נִצְחִים קִדְשְׁתֶּךָ נְקַדִּישׁ
 וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקַדוֹשׁ אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ. / בעשרת ימי תשובה: הַמְלֹךְ הַקְּדוֹשׁ. /

The עמידה חזון continues with שליח ציבור on the next page.

HOLINESS

אַתָּה קָדוֹשׁ You are holy and Your name is holy,
and holy ones praise You daily, Selah!

Blessed are You, LORD,

the holy God. / *Between Rosh HaShana & Yom Kippur: the holy King./*

(If forgotten, repeat the Amida.)

KNOWLEDGE

אַתָּה חוֹנֵן You grace humanity with knowledge
and teach mortals understanding.

Grace us with the knowledge, understanding
and discernment that come from You.

Blessed are You, LORD,

who graciously grants knowledge.

REPENTANCE

הַשִּׁיבֵנו Bring us back, our Father, to Your Torah.

Draw us near, our King, to Your service.

Lead us back to You in perfect repentance.

Blessed are You, LORD,

who desires repentance.

FORGIVENESS

Strike the left side of the chest at °.

סְלַח לָנוּ Forgive us, our Father, for we have °sinned.

Pardon us, our King, for we have °transgressed;

for You pardon and forgive.

Blessed are You, LORD,

the gracious One who repeatedly forgives.

REDEMPTION

רְאֵה Look on our affliction, plead our cause,

and redeem us soon for Your name's sake,

for You are a powerful Redeemer.

Blessed are You, LORD,

the Redeemer of Israel.

קדושת השם

אֶתְּהָ קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ
וְקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ. / בעשרת ימי תשובה: הַמְּלִךְ הַקְּדוֹשׁ. /
(If forgotten, repeat the עמידה.)

דעת

אֶתְּהָ חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוּשׁ בִּינָה.
חָנְנוּ מֵאֲתֶךָ דַּעַת בִּינָה וְהַשְׁפֵּל.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

תשובה

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקִרְבָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתַשׁוּבָה.

סליחה

Strike the left side of the chest at °.

סִלַּח לָנוּ אֲבִינוּ כִּי ° חָטָאנוּ
מִחַל לָנוּ מִלִּפְנֵי כִּי ° פָּשַׁעְנוּ
כִּי מוֹחַל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חֲנוּן הַמְּרַבֵּה לְסִלַּח.

גאולה

רֵאָה בְּעָנִינוּ, וְרִיבָה רִיבֵנוּ
וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שְׁמִיךָ
כִּי גּוֹאֵל חָזַק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

HEALING

רפאנוּ Heal us, LORD, and we shall be healed.
 Save us and we shall be saved,
 for You are our praise.
 Bring complete recovery for all our ailments,

The following prayer for a sick person may be said here:

May it be Your will, O LORD my God and God of my ancestors, that You speedily send a complete recovery from heaven, a healing of both soul and body, to the patient (*name*), son/daughter of (*mother's name*) among the other afflicted of Israel.

for You, God, King, are a faithful and compassionate Healer.
 Blessed are You, LORD, Healer of the sick of His people Israel.

PROSPERITY

The phrase "Grant dew and rain as a blessing" is said from December 5th (in the year before a civil leap year, December 6th) until Pesah. In Israel, it is said from the 7th of Marheshvan. The phrase "Grant blessing" is said from Hol HaMo'ed Pesah until December 4th (in the year before a civil leap year, December 5th). In Israel it is said through the 6th of Marheshvan.

בְּרַךְ Bless this year for us, LORD our God,
 and all its types of produce for good.

In winter: Grant dew and rain as a blessing

In other seasons: Grant blessing

on the face of the earth, and from its goodness satisfy us,
 blessing our year as the best of years.
 Blessed are You, LORD, who blesses the years.

INGATHERING OF EXILES

תִּקַּע Sound the great shofar for our freedom,
 raise high the banner to gather our exiles,
 and gather us together
 from the four quarters of the earth.
 Blessed are You, LORD,
 who gathers the dispersed of His people Israel.

רפואה

רְפָאנוּ יְהוָה וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלָתְנוּ אֶתָּה
וְהֵעֵלָה רְפוּאָה שְׁלֵמָה לְכָל מִבּוֹתֵינוּ

The following prayer for a sick person may be said here:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלֵמָה
מִן הַשָּׁמַיִם רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לַחֹלֶה/לַחֹלָה *name of patient*
בֶּן/בַּת *mother's name* בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל.

כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

ברכת השנים

The phrase בְּרוּךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת *is said from December 5th (in the year before a civil leap year, December 6th) until פסח. In ארץ ישראל, it is said from מרחשון 1. מרחשון 1, ארץ ישראל, it is said from December 4th (in the year before a civil leap year, December 5th). In ארץ ישראל 2. מרחשון 1, ארץ ישראל, it is said through*

בְּרוּךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת
וְאֶת כָּל מִינֵי תְבוּאוֹתֶיךָ, לְטוֹבָה
בְּחוּרֶיךָ: וְתֵן טַל וּמָטָר לְבִרְכָה / בְּקִיץ: וְתֵן בְּרָכָה
עַל פְּנֵי הָאָדָמָה, וְשַׁבְעֵנוּ מִטּוֹבָה
וּבְרוּךְ שְׁנַתְנוּ כְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְהוָה, מְבָרֵךְ הַשָּׁנִים.

קבוץ גלויות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵינוּ
וְשָׂא נֶס לְקִבְצַי גְּלוּיֹתֵינוּ
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנַפּוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

JUSTICE

הַשִּׁיבָהּ Restore our judges as at first,
and our counselors as at the beginning,
and remove from us sorrow and sighing.

May You alone, LORD,
reign over us with loving-kindness and compassion,
and vindicate us in justice.

Blessed are You, LORD,
the King who loves righteousness and justice.

/ Between Rosh HaShana & Yom Kippur, end the blessing: the King of justice./

AGAINST INFORMERS

וְלַמְלַשְׁתִּימִים For the slanderers let there be no hope,
and may all wickedness perish in an instant.
May all Your people's enemies swiftly be cut down.
May You swiftly uproot, crush, cast down
and humble the arrogant swiftly in our days.

Blessed are You, LORD,
who destroys enemies and humbles the arrogant.

THE RIGHTEOUS

עַל הַצְּדִיקִים To the righteous, the pious,
the elders of Your people the house of Israel,
the remnant of their scholars,
the righteous converts, and to us,
may Your compassion be aroused, LORD our God.
Grant a good reward to all who sincerely trust in Your name.
Set our lot with them,
so that we may never be ashamed,
for in You we trust.

Blessed are You, LORD,
who is the support and trust of the righteous.

השבת המשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָא שׁוֹנָה וְיִזְעִינוּ כְּבַתְחִלָּה
וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה
וּמֶלֶךְ עָלֵינוּ אֶתְּהָ יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים
וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְהוָה

מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט. / בעשרת ימי תשובה: הַמֶּלֶךְ הַמְּשַׁפֵּט. /

ברכת המינים

וְלִמְלֹשִׁינִים אֶל תְּהִי תְקוּהָה
וְכָל הַרְשָׁעָה פְּרָגַע תֵּאבֵד
וְכָל אוֹיְבֵי עַמְּךָ מִהֲרָה יִפְּרָתוּ
וְהַזֵּדִים מִהֲרָה תַעֲקֹר וְתִשְׁבֵּר וְתִמְגַּר וְתִכְנַע בְּמִהֲרָה בְּיַמֵּינוּ.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמְכַנְּעֵ זֵדִים.

על הצדיקים

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים
וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם
וְעַל גְּרֵי הַצְּדָק, וְעָלֵינוּ
יְהִמוּ רַחֲמֵיךָ יְהוָה אֱלֹהֵינוּ
וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת
וְשִׁים חֶלְקָנוּ עִמָּהֶם
וְלַעוֹלָם לֹא יִבּוֹשׁ פִּי בְךָ בְּטַחְנוּ.
בְּרוּךְ אַתָּה יְהוָה, מְשַׁעַן וּמְבַטֵּחַ לַצְּדִיקִים.

REBUILDING JERUSALEM

וְלִירוּשָׁלַיִם To Jerusalem, Your city, may You return in compassion,
and may You dwell in it as You promised.

May You rebuild it rapidly in our days as an everlasting structure,
and install within it soon the throne of David.

Blessed are You, LORD, who builds Jerusalem.

KINGDOM OF DAVID

אֶת צְמַחָא May the offshoot of Your servant David soon flower,
and may his pride be raised high by Your salvation,
for we wait for Your salvation all day.

Blessed are You, LORD, who makes the glory of salvation flourish.

RESPONSE TO PRAYER

שְׁמַע קוֹלֵנוּ Listen to our voice, LORD our God.

Spare us and have compassion on us,
and in compassion and favor accept our prayer,
for You, God, listen to prayers and pleas.

Do not turn us away, O our King,
empty-handed from Your presence,*

for You listen with compassion to the prayer of Your people Israel.

Blessed are You, LORD, who listens to prayer.

**At this point, in times of drought in Israel, say "And answer us" on page 732.*

TEMPLE SERVICE

רְצֵה Find favor, LORD our God,
in Your people Israel and their prayer.

Restore the service to Your most holy House,
and accept in love and favor

the fire-offerings of Israel and their prayer.

May the service of Your people Israel always find favor with You.

On Rosh Hodesh and Ḥol HaMo'ed, say:

אֱלֹהֵינוּ Our God and God of our ancestors, may there rise, come, reach, appear, be favored, heard, regarded and remembered before You, our recollection and remembrance, as well as the remembrance of our ancestors, and of the Messiah son of David Your servant, and of Jerusalem Your holy city,

בניין ירושלים
 וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ
 וּבְנֵה אֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם
 וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן.
 בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

משיח בן דוד

אֶת צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמַיֵחַ
 וְקִרְנוֹ תָרוּם בִּישׁוּעַתְךָ, כִּי לִישׁוּעַתְךָ קָוִינוּ כָּל הַיּוֹם.
 בְּרוּךְ אַתָּה יְהוָה, מִצְמִיחַ קֶרֶן יְשׁוּעָה.

שומע תפילה

שָׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ
 כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה
 וּמְלַפְנֵיךָ מְלַפְנוּ רִיקִם אֵל תְּשִׁיבֵנו*
 כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

*At this point, in times of drought in ארץ ישראל, say on page 733.

עבודה

רִצָּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם
 וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ
 וְאֲשֵׁי יִשְׂרָאֵל וְתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן
 וְתִהְיֶי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ.

say, חול המועד and ראש חודש On

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע,
 וְיַפְקֵד וְיִזְכֵּר וְזָכְרָנוּ וּפְקֻדוֹנָנוּ וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד

and of all Your people the house of Israel – for deliverance and well-being, grace, loving-kindness and compassion, life and peace, on this day of:

On Rosh Ḥodesh: Rosh Ḥodesh.

On Pesah: the Festival of Matzot.

On Sukkot: the Festival of Sukkot.

On it remember us, LORD our God, for good; recollect us for blessing, and deliver us for life. In accord with Your promise of salvation and compassion, spare us and be gracious to us; have compassion on us and deliver us, for our eyes are turned to You because You, God, are a gracious and compassionate King.

וְיָרְוּנוּ And may our eyes witness Your return to Zion in compassion. Blessed are You, LORD, who restores His Presence to Zion.

THANKSGIVING

<p>▼ <i>Bow:</i> We give thanks to You, for You are <i>Stand straight</i> the LORD our God and God of our ancestors for ever and all time. You are the Rock of our lives, Shield of our salvation from generation to generation. We will thank You and declare Your praise for our lives,^A which are entrusted into Your hand; for our souls, which are placed in Your charge; for Your miracles which are with us every day; and for Your wonders^l and favors at all times, evening, morning and midday. You are good – for Your compassion never fails. You are compassionate – for Your loving-kindnesses never cease. We have always placed our hope in You.</p>	<p><i>During the Leader's Repetition, the congregation says quietly:</i> ▼ <i>Bow:</i> We give thanks to You, for You are <i>Stand straight</i> the LORD our God and God of our ancestors, God of all flesh, who formed us and formed the universe. Blessings and thanks are due to Your great and holy name for giving us life and sustaining us. May You continue to give us life and sustain us; and may You gather our exiles to Your holy courts, to keep Your decrees, do Your will and serve You with a perfect heart, for it is for us to give You thanks. Blessed be God to whom thanksgiving is due.</p>
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עֲבֹדְךָ, וּזְכוּרֵן יְרוּשָׁלַיִם עִיר קְדֻשְׁךָ, וּזְכוּרֵן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל,
 לִפְנֵיךָ, לְפָלִיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בַּיּוֹם
 בְּרֵאשׁ חֹדֶשׁ: רֵאשׁ הַחֹדֶשׁ / בַּפֶּסַח: חַג הַמִּצּוֹת / בַּסּוּכּוֹת: חַג הַסֻּכּוֹת
 הַזֶּה. וּזְכוּרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקַדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ
 בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
 כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, הַמַּחֲזִיר שְׂבִינְתוֹ לְצִיּוֹן.

הודאה

חורת הש"ץ During the
 the קהל says quietly:

Bow מוֹדִים אֲנַחְנוּ לָךְ

שְׂאֵתָה הוּא Stand straight

יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ

אֱלֹהֵי כָל בָּשָׂר

יּוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית.

בְּרֻכּוֹת וְהוֹדָאוֹת

לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ

עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ.

כִּן תַּחֲזִינֵנוּ וּתְקַיְּמֵנוּ

וּתְאַסֶּף גְּלוּיֵינוּ

לְחֻצְרוֹת קְדֻשְׁךָ

לְשִׁמּוֹר חֻקֶיךָ

וּלְעֲשׂוֹת רְצוֹנְךָ וּלְעִבְדְּךָ

בְּלִבְבֵּי שָׁלוֹם

עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.

בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

Bow מוֹדִים אֲנַחְנוּ לָךְ

שְׂאֵתָה הוּא Stand straight

יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ

לְעוֹלָם וָעֶד.

צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ

אַתָּה הוּא לְדוֹר וָדוֹר.

נֹדֵדָה לָךְ וּנְסַפֵּר תְּהִלַּתְךָ

עַל חַיֵּינוּ^א הַמְּסוּרִים בְּיַדְךָ

וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ

וְעַל נְפִישְׁךָ שֶׁבָּכַל יוֹם עִמָּנוּ

וְעַל נַפְלְאוֹתֶיךָ^ב וְטוֹבוֹתֶיךָ

שֶׁבָּכַל עֵת, עָרַב וּבִקְרָה וְצַהֲרַיִם.

הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ

וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ

מֵעוֹלָם קִיַּנּוּ לָךְ.

On *Hanukka*:

עַל הַנִּסִּים [We thank You also] for the miracles, the redemption, the mighty deeds, the salvations, and the victories in battle which You performed for our ancestors in those days, at this time.

בְּיָמֵי מַתִּיתָיָהוּ In the days of Mattityahu, son of Yoḥanan, the High Priest, the Has-monean, and his sons, the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and to force them to transgress the statutes of Your will. It was then that You in Your great compassion stood by them in the time of their distress. You championed their cause, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of those who were engaged in the study of Your Torah. You made for Yourself great and holy renown in Your world, and for Your people Israel You performed a great salvation and redemption as of this very day. Your children then entered the holiest part of Your House, cleansed Your Temple, purified Your Sanctuary, kindled lights in Your holy courts, and designated these eight days of *Hanukka* for giving thanks and praise to Your great name.

Continue with "For all these things."

On *Purim*:

עַל הַנִּסִּים [We thank You also] for the miracles, the redemption, the mighty deeds, the salvations, and the victories in battle which You performed for our ancestors in those days, at this time.

בְּיָמֵי מָרְדֳּכַי In the days of Mordekhai and Esther, in Shushan the capital, the wicked Haman rose up against them and sought to destroy, slay and exterminate all the Jews, young and old, children and women, on one day, the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions. Then You in Your great compassion thwarted his counsel, frustrated his plans, and caused his scheme to recoil on his own head, so that they hanged him and his sons on the gallows.

Esther 3

Continue with "For all these things."

וְעַל כָּלֵךְ: For all these things may Your name be blessed and exalted, our King, continually, for ever and all time.

These words are added between And write, for a good life, Rosh HaShana & Yom Kippur: all the children of Your covenant.

Let all that lives thank You, Selah!
and praise Your name in truth,
God, our Savior and Help, Selah!

▼ *Bend the knees:* Blessed *Bow:* are You, *Stand straight:* LORD,
whose name is "the Good" and to whom thanks are due.

בחנוכה:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת
שְׁעִשִׁית לְאַבּוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָהּ הַזֶּה.

בַּיָּמִים מִתְּתַיְהוּ בֶן יוֹחָנָן כִּהְיָה גָדוֹל חֲשׂוֹמֵנָאִי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן
הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ וּלְהַעֲבִירם מִחֻקֵּי רִצּוֹנְךָ,
וְאַתָּה בְּרוּחְמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בַּעַת צָרָתָם, רַבַּת אֶת רִיבָם, דָּנַת
אֶת דֵּינָם, נִקְמַתְתָּ אֶת נַקְמָתָם, מִסֵּרַת גְּבוּרִים בַּיָּד חַלְשִׁים, וְרַבִּים בַּיָּד
מְעֻטִים, וְטַמְאִים בַּיָּד טְהוּרִים, וְרִשְׁעִים בַּיָּד צְדִיקִים, וְזָדִים בַּיָּד עוֹסְקֵי
תּוֹרַתְךָ, וְלֶךְ עֲשִׂיתָ שֵׁם גָדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶיךָ יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֶיךָ לְדַבְּרוֹ בֵּיתְךָ,
וּפְנֵו אֶת הַיְכָלְךָ, וְטִהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בַּחֲצוֹת קִדְשְׁךָ,
וּקְבָעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֱלֹהֵינוּ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

ועל כלם Continue with

בפורים:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת
שְׁעִשִׁית לְאַבּוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָהּ הַזֶּה.

בַּיָּמִים מְרַדְּכֵי וְאַסְתֵּר בְּשׁוֹשׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הִרְשָׁע, בִּקֵּשׁ
לְהַשְׁמִיד לְהַרְגֵּם וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים מִנְּעַר וְעַד-זָקֵן טָף וְנָשִׁים בָּיּוֹם
אֶחָד, בְּשָׁלוֹשָׁה עֶשְׂרֵי לְחָדֵשׁ שְׁנַיִם-עֶשְׂרֵי, הוֹאֲחִדֵּשׁ אֶדְרָ, וּשְׁלַלֵם
לְבוֹז; וְאַתָּה בְּרוּחְמֶיךָ הַרְבִּים הִפְרַת אֶת עֲצָתוֹ, וּקְלַקְלַת אֶת מַחֲשַׁבְתּוֹ,
וְהִשְׁבֹּת לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו עַל הָעֵץ.

ועל כלם Continue with

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶיךָ מַלְכֵנוּ תַּמִּיד לְעוֹלָם וָעֶד.

בעשרת ימי תשובה: וּכְתַב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדִין סְלָה, וַיְהִלְלוּ אֶת שְׁמֶיךָ בְּאַמַת
הָאֵל יִשְׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה.

Bend the knees Bow אתה Stand straight יהוה

הַטוֹב שְׁמֶיךָ וְלֶךְ נֶאֱחָה לְהוֹדוֹת.

PEACE

שְׁלוֹם רַב Grant great peace to Your people Israel for ever,
 for You are the sovereign LORD of all peace;
 and may it be good in Your eyes
 to bless Your people Israel
 at every time, at every hour, with Your peace.

These words are added In the book of life, blessing, peace and prosperity,
between Rosh HaShana may we and all Your people the house of Israel
 & *Yom Kippur:* be remembered and written before You
 for a good life, and for peace.*

Blessed are You, LORD, who blesses His people Israel with peace.

**Between Rosh HaShana and Yom Kippur*
outside Israel, many have the custom to end the blessing:
 Blessed are You, LORD, who makes peace.

The following verse concludes the Leader's Repetition of the Amida.
Some also say it here as part of the silent Amida.

May the words of my mouth and the meditation of my heart
 find favor before You, LORD, my Rock and Redeemer.

Ps. 19

אֱלֹהֵי My God,
 guard my tongue from evil and my lips from deceitful speech.
 To those who curse me, let my soul be silent;
 may my soul be to all like the dust.
 Open my heart to Your Torah and let my soul
 pursue Your commandments. As for all who plan evil against me,
 swiftly thwart their counsel and frustrate their plans.

Berakhot
 17a

Act for the sake of Your name; act for the sake of Your right hand;
 act for the sake of Your holiness; act for the sake of Your Torah.

That Your beloved ones may be delivered,
 save with Your right hand and answer me.

Ps. 60

May the words of my mouth and the meditation of my heart
 find favor before You, LORD, my Rock and Redeemer.

Ps. 19

Bow and take three steps back as if taking leave of the Divine Presence.

Bow left: May He who makes peace in His high places,

Bow right: make peace *Bow forward:* for us and all Israel –
 and say: Amen.

ברכת שלום
 שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם
 כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשָּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
 בְּכֹל יֵת וּבְכֹל שְׂעָה בְּשָׁלוֹמְךָ.

בעשרת ימי תשובה: בְּסֵפֶר חַיִּים, בְּרוּכָה וְשָׁלוֹם, וּפְרֻנְסָה טוֹבָה
 נוֹכַר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים וּלְשָׁלוֹם.*

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

חוץ לארץ in עשרת ימי תשובה *During the
 many have the custom to end the blessing:

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

עמידה הש"ץ חזרת הש"ץ. The following verse concludes the

תהלים יט

יְהִי לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיזוּן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

ברכות יז.

אֱלֹהֵי

נִצַּר לְשׁוֹנֵי מִרְעָה וּשְׁפָתַי מִדְּבַר מְרָמָה
 וְלִמְקַלְלֵי נַפְשֵׁי תְדָם, וְנַפְשֵׁי כַּעֲפָר לְכֹל תְּהִיָּה.
 פָּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רְעָה, מִהֲרֵה הַפֵּר עֲצָתָם וּקְלַקְל מַחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׂמִיךְ, עֲשֵׂה לְמַעַן יִמְיֶנְךָ

עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ.

לְמַעַן יַחֲלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:

יְהִי לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיזוּן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים ט

תהלים יט

Bow and take three steps back as if taking leave of the Divine Presence.

Bow left עֲשֵׂה שָׁלוֹם/ בעשרת ימי תשובה: הַשָּׁלוֹם/ בְּמִרוֹמָיו

Bow right הוּא יַעֲשֵׂה שָׁלוֹם Bow forward עֲלִינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמְרוּ אָמֵן.