

HOW TO USE THIS BOOK

THE THREE CATEGORIES – EXPANDED EXPLANATIONS

This siddur is designed to enhance *tefilla* by calling attention to three essential elements of the liturgy: the attributes and actions of God, our requests of Him, and our commitment to meeting His expectations.



Attributes and actions of God: Since God is infinite, we mortals can only comprehend and relate to the slightest understanding of Him through descriptive words about His attributes and the actions He has taken or has promised to take. We scratch the surface of knowing God by clinging to the words He uses to describe Himself and by studying the actions He recorded for us to contemplate.



Requests of God: Humans were created as physical beings in an imperfect and incomplete world. Therefore, a significant portion of *tefilla* is dedicated to making requests. Some are of a spiritual nature and others of a physical one, but they all are directed to the one Master of the world. Our Sages provided us with a divinely inspired manual of the most lofty and vital requests, and we have the opportunity to personalize them and add our own requests during *tefilla*.



Our essence and aspirations: Relationships and covenants are based on mutual promises. We make requests of God, and in parallel, God has expectations of us. Ideally, we then turn those expectations into standards to which we hold ourselves. Consequently, we frequently turn inward to assess our values and calibrate our guidance systems. We commit to upholding certain values; we aspire to behave, think, and interact with the world in a way that embodies the attributes of God, fulfilling the expectations He has defined for us.



THE AMIDA

The following prayer, until “in former years” on page 126, is said standing with feet together in imitation of the angels in Ezekiel’s vision (Ezek. 1:7). The Amida is said silently, following the precedent of Hannah when she prayed for a child (1 Sam. 1:13). If there is a minyan, it is repeated aloud by the Leader. Take three steps forward, as if formally entering the place of the Divine Presence. At the points indicated by ♫, bend the knees at the first word, bow at the second, and stand straight before saying God’s name.

O LORD, **open my lips,**
so that my mouth may declare Your praise.

Ps. 51

PATRIARCHS

בְּרוּךְ **Blessed** are You, 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.

Between Rosh **Remember us for life, O King who desires life,**
HaShana & **and write us in the book of life –**
Yom Kippur: **for Your sake, O God of life.**

King, Helper, Savior, Shield:

♫ **Blessed** are You, 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 said from Simḥat Torah until Pesah.
In Israel the phrase “He causes the dew to fall” is said 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.**



עמידה

The following prayer, until קדמניות on page 127, is said standing with feet together in imitation of the angels in Ezekiel's vision (יחזקאל א, ו). The עמידה is said silently, following the precedent of Hannah when she prayed for a child (ג' שמואל א'). If there is a מנין, it is repeated aloud by the שליח ציבור. Take three steps forward, as if formally entering the place of the Divine Presence. At the points indicated by *, bend the knees at the first word, bow at the second, and stand straight before saying God's name.

תהלים נא

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות

יָּרוּןךָ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן
גּוֹמֵל חַסְדִּים טוֹבִים
וְקִנְיַת הַכֹּל

וְזוֹכֵר חַסְדֵי אֲבוֹת

וּמֵבִיא גּוֹאֵל לְבָנָי בְּיָמֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

בעשרת ימי תשובה: זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים

וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

יָּרוּןךָ אַתָּה יְהוָה, מַגֵּן אֲבֹרָהֶם.

גבורות

אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנָי

מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ

The phrase מְשִׁיב הַרוּחַ is said from שמחת תורה until פסח.
In שמעוני עצרת until פסח the phrase מוֹרִיד הַטֶּל is said from ארץ ישראל.

בחוורף: מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם / בארץ ישראל בקיץ: מוֹרִיד הַטֶּל



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

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* וְקִדְּשׁוּ **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."
Leader: And in Your holy Writings it is written thus: Ezek. 3
- Cong. then* ^"The LORD shall reign for ever. He is your God, Zion,
Leader: from generation to generation, Halleluya!" Ps. 146
- 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.



מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמֵים רַבִּים
 סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים
 וּמְקִים אַמוּנָתוֹ לִישְׁנֵי עָפָר.
 מִי כְמוֹךָ, בַּעַל גְּבוּרֹת
 וּמִי דוֹמֵה לְךָ
 מֶלֶךְ, מִמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה.

בְּעֶשְׂרֵת יָמֵי תְּשׁוּבָה: מִי כְמוֹךָ אֵב הַרְחָמִים
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
 וְנֶאֱמָן אֶתְּהָ לְהַחֲיוֹת מֵתִים.
 בְּרוּךְ אַתָּה יְהוָה, מַחֲיֶה הַמֵּתִים.

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

קדושה

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

ישיעהו
 נְקַדֵּשׁ אֶת שְׁמֹךְ בְּעוֹלָם, בְּשֵׁם שְׁמֹקְדֵי שֵׁים אוֹתוֹ בְּשְׁמֵי מָרוֹם
 בְּכַתּוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל־זֶה וְאָמַר
 יְהוָה, יְהוָה, יְהוָה צְבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
 קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוָה צְבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
 לְעַמְתֶּם בְּרוּךְ יֵאמְרוּ
 יְהוָה, יְהוָה, יְהוָה מְמֹקוֹמוֹ:
 וּבְדַבְרֵי קְדֻשְׁךָ כְּתוּב לֵאמֹר
 יְהוָה, יְהוָה, יְהוָה לְעוֹלָם. אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּנָהּ:
 לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נַצְחִים קְדֻשְׁתְּךָ נְקַדִּישׁ
 וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפְּיֵנו לֹא יִמוּשׁ לְעוֹלָם וָעֶד
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ. / בְּעֶשְׂרֵת יָמֵי תְּשׁוּבָה: הַמֶּלֶךְ הַקְּדוֹשׁ. /

The אַתָּה חוֹנֵן 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 °.

סִלַּח 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.



קדושת השם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
 וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוֹךָ סְלָה.
 בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

/ בעשרת ימי תשובה: הַמְלִיךְ הַקָּדוֹשׁ. /
 (If forgotten, repeat the)

דעת

אַתָּה חוֹנֵן לְאָדָם דַּעַת
 וּמְלִימד לְאָנוֹשׁ בִּינָה.
 חַנּוּנוֹ מֵאַתְּךָ דַּעַת בִּינָה וְהַשְׂפִּיל.
 בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

תשובה

הַשִּׁיבֵנו אֲבִינוֹ לְתוֹרָתְךָ
 וְקִרְבֵנו מִלְּפָנֶיךָ לְעִבּוֹדָתְךָ
 וְהַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
 בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתִשׁוּבָה.

סליחה

Strike the left side of the chest at °.

סָלַח לָנוּ אֲבִינוֹ בִּי ° חֲטָאנוּ
 מִחַל לָנוּ מִלְּפָנֶיךָ בִּי ° פָּשַׁענוּ
 בִּי מוֹחַל וְסוֹלֵחַ אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה, חַנוּן הַמְרַבֵּה לְסָלַח.



REDEMPTION

רִאֵה 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.

On Fast Days the Leader adds:

עֲנֵנוּ Answer us, LORD, answer us on our Fast Day, for we are in great distress. Look not at our wickedness. Do not hide Your face from us and do not ignore our plea. Be near to our cry; please let Your loving-kindness comfort us. Even before we call to You, answer us, as is said, “Before they call, I will answer. While they are still speaking, I will hear.” For You, LORD, are the One who answers in time of distress, redeems and rescues in all times of trouble and anguish. Blessed are You, LORD, who answers in time of distress. Is. 65

HEALING

רְפָאנוּ 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.



גאולה

**רֵאָה בְּעֵינַי
וְרִיבָה רִיבֵנו
וּגְאָלֵנוּ מִהֶרָה לְמַעַן שְׁמוֹךְ
כִּי גֹאֵל חֹזֵק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גֹּאֵל יִשְׂרָאֵל.**

On Fast Days the add: שליח ציבור

**עֲנֵנוּ יְהוָה עֲנֵנוּ בַּיּוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בַצָּרָה גְדוֹלָה אֲנַחְנוּ. אֵל תִּפְּן
אֵל רְשָׁעֵנוּ, וְאֵל תִּסְתֵּר פְּנֵיךְ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנִתֵּנוּ. הֲיִיה נָא
קְרוֹב לְשׁוֹעֲתֵנוּ, יְהִי נָא חֶסֶדְךָ לְנַחֲמֵנוּ, טָרֵם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר
שֶׁנֶּאֱמַר: וְהָיָה טָרֵם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וְאֲנִי אֲשַׁמְעֵם:
כִּי אַתָּה יְהוָה הָעֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמְצִיל בְּכָל יֵת צָרָה וְצוֹקָה.
בְּרוּךְ אַתָּה יְהוָה, הָעֹנֶה בְּעֵת צָרָה.**

ישעיה סה

רפואה

**רְפָאנוּ יְהוָה וְנִרְפָּא
הוֹשִׁיעֵנוּ וְנוֹשָׁעָה
כִּי תִהְיֶה אַתָּה
וְהֵעִלָּה רְפוּאָה שְׁלֵמָה לְכָל מִבּוֹתֵינוּ**

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

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

**כִּי אֵל מֶלֶךְ רּוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, רּוֹפֵא חוּלֵי עַמּוֹ יִשְׂרָאֵל.**



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 Marḥeshvan.

The phrase “Grant blessing” is said from Ḥol 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 Marḥeshvan.

בָּרַךְ 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.

JUSTICE

הֲשִׁיבָה 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./



ברכת השנים

The phrase **ותן טל ומטר לברכה** 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. The phrase **ותן ברכה** is said from חול המועד פסח until December 4th (in the year before a civil leap year, December 5th). In ארץ ישראל it is said through מרחשון 7.

בְּרוּךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת
וְאֶת כָּל מִינֵי תְבוּאֹתָהּ, לְטוֹבָה
 בחורף: **וְתֵן טַל וּמָטָר לְבִרְכָה** / בקיץ: **וְתֵן בְּרָכָה**
עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מְטוֹבָה
וּבִרְךְ שְׁנַתְנוּ בְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְהוָה, מְבָרְךְ הַשָּׁנִים.

קבוץ גלויות
תִּקַּע בְּשׁוֹפָר גְּדוֹל לְחִירוֹתֵנוּ
וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

השבת המשפט
הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוּנָה
וְיִוָּעֲצֵנוּ כְּבִתְחִלָּה
וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה
וּמֶלֶךְ עָלֵינוּ אַתָּה יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים
וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְהוָה
מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

/ בעשרת ימי תשובה: **הַמֶּלֶךְ הַמְּשַׁפֵּט.** /



AGAINST INFORMERS

וְלַמְלֹאֲשִׁינִים 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.

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**.



ברכת המינים
 וְלַמְלִשִׁינִים אֵל תְּהִי תִקְוָה
 וְכָל הָרְשָׁעָה פְּרָגַע תֵּאבֵד
 וְכָל אוֹיְבֵי עַמְּךָ מִהֲרָה יִפְרְתּוּ
 וְהַיְדוּסִים מִהֲרָה תַעֲקֹר וְתִשְׁבֵּר וְתִמְגֹר
 וְתִכְנִיעַ בְּמִהֲרָה בְיַמֵּינוּ.
 בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמִכְנִיעַ זָדִים.

על הצדיקים
 עַל הַצְּדִיקִים וְעַל הַחֲסִידִים
 וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
 וְעַל פְּלִיטַת סוֹפְרֵיהֶם
 וְעַל גְּרֵי הַצֶּדֶק, וְעַלֵּינוּ
 יִהְיוּ רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ
 וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאֶמֶת
 וְשִׁים חֶלְקֵנוּ עִמָּהֶם
 וְלַעוֹלָם לֹא יִבּוֹשׂ כִּי בָךְ בִּטְחָנוּ.
 בְּרוּךְ אַתָּה יְהוָה, מְשַׁעֵן וּמְבַטֵּחַ לַצְּדִיקִים.

בניין ירושלים
 וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב
 וְתִשְׁכַּן בְּתוֹכָהּ כְּאִשׁוֹר דְּבַרְתָּ
 וּבִנְיָה אוֹתָהּ בְּקִרְוֹב בְּיַמֵּינוּ בְּנֵן עוֹלָם
 וּכְפֶסֶת דָּוִד מִהֲרָה לְתוֹכָהּ תִּכְיֶן.
 בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.



KINGDOM OF DAVID

אֶת צֶמַח **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.**

**In times of drought in Israel, add:*

וַיַּעֲנֵנוּ And **answer us** through the attribute of compassion, **Creator of the universe who chooses His people Israel** to make known His greatness and majestic glory. **You who listen to prayer, grant dew and rain** on the face of the earth, satisfying the whole universe from Your goodness. **Fill our hands** from Your blessings and Your hand's rich gift. **Guard and deliver this year** from all evil, all kinds of destruction and punishment, and **give it hope and a peaceful end.** **Spare us and have compassion on us** and on all our produce and fruit, **blessing us** with bounteous rain. May we merit life, plenty and peace as in the good years. **Remove from us** plague, sword and famine, wild animals, captivity and plunder, the evil instinct and serious and dangerous illnesses and events. **Decree for us goodly decrees,** and may Your compassion prevail over Your other attributes, that You may act toward Your children through the attribute of compassion, **and in compassion and favor accept our prayer.**

Continue with "for You listen" above.



מלכות בית דוד
 אֶת צֶמַח דָּוִד עֲבַדְךָ מִהֲרָה תִצְמַחַת,
 וְקִרְנוֹ תָרוּם בִּישׁוּעַתְךָ
 כִּי לִישׁוּעַתְךָ קִוִּינוּ כָּל הַיּוֹם.
 בְּרוּךְ אַתָּה יְהוָה, מִצְמַחַת קֶרֶן יִשׁוּעָה.

שומע תפילה
 שִׁמְעֵ קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ
 חוּס וְרַחֵם עָלֵינוּ
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ
 כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה
 וּמְלַפְנִיךָ מִלִּבְנוֹ רִיקָם אֵל תִּשְׁיִבֵנוּ*
 כִּי אַתָּה שׁוֹמֵעַ תְּפִלוֹת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

**In times of drought in Israel, add:*

וְעַנְנוּ בּוֹרָא עוֹלָם בְּמִדַּת הַרַחֲמִים, בּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל לְהוֹדִיעַ גְּדֻלוֹ
 וְהַדְרַת כְּבוֹדוֹ. שׁוֹמֵעַ תְּפִלָּה, תֵּן טַל וּמָטָר עַל פְּנֵי הָאָדָמָה, וְתִשְׁבִּיעַ אֶת
 הָעוֹלָם כְּלוֹ מְטוֹבְךָ, וּמִלֵּא יְדֵינוּ מִבְּרִכוֹתֶיךָ וּמֵעֶשֶׂר מִתַּנְתַּי יָדְךָ. שְׂמוֹר
 וְהַצֵּל שָׁנָה זוֹ מִכָּל דָּבָר רָע, וּמִכָּל מִינֵי מִשְׁחִית וּמִכָּל מִינֵי פְרַעֲנוּיֹת, וְעֲשֵׂה
 לָהּ תְקוּהָ וְאַחֲרִית שְׁלוֹם. חוּס וְרַחֵם עָלֵינוּ וְעַל כָּל תְּבוֹאָתֵנוּ וּפְרוֹתֵינוּ,
 וּבְרַכְנוּ בְּגִשְׁמֵי בְרָכָה, וְנוֹכַח לְחַיִּים וְשָׁבַע וְשָׁלוֹם כְּשָׁנִים הַטּוֹבוֹת. וְהִסֵּר
 מִמֶּנּוּ דָבָר וְחָרֵב וְרָעַב, וְחִיָּה רָעָה וְשָׂבִי וּבֹזָה, וְיִצֵּר הָרָע וְחַלְיִים רָעִים
 וְקָשִׁים וּמְאָרְעוֹת רָעִים וְקָשִׁים. וְגֹזֵר עָלֵינוּ גְזֵרוֹת טוֹבוֹת מִלִּפְנֶיךָ, וְיִגְלוּ
 רַחֲמֶיךָ עַל מְדוּתֶיךָ, וְתִתְנַהֵג עִם בְּנֶיךָ בְּמִדַּת הַרַחֲמִים, וְקַבֵּל בְּרַחֲמִים
 וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

Continue with above. כִּי אַתָּה שׁוֹמֵעַ above.



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 Ḥodesh 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, 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.

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



עבודה

רצה יהוה אלהינו בעמך ישראל
 ובתפלתם
 והשב את העבודה לדביר ביתך
 ואשי ישראל ותפלתם באהבה תקבל ברצון
 ותהי לרצון תמיד עבודת ישראל עמך.

say, חול המועד and ראש חודש On:

אלהינו ואלהי אבותינו, יעלה ויבוא ויגיע, ויראה וירצה
 וישמע, ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו,
 וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך,
 וזכרון כל עמך בית ישראל, לפניך, לפליטה לטובה, לחן
 ולחסד ולרחמים, לחיים ולשלום ביום

בראש חודש: ראש החודש הזה.

בפסח: חג המצות הזה.

בסוכות: חג הסוכות הזה.

זכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו
 בו לחיים. ובדבר ישועה ורחמים, חוס וחס וחס ורחם עלינו
 והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשובך לציון ברחמים.
 ברוך אתה יהוה, המחזיר שכנינתו לציון.



THANKSGIVING

Bow at the first nine words.

<p>מוֹדִים We give thanks to You, for You are 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, 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 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></p> <p>מוֹדִים We give thanks to You, for You are 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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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.

בִּימֵי מַתְתִּיָּהוּ In the days of Mattityahu, son of Yoḥanan, the High Priest, the Hasmonean, 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



Bow at the first five words.

חזרת הש"ץ During
the קהל says quietly:

מוֹדִים אֲנַחְנוּ לָךְ
 וְאַלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
 וְאַלֹהֵי אֲבוֹתֵינוּ
 מִגֵּן יִשְׁעֵנו
 אֶתְּהָהּ הוּא לְדוֹר וָדוֹר.
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ
 וְעַל נַפְשֵׁיךָ שֶׁבָּכַל יוֹם עִמָּנוּ
 וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבָּכַל יֵת
 עָרֵב וּבִקֵּר וְצָהָרִים.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ
 וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ
 מֵעוֹלָם קוֹיֵנוּ לָךְ.

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
 וְאַלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר
 יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.
 בְּרָכוֹת וְהוֹדָאוֹת
 לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
 עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ.
 בֵּן תַּחֲנוּן וְתַקְיָמָנוּ
 וְתִאֶסֶף גְּלוּתֵינוּ
 לְחִצּוֹת קִדְשְׁךָ
 לְשִׁמּוֹ חֲקִיךָ
 וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
 בְּלִבֵּב שָׁלֵם
 עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
 בְּרוּךְ אַל הַהוֹדָאוֹת.

בחנוכה:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת
 שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.

בַּיָּמִי מִתְתַּיְהוּ בֶן יוֹחָנָן כִּהֵן גְּדוֹל חֲשִׁמוֹנָאִי וּבְנָיו, כְּשֶׁעֲמַדָּה מְלָכוֹת
 יוֹן הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁבִּיחֵם תּוֹרַתְךָ וְלַהֲעִבִירֵם מִחֻקֵּי
 רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עֲמַדְתָּ לָהֶם בַּעַת צָרָתָם, רַבְּתָּ



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 Ḥanukka 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 מֵרְדֳּכַי 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 כָּלֵם For all these things may Your name be blessed and exalted, our King, continually, for ever and all time.

Between Rosh HaShana And write, for a good life,
& 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!

▼ Blessed are You, LORD, whose name is "the Good" and to whom thanks are due.

את ריבם, דַּנַּת את דינם, נִקְמַתְךָ את נִקְמַתִּי, מִסְרַתְךָ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְטַמְאִים בְּיַד טְהוּרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְיָדִים בְּיַד עוֹסְקֵי תוֹרַתְךָ, וְלֶךְ עֲשִׂיתְ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עֲשִׂיתְ תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בְּיַתְּךָ, וּפְנֵנו אֶת הַיְכָלְךָ, וְטַהֲרוּ אֶת מִקְדָּשְׁךָ, וְהַדְּלִיקוּ נְרוֹת בַּחֲצוֹת קִדְשְׁךָ, וּקְבְּעוּ שְׁמוֹנַת יָמֵי חַנּוּכָה אֵלָיו, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

ועל כלם Continue with

בפורים:

עַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת שֶׁעֲשִׂיתְ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.

בַּיָּמֵי מְרַדְכֵי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגֵּם וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים מִנְּעוּר וְעַד־זָקֵן טָף וְנָשִׁים בַּיּוֹם אֶחָד, בְּשִׁלּוּשֵׁה עָשָׂר לַחֹדֶשׁ שְׁנַיִם־עָשָׂר, הוֹאֵ־חֹדֶשׁ אֶדְרָ, וּשְׁלָלֵם לְבוֹז; וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַתְּ אֶת עַצְתּוֹ, וּקְלַקְלַתְּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרִאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת בְּנָיו עַל הָעֵץ.

ועל כלם Continue with

ועל כלם

יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תְּמִיד לְעוֹלָם וָעֶד.

בעשרת ימי תשובה: וְכָתַב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל־הַחַיִּים יוֹדִיךָ סֵלָה, וְיִהְיֶה־לָּךְ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֵלָה.

בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱחָה לְהוֹדוֹת.



The following is said by the Leader during the Repetition of the Amida, except in a house of mourning and on Tisha B'Av.

Our God and God of our fathers, **ble**ss us with the **threefold blessing in the Torah**, written by the hand of Moses Your servant and pronounced by Aaron and his sons the priests, Your holy people, as it is said:

May the LORD bless you and protect you.

Num. 6

Cong: May it be Your will.

May the LORD make His face shine on you and be gracious to you.

Cong: May it be Your will.

May the LORD turn His face toward you, and grant you peace.

Cong: May it be Your will.

PEACE

שְׁלוֹם Grant peace, goodness and blessing, grace, loving-kindness and compassion to us and all Israel Your people.

Bless us, our Father, all as one, with the light of Your face,

for by the light of Your face You have given us, LORD our God, the Torah of life and love of kindness, righteousness, blessing, compassion, life and peace.

May it be good in Your eyes to bless Your people Israel at every time, in every hour, with Your peace.

Between Rosh HaShana & Yom Kippur: In the book of life, blessing, peace and prosperity, may we and all Your people the house of Israel 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 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



The following is said by the שליח ציבור during חזרת הש"ץ
except in a house of mourning and on

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּהּ הַמְשַׁלֶּשֶׁת בַּתּוֹרָה, הַכְּתוּבָה
עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֲהָרֹן וּבְנָיו כִּהְיִים עִם קְדוֹשֶׁיךָ,
כְּאֲמֹר

במדבר

וּבְרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ: קהל: בן יהי רצון
יְאִר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ: קהל: בן יהי רצון
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: קהל: בן יהי רצון

שלום

שֵׁים שְׁלוֹם טוֹבָה וּבִרְכָה
חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אָבוּנוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֶיךָ
כִּי בְּאוֹר פְּנֶיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וַיְצַדְקֵהּ וּבִרְכָהּ וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל יֵת וּבְכָל שְׂעָה בְּשְׁלוֹמְךָ.

בעשרת ימי תשובה: **בְּסִפּוֹר חַיִּים, בְּרַכָּה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה**
נִזְכָּר וְנִפְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.*

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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

בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשְׁלוֹם.

The following verse concludes the חזרת הש"ץ.
Some also say it here as part of the silent עמידה.

תהלים יט

יְהִיו לְרִצּוֹן אֲמִרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:



אלהי 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.

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.

May **the words of my mouth and the meditation of my heart**

find favor before You, LORD, **my Rock and Redeemer.**

Berakhot
17a

Ps. 60

Ps. 19

Bow, take three steps back, then bow, first left, then right, then center, while saying:

May **He who makes peace in His high places,**

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

יהי רצון! May it be Your will, LORD **our God and God of our ancestors,**

that the Temple be rebuilt speedily in our days,

and grant us a share in Your Torah.

And there we will serve You with reverence,

as in the days of old and as in former years.

Then the offering of Judah and Jerusalem will be pleasing to the LORD

as in the days of old and as in former years.

Mal. 3

When praying with a minyan, the Amida is repeated aloud by the Leader.

On days when Tahanun is said (see page 136), start Tahanun on page 146.

On Mondays and Thursdays start Tahanun on page 136.

In Israel, on days on which Tahanun is said, some say Viduy and the Thirteen Attributes of Divine Compassion on page 128.

On fast days (except Tisha B'Av) most congregations say Selihot on page 500 before Avinu Malkenu on page 130.

Between Rosh HaShana and Yom Kippur (but not on Erev Yom Kippur, unless it falls on Friday), say Avinu Malkenu on page 130.

On Rosh Hodesh, Hanukka, Hol HaMo'ed, Yom HaAtzma'ut and Yom Yerushalayim, say Hallel on page 358.

On other days when Tahanun is not said (see page 136), the Leader says Half Kaddish on page 150.



ברכות זו.

אֱלֹהֵי

**נִצֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מִרְמָה
וּלְמַקְלָלֵי נַפְשֵׁי תַדָּם, וְנַפְשֵׁי כַּעֲפָר לְבַל תִּהְיֶה.**

פְּתַח לְבִי בְּתוֹרַתְךָ

וּבְמִצְוֹתֶיךָ תִּרְדְּדֵנִי נַפְשִׁי.

וְכָל הַחֹשְׁבִים עָלַי רָעָה

מִהֲרָה הִפֹּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמֹךְ

עֲשֵׂה לְמַעַן יִמִּינְךָ

עֲשֵׂה לְמַעַן קִדְשָׁתְךָ

עֲשֵׂה לְמַעַן תּוֹרַתְךָ.

לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי:

יִהְיוּ לְרִצּוֹן אֲמַר־רַפִּי וְהִגִּינוּ לְבִי לְפָנֶיךָ, יִהְיוּ צוּרֵי וְגֹאֲלֵי:

תהלים ס

תהלים יט

Bow, take three steps back, then bow, first left, then right, then center, while saying:

עֲשֵׂה שְׁלוֹם / בעשרת ימי תשובה: הַשְּׁלוֹם / בְּמִרְמֵי

הוא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

שְׂיִבְנָה בֵּית הַמִּקְדָּשׁ בְּמִהֲרָה בְּיָמֵינוּ

וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ

וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמֹנִיּוֹת.

וְעֲרְבָה לִיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמֹנִיּוֹת:

מלאכי ג

שליח ציבור על ידיה, the עמידה is repeated aloud by the

On days when תחנון is said (see page 137), start תחנון on page 147.

On Mondays and Thursdays start תחנון on page 137.

In ארץ ישראל, on days on which תחנון is said,

some say ידוּי and י"ג מדרות on page 129.

On fast days (except תשעה באב) most congregations say

ערב יום כיפור מלכנו on page 131 before סליחות

During the עשרת ימי תשובה (but not on יום כיפור),

unless it falls on Friday, say אבינו מלכנו on page 131.

On page 359, הלל say, יום ירושלים and יום העצמאות, חול המועד, חנוכה, ראש חודש

On other days when תחנון is not said (see page 137),

the שליח ציבור says קדיש on page 151.