



YOUNG ISRAEL
— OF —
NORTHRIDGE

**WEEKDAY MINCHA & MAARIV FOR
THE 10 DAYS OF REPENTANCE**

Only suitable for use on the weekdays between Rosh Hashanah and Yom Kippur,
except for Shabbos and Erev Yom Kippur.

HEBREW and ENGLISH

ASHKENAZ • אשכנז



Young Israel of Northridge
17511 Devonshire Street
Northridge, CA 91325
<http://www.yion.org>

www.hebrary.com

מנחה ומעריב לעשרת ימי תשובה

Weekday Mincha & Maariv for the 10 Days of Repentance

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אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סְלָה.

Happy are those who dwell in Your House; they will merit to sing praises to You forever.

אַשְׁרֵי הָעָם שְׂפָכָה לוֹ, אֲשֶׁרִי הָעָם שְׁיֵי אֱלֹהֵיוֹ.

Happy is the people for whom this is so; happy is the people whose God is THE ETERNAL.

תְּהִלָּה לְדָוִד -

A psalm of praise by Dovid:

אַרְוַמְמָה אֶלֹהֵי הַמַּלְאָךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.

I will exalt You, my God, as the supreme King, and bless Your Name forevermore.

בְּכָל יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

Each day I bless You and praise Your Name forevermore.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלֹגְדָלְתוֹ אֵין חֶקֶר.

Great is THE ETERNAL and highly praised; though His greatness can never be fathomed.

דֹּר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.

Each generation will praise Your deeds to the next, and of Your mighty deeds will they tell.

הַדָּר כְּבוֹד הַזֹּדֶךְ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

The splendid glory of Your majesty and words of Your wondrous works I shall discuss.

וְעִזּוֹז נִזְרָאוֹתֶיךָ יֵאמְרוּ, וּגְדָלְתְּךָ אֲסַפְּרָנָה.

Each generation will speak of Your awesome might; and your greatness I shall relate.

זָכַר רַב טוֹבָךָ יִבְיָעוּ, וְצִדְקֹתֶיךָ יִרְנְנוּ.

A remembrance of Your unbounded goodness they will utter; and they will rejoice in Your righteousness.

תְּנוּן וְרַחוּם יְיָ, אַרְךָ אַפַּיִם וּגְדֹל חֶסֶד.

Gracious and merciful is THE ETERNAL; exceedingly patient, and magnanimous in lovingkindness.

טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיוֹ.

THE ETERNAL is good to all; His compassion encompasses all His creatures.

יְדוּדֶיךָ יי כָּל מַעֲשֵׂיֶיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָהּ.

All Your works shall thank You, O ETERNAL; and Your devoted servants will constantly bless You.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרָתְךָ יְדַבְּרוּ,

They shall speak of the glory of Your kingdom, and speak openly of Your powerful deeds;

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.

To inform mankind of His powerful deeds and the glorious splendor of His kingdom.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמְשֻׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

Your kingdom is an eternal kingdom, and Your absolute dominion spans all generations.

סוּמְךָ יי לְכָל הַנִּפְלִים, וְזוֹקֶה לְכָל הַכְּפוּפִים.

THE ETERNAL supports all who fall, and He raises up all who are bent down.

עֵינֵי כָל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ,

All eyes look to You with hope, and You give them their allotted sustenance at the proper time;

[Concentrate intensely while reciting this next line:]

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.

You open Your hand and satisfy every living being with favorable benevolence.

צְדִיק יי בְּכָל דְרָכָיו, וַחֲסִיד בְּכָל מַעֲשָׂיו.

Righteous is THE ETERNAL in all His ways, and magnanimous in all His deeds.

קָרוֹב יי לְכָל קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

THE ETERNAL is close to all who call upon Him – to all who call upon Him sincerely.

רְצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

He fulfills the desire of those who revere Him; and He hears their cries and rescues them.

שׁוֹמֵר יי אֶת כָּל אֹהֲבָיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד.

THE ETERNAL protects all who love Him, but all the wicked He shall destroy.

congregation, then *chazzan*:

תְּהַלֵּל יי יְדָבָר פִּי, וַיְבָרֶךְ כָּל בֶּשָׂר שֵׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נְבָרֶךְ יי, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

My mouth shall declare THE ETERNAL's praise, and all flesh will bless His Name forevermore.

We will acknowledge and bless God, from now throughout all eternity, praise God!

In the presence of a minyan, the chazzan recites CHATZI-KADDISH:

וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא [Amen אָמֵן - congregation]
בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וַיִּמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ - אָמֵן. [Amen. אָמֵן - congregation]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמֵיָא. - everyone
May His Great Name be blessed forever and for all eternity!

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה - chazzan
וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא [Blessed is He! בְּרִיךְ הוּא - congregation],
לְעֵלְא וְלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרוּן בְּעֶלְמָא.
וְאָמְרוּ - אָמֵן. [Amen. אָמֵן - congregation]

SHEMONEH ESREI - SILENT AMIDAH

[Move back leading with your left foot, then take three steps forward leading with your right. Remain standing with feet together. Recite quietly, with devotion, and without interruption.]

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גְדֹל לֵאלֹהֵינוּ.

When I call out the Name of THE ETERNAL, let us ascribe greatness to our God.

אֲדַנִּי שְׁפַתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

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

PATRIARCHS

בְּרִיךְ [bend knees] אַתָּה [bow] יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקַנְיַת הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וַיִּמְבִּיא גּוֹאֵל
לְבָנָי בְּנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה. זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבָנוּ
בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהֵים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.
בְּרִיךְ [bend knees] אַתָּה [bow] יְיָ, מִגֵּן אַבְרָהָם.

[bend knees] **Blessed [bow>] are You, [straighten>] O ETERNAL**, our God, and God of our ancestors, God of Avrohom (Abraham), God of Yitzchok (Isaac), and God of Yaakov (Jacob); the great, mighty, and revered God; the Supreme God, Who showers lovingkindnesses upon us and is the Owner of all; Who is ever mindful of the kindnesses of the Patriarchs, and Who is bringing a redeemer to their children's children for the sake of Your Name, with love. Remember us for life, O King Who desires life, and inscribe us in the Book of Life – for Your sake, O Living God. O King, Helper, Savior, and Shield!

[bend knees] **Blessed [bow>] are You, [straighten>] O ETERNAL**, the Shield of Avrohom.

GOD'S MIGHT

אַתָּה גְבוּר לְעוֹלָם אֲ-דָנִי, מְחִיָּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ, מְכַלְכֵּל חַיִּים
בְּחֶסֶד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׁנֵי עָפָר, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,
מֶלֶךְ יִמְמִית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה. מִי כְמוֹךָ אֲב הֲרַחֲמִים, זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים. וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי, מְחִיָּה הַמֵּתִים.

You are eternally powerful, MY LORD; You are the Reviver of the dead, Master of salvation; You sustain the living with lovingkindness, resuscitate the dead with abundant mercies, support the fallen, heal the sick, and release the confined, and maintains His faith to those asleep in the dust. Who is like You, O Master of mighty deeds? And who is comparable to You, O King, Who decrees death and restores life, and causes salvation to spring forth? Who is like you, Merciful Father, Who recalls His creatures mercifully for life? And You are trusted to revive the dead. **Blessed are You, O ETERNAL**, Who restores the dead to life!

HOLINESS OF GOD'S NAME

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה.
בָּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקָּדוֹשׁ.

You are holy and your Name is holy, and holy ones praise You every day forever.

Blessed are You, O ETERNAL, the holy King.

WISDOM / INSIGHT

[For this blessing, turn your upper body towards the south while keeping your feet in place facing east.]

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאֲנוּשׁ בִּינָה. חַנּוּן מֵאִתְּךָ דַּעַת, בִּינָה
וְהַשְׂכֵּל. בָּרוּךְ אַתָּה יי, חוֹנֵן הַדַּעַת.

You graciously endow man with intuitive knowledge, and teach understanding to frail mortals. Endow us graciously from Yourself with knowledge, understanding, and intelligence.

Blessed are You, O ETERNAL, Who graciously bestows knowledge.

REPENTANCE

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ, וְקַרְבָּנוּ מִלְּכָנוּ לְעִבּוּדְךָ, וְהַחְזִירֵנוּ בְּתַשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יי, הַרוֹצֵה בְּתַשׁוּבָה.

Return us, our Father, to Your Torah. Draw us near, our King, to Your service. Bring us back to You in complete repentance.

Blessed are You, O ETERNAL, Who desires our repentance.

FORGIVENESS

[Strike the left side of your chest once with your right fist when saying each indicated word]

סִלַּח לָנוּ, אֲבִינוּ, כִּי [strike] חָטֵאנוּ, מִחַל לָנוּ, מִלְּפָנֶיךָ, כִּי [strike] פָּשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְיָ, חַנוּן הַמְּרַבֵּה לְסִלַּח.

Forgive us, our Father, for we have [strike>] erred; pardon us, our King, for we have [strike>] sinned wilfully against you; for You alone are the One Who pardons and forgives.

Blessed are You, O ETERNAL, the Gracious One Who forgives abundantly.

REDEMPTION

רְאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שְׁמִיךָ, כִּי גּוֹאֵל חֲזָק אַתָּה. בְּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל.

See our affliction, wage our battle, and redeem us soon for Your Name's sake. For You are a powerful Redeemer. **Blessed are You, O ETERNAL**, the Redeemer of Yisraw-eil (Israel).

HEALTH AND HEALING

רְפָאנוּ, יְיָ, וְנִרְפָא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלֹתֵנוּ אַתָּה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רּוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

Heal us, O ETERNAL, for only thus shall we be truly healed; Save us, for only then shall we be saved. For You alone are our praise. Please grant complete recovery from all our ailments, for you are God, the faithful and compassionate Healer. **Blessed are You, O ETERNAL**, Healer of the sick of His people Yisraw-eil.

YEAR OF PROSPERITY

[For this blessing, turn your upper body towards the north while keeping your feet in place facing east.]

בְּרַךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִיְיָ תְבוֹאָתָה לְטוֹבָה, וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטּוֹבָהּ, וּבְרַךְ שְׁנַתֵּנוּ כְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְיָ, מְבָרֵךְ הַשָּׁנִים.

Bless this year on our behalf, O ETERNAL, our God, and bless the varieties of its produce for good; bestow a blessing over the entire surface of the earth. Sate us with its goodness, and bless our year like the best years. **Blessed are You, O ETERNAL**, Blesser of the years.

INGATHERING OF EXILES

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ, וְשָׂא נֵס לְקַבֵּץ גְּלוּיֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְיָ, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

Blast the great shofar for our freedom; raise up a banner to gather our exiles; and gather us together from the four corners of the earth.

Blessed are You, O ETERNAL, Gatherer of the dispersed of His people Yisraw-eil.

RESTORATION OF JUSTICE

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרָאוֹשׁוֹנָה וְיִוְעֲצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה,
וּמְלוֹךְ עָלֵינוּ אַתָּה, יי, לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַמְּשַׁפֵּט.

Restore our righteous judges as in the beginning and our prophetic counsellors as in former times; remove sorrow and anguish from us; and reign over us – you alone, O ETERNAL – with kindness and mercy; and be charitable to us with Your perfect justice.

Blessed are You, O ETERNAL, the King of judgment.

AGAINST HERETICS

וְלִמְלֻשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד, וְכָל אוֹיְבֶיךָ
מְהֵרָה יִפְרָתוּ, וְהַיְזִידִים מְהֵרָה תַעֲקֹר וְתִשְׁבֵּר וְתִמְגֵּר וְתִכְנִיעַ בְּמֵהֲרָה
בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, שִׁבֵּר אוֹיְבִים וּמְכַנְיַע זֵדִים.

Let there be no hope for slanderers and let all evil perish in an instant. Let Your enemies be quickly cut off. May you speedily uproot, crush, cast down, and subjugate the wanton sinners – quickly in our days.

Blessed are You, O ETERNAL, Breaker of enemies and Subduer of malicious slanderers.

THE RIGHTEOUS

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת
סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יְהִמוּ רַחֲמֶיךָ, יי אֶל־לֵהֲנוּ, וְתֵן שָׂכָר טוֹב
לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֶלְקָנוּ עִמָּהֶם לְעוֹלָם, וְלֹא גִבוּשׁ כִּי
בָּךְ בִּטְחָנוּ. בְּרוּךְ אַתָּה יי, מְשַׁעַן וּמְבַטֵּחַ לְצְדִיקִים.

Upon the righteous and the pious; upon the elders of Your people; upon the house of Yisraw-eil; upon the remnant of their scholars; upon true proselytes; and upon us – may your compassion be aroused, O ETERNAL, our God, and grant a good reward to all who sincerely trust in Your Name. Place our portion with them for eternity, and may we never be put to shame, for we too only trust in You.

Blessed are You, O ETERNAL, Support and Trust of the righteous.

REBUILDING Y'RUSHAWLAYIM

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ, וּבִנְיָה
אוֹתָהּ בְּקִרְוֵב בְּיָמֵינוּ בְּנֵין עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְוֵן.
בְּרוּךְ אַתָּה יי, בּוֹנֵה יְרוּשָׁלַיִם.

And to Y'rushawlayim, Your city, return in mercy, and dwell therein as You promised. Rebuild it soon in our days as an eternal edifice, and quickly reestablish the throne of Dovid (David), Your servant, in its midst.

Blessed are You, O ETERNAL, Builder of Y'rushawlayim.

DAVIDIC REIGN

אֶת צִמּוֹחַ דָּוִד עַבְדְּךָ מְהֵרָה תִצְמַיֵחַ, וְקִרְנֵנוּ תָרוּם בְּיִשׁוּעָתְךָ, כִּי לְיִשׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יְיָ, מִצְמִיחַ קֶרֶן יְשׁוּעָה.

Speedily cause the offspring of David, Your servant, to flourish, and raise up his glory with Your salvation; because we yearn all day long for Your salvation.

Blessed are You, O ETERNAL, Who causes the glory of salvation to sprout.

ACCEPTANCE OF PRAYER

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמִלְפָּנֶיךָ, מִלְּפָנֵינוּ, רִיקָם אֵל תִּשְׁיבֵנוּ.

Hear our voice, O ETERNAL, our God. Pity and have mercy on us; and accept our prayer with compassion and favor; for You, O God, are the Hearer of prayers and supplications. Therefore, our King, do not turn us away empty-handed from before You.

On Tzom Gedaliah, one who is fasting adds the following:

עֲנֵנוּ, יְיָ, עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ. אֵל תִּפֶּן אֶל רְשָׁעֵנוּ, וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנוּנֵנוּ. הֲיִיה נָא קְרוֹב לְיִשׁוּעָתֵנוּ, יְהִי נָא חֲסִדְךָ לְנַחֲמֵנוּ, טָרֵם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר - וְהָיָה טָרֵם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמַע. כִּי אַתָּה, יְיָ, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה.

Answer us, O ETERNAL, answer us, on this day of our fast, for we are in great distress. Do not pay attention to our wickedness; do not hide Your Face from us, and do not ignore our plea. Please be near to our outcry; please let Your kindness comfort us – before we call to You answer us, as it is said: “And it will be that before they call, I will answer; while they yet speak; I will hear.” For You, O ETERNAL, are the One Who responds in time of distress, Who redeems and rescues in every time of distress and woe.

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה.

For You hearken to the prayer of Your people Yisraw-eil with compassion.

Blessed are You, O ETERNAL, the Hearer of prayer.

TEMPLE SERVICE

רָצֵה, יי אֱלֹהֵינוּ, בְּעֵמֶךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשִׁב אֶת הָעֲבוּדָה
לְדַבֵּיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי
לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי, הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

Favor Your people, Yisraw-eil – O ETERNAL, our God – and their prayer; and restore the service to the inner sanctuary of Your Temple. Accept the fire-offerings and prayers of Yisraw-eil, with love and favor. May the service of Your people Yisraw-eil always find favor in Your eyes. And let our eyes behold Your merciful return to Tziyon (Zion).

Blessed are You, O ETERNAL, Who restores His Shechina (Divine Presence) to Tziyon (Zion).

THANKSGIVING [MODIM] • הוֹדָאָה

מִזְרִים אֲנַחְנוּ לָךְ, שָׂאתָ הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי [bow without bending knees]
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא, לְדוֹר וָדוֹר נוֹדָה
לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ, וְעַל גְּסִיךָ שְׂבָכָל יוֹם עֲמָנוּ, וְעַל גְּפְלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת,
עָרַב וּבָקָר וְצֹהָרִים. הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ
חַסְדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ. וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תָּמִיד
לְעוֹלָם וָעֶד. וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה.

בְּרוּךְ אַתָּה [bow] יי, הַטּוֹב שְׂמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת. [straighten] [bend knees]

[bow without bending knees] We gratefully thank You, for it is You Who are [straighten->] THE ETERNAL, our God, and the God of our ancestors for all eternity. You alone are the Bedrock of our lives, the Shield of our salvation through every generation. We shall constantly thank You and declare Your praise – for our lives that are committed into Your hand, for our souls that are entrusted into Your care, for Your miracles that we experience daily, and for Your wonders and favors at all times – evening, morning, and afternoon. The Beneficent One, for your mercies were never exhausted, and the Compassionate One, for Your lovingkindnesses never ceased – always have we put our hope in You alone. For all these shall Your Name, O King, be blessed, elevated, and exalted continually forever and for all eternity. Inscribe for goodly life all the members of Your covenant! All that is alive shall never cease thanking You forever, and shall praise Your Name in truth, O God of our salvation and our help forever.

[bend knees] **Blessed [bow->] are You, [straighten->] O ETERNAL, Whose Name is ‘The Beneficent One’ and unto Whom it is fitting to give thanks.**

PEACE

On Tzom Gedaliah, when fasting:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ, אָבִינוּ,
כָּלֵנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה
לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

Emplace peace, goodness, blessing, graciousness, kindness, and compassion upon us and upon all of Your people Yisraw-eil (Israel). Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, O ETERNAL, our God, the Torah of life and a love of kindness, righteousness, blessing, compassion, life, and peace.

All days, except when fasting:

שְׁלוֹם רַב עַל יִשְׂרָאֵל
עַמָּךְ תָּשִׂים לְעוֹלָם, כִּי
אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם.

Bestow abundant peace upon Your people, Yisraw-eil (Israel), forever; for You alone are the Sovereign Master of all peace.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשִׁלּוּמֶךָ.
בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל
עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם.

בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

May it therefore be good in Your sight to bless Your people, Yisraw-eil, at all times and in every moment with Your peace. May we be remembered and inscribed before You in the book of life, blessing, peace, and good livelihood – we and your entire people, the House of Yisraw-eil.

Blessed are You, O ETERNAL, Who blesses His people, Yisraw-eil, with peace.

CONCLUSION

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יי צוּרִי וְגוֹאֲלִי.

May the expressions of my mouth and the meditations of my heart be acceptable before You, O ETERNAL, my Rock and my Redeemer.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵי, וּשְׁפָתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי - נִפְשֵׁי תְדוּם,
וְנִפְשֵׁי כְּעַפְרָה לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשֵׁי.
וְכָל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קֹדְשִׁיךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.

My God, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me – let my soul be silent, and make my soul humble like dust before all. Open my heart to Your Torah, and may my soul run to do Your commandments. If any design evil against me, speedily nullify their counsel and frustrate

their scheme. Act for the sake of Your Name; act for the sake of Your right hand; act for the sake of Your holiness; and act for the sake of Your Torah. In order that Your beloved ones may be delivered, save with Your right hand and answer me.

[You may say personal prayers here at this point.]

יְהִי לְרִצּוֹן אֱמֹרֵי פִי וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ, יְיָ צוּרֵי וְגוֹאֲלֵי.

May the expressions of my mouth and the meditations of my heart be acceptable before You, O ETERNAL, my Rock and my Redeemer.

[Bow and take three steps backward leading with your left foot, as if taking leave from the presence of a king.]

עֲשֵׂה הַשְּׁלוֹם בְּמְרוֹמָיו, [bow left]

[bow left] He who makes the peace in His highest heavens,

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, [bow right]

[bow right] may He bring peace upon us

וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ - אָמֵן. [straighten] [bow forward]

[bow forward] and upon all Yisraw-eil. And say: Amen. [straighten]

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמִהְרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה כְּיָמֵי עוֹלָם
וּכְשָׁנִים קְדָמוֹנִיּוֹת. וְעָרְבָה לִּי מִנְחַת יְהוּדָה וִירוּשָׁלַיִם, כְּיָמֵי עוֹלָם וּכְשָׁנִים
קְדָמוֹנִיּוֹת.

May it be Your will, O ETERNAL, our God, and God of our ancestors, that the Beis Hamikdash (House of Holiness/Holy Temple) be rebuilt soon in our days. Grant each of us our own portion in Your Torah, and may we serve You there in awe as in olden days and ancient years. Then shall the offering of Y'hudaw (Judah) and Y'rushawlayim be pleasing to THE ETERNAL, as in olden days and ancient years.

[Remain in place until the *chazzan* begins Kedusha or his repetition, or at least for three seconds; then take three steps forward leading with your right foot.]

REPETITION OF SHEMONEH ESREI - AMIDAH

In the presence of a *minyan*, the *chazzan* recites:

אֲ-דַנִי שְׁפַתִי תִפְתַּח וּפִי יִגִיד תְּהִלָּתְךָ. [in an undertone]

בָּרוּךְ אַתָּה יי אֲ-לֹהֵינוּ וְאֲ-לֹהֵי אֲבוֹתֵינוּ, אֲ-לֹהֵי אֲבֹרָהּם, אֲ-לֹהֵי יִצְחָק, וְאֲ-לֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

[congregation then *chazzan* recite the next line]

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בַּחַיִּים, וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֲ-לֹהִים חַיִּים.

Remember us for life, O King Who desires life, and inscribe us in the Book of Life – for Your sake, O Living God.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן. בָּרוּךְ אַתָּה יי, מִגֵּן אֲבֹרָהּם. [Amen. - congregation]

אַתָּה גְּבוּר לְעוֹלָם אֲ-דַנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ, מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלֶךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

[congregation then *chazzan* recite the next line]

מִי כְמוֹךָ אֵב הַרְחַמִּים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

Who is like you, Merciful Father, Who recalls His creatures mercifully for life?

וְנֶאֱמַן אַתָּה לְהַחַיּוֹת מֵתִים. בָּרוּךְ אַתָּה יי, מְחַיֶּה הַמֵּתִים. [Amen. - congregation]

KEDUSHA

congregation then *chazzan* - נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שֶׁמְקַדְּשִׁים אוֹתוֹ

בְּשָׁמַי מָרוֹם, כַּכְּתוּב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֵל זֶה וְאָמַר -

We shall sanctify Your Name in this world, just as they sanctify it in heaven above, as it is written by Your prophet: “And one [angel] will call another and say:

[Rise to your toes and raise up your head for each קְדוֹשׁ, for כְּבוֹד, and for יְמִלֶּךְ]

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יי צַב-אוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

‘Holy, holy, holy is THE ETERNAL, Master of Legions, the whole world is filled with His glory.’ ”

לְעַמְתָּם בָּרוּךְ יֵאמְרוּ - *chazzan*

בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ - everyone

Blessed is the glory of THE ETERNAL from His place.

chazzan - וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר -

everyone - יְמִלְךָ יְיָ לְעוֹלָם, אֶל־לְהִיוֹךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ.

THE ETERNAL shall reign forever – your God, O Tziyon (Zion) – from generation to generation, praise God!

chazzan - לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ, וְשִׁבַּחְךָ, אֶל־לְהִינּוּ,
מִפִּינּוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֶל־ מִלְךָ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְיָ, הַמִּלְךָ הַקָּדוֹשׁ. [Amen. אָמֵן. - congregation]

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאֲנוּשׁ בִּינָה. חַנּוּן מֵאַתָּה דַּעָה, בִּינָה וְהַשְׁכֵּל.
בְּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדַּעַת. [Amen. אָמֵן. - congregation]

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ, וְקִרְבָּנוּ מִלְכָּנוּ לְעִבּוּדְתְךָ, וְהַחְזִירֵנוּ בְּתִשׁוּבָה שְׁלָמָה
לְפָנֶיךָ. בְּרוּךְ אַתָּה יְיָ, הַרוֹצֵה בְּתִשׁוּבָה. [Amen. אָמֵן. - congregation]

סִלַּח לָנוּ, אָבִינוּ, כִּי חָטָאנוּ, מָחַל לָנוּ, מִלְכָּנוּ, כִּי פָשַׁעְנוּ, כִּי מוּחַל וְסוֹלַח אַתָּה.
בְּרוּךְ אַתָּה יְיָ, חַנּוּן הַמְּרַבֵּה לְסִלַּח. [Amen. אָמֵן. - congregation]

רֵאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמֶךָ, כִּי גוֹאֵל חֲזַק אַתָּה.
בְּרוּךְ אַתָּה יְיָ, גוֹאֵל יִשְׂרָאֵל. [Amen. אָמֵן. - congregation]

On Tzom Gedaliah, the *chazzan* adds the following:

עֲנֵנוּ, יְיָ, עֲנֵנוּ, בְּיוֹם צוּם תַּעֲנִיתָנוּ, כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ. אֵל תִּפְּן אֵל רִשְׁעֵנוּ,
וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנַנְתָּנוּ. הֲיִיה נָא קָרוֹב לְשׁוֹעַתָּנוּ, יְהִי נָא
חֲסִדְךָ לְנַחֲמָנוּ, טָרֵם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר: וְהָיָה טָרֵם יִקְרָאוּ וְאֲנִי
אֶעֱנֶה, עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמַע. כִּי אַתָּה, יְיָ, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל
בְּכָל עֵת צָרָה וְצוּקָה. בְּרוּךְ אַתָּה יְיָ, הָעוֹנֶה בְּעֵת צָרָה.

רַפְּאֵנוּ, יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלֹתָנוּ אַתָּה, וְהֵעֵלָה רְפוּאָה שְׁלָמָה
לְכָל מְכוֹתֵינוּ. כִּי אֶל־ מִלְךָ רוֹפֵא נֶאֱמַן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל. [Amen. אָמֵן. - congregation]

בְּרַךְ עֲלֵינוּ, יְיָ אֶל־לְהִינּוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִיּוֹנֵי תְבוּאַתָּה לְטוֹבָה, וְתַן
בְּרַכָּה עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטּוֹבָהּ, וּבְרַךְ שְׁנַתָּנוּ כְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְיָ, מְבָרַךְ הַשָּׁנִים. [Amen. אָמֵן. - congregation]

תִּתְקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוֹתֵנוּ, וְשָׂא נֶס לְקַבֵּץ גְּלוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יי, מְקַבֵּץ נְדָחֵי עַמּוֹ יִשְׂרָאֵל. [Amen. אָמֵן. - congregation]

הַשְׂיִיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוּנָה וְיוֹעֲצֵינוּ כְּבַתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ
עָלֵינוּ אַתָּה יי, לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יי, הַמְּלֹךְ הַמְּשַׁפֵּט. [Amen. אָמֵן. - congregation]

וּלְמַלְטֵינֵינוּ אֵל תְּהִי תְקוּהָ, וְכָל הַרְשָׁעָה כְּרָגַע תֵּאבֵד, וְכָל אוֹיְבֵיךָ מִהָרָה
יִפְרָתוּ, וְהַזְדִּים מִהָרָה תִּעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנִּיעַ בְּמִהָרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יי, שֶׁבֵר אוֹיְבִים וּמְכַנִּיעַ זֵדִים. [Amen. אָמֵן. - congregation]

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת
סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצַּדִּיק וְעָלֵינוּ, יְהִמוּ רַחֲמֶיךָ יי אֶל־לֵהֲיֵנוּ, וְתֵן שָׂכָר טוֹב לְכָל
הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֲלָקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נִבּוֹשׁ כִּי בָּךְ בִּטְחָנוּ.
בְּרוּךְ אַתָּה יי, מְשַׁעֵן וּמְבַטֵּחַ לַצְּדִיקִים. [Amen. אָמֵן. - congregation]

וּלְיִרוּשָׁלַיִם עִירֶךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ
בְּקִרְוֵב בְּיָמֵינוּ בְּנֵין עוֹלָם, וְכִסֵּא דָוִד מִהָרָה לְתוֹכָהּ תִּכְיֵן.
בְּרוּךְ אַתָּה יי, בּוֹנֵה יְרוּשָׁלַיִם. [Amen. אָמֵן. - congregation]

אֶת צַמַּח דָּוִד עַבְדְּךָ מִהָרָה תִצְמִיחַ, וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ
קוֹיֵנוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יי, מְצַמִּיחַ קֶרֶן יִשׁוּעָה. [Amen. אָמֵן. - congregation]

שְׁמַע קוֹלֵנוּ, יי אֶל־לֵהֲיֵנוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת
תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמְלַפְנֵיךָ, מְלַכְנוּ, רִיקָם אֵל תְּשִׁיבֵנוּ,
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי, שׁוֹמֵעַ תְּפִלָּה. [Amen. אָמֵן. - congregation]

רַצָּה, יי אֶל־לֵהֲיֵנוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהִשֵּׁב אֶת הָעֵבוּדָה לְדַבֵּר
בִּיתְךָ, וְאַשִּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךָ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן. [Amen. אָמֵן. - congregation]

While the *chazzan* recites MODIM, the congregation recites MODIM OF THE RABBIS:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא [bow]
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [straighten]
אֱלֹהֵי כָל בָּשָׂר, יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵינוּ
וּתְקַיְמָנוּ, וְתֵאֱסוֹף גְּלוּיֹתֵינוּ לְחֻצְרוֹת
קְדוֹשֶׁךָ, לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וְלַעֲבֹדְךָ בְּלִבְבֵּי שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בְּרוּךְ אַתָּה ה' הַהוֹדָאוֹת.

[bow] We gratefully thank You, for it is You Who are [straighten] THE ETERNAL, our God and the God of our ancestors, the God of all flesh, our Molder, the Molder of the universe. Blessings and thanks are due Your great and holy Name for You have given us life and sustained us. So may You continue to give us life and sustain us and gather our exiles to the Courtyards of Your Sanctuary, to observe Your decrees, to do Your will, and to serve You wholeheartedly. We thank you for inspiring us to thank You. Blessed is God to Whom all thanks are due.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ, מִגֵּן
יִשְׁעֵנוּ, אֵתָה הוּא, לְדוֹר וָדוֹר
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בִּיָּדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל גְּסִיָּה
שְׂבָכָל יוֹם עֲמָנוּ, וְעַל גְּפְלֹאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרַב וּבָקֵר
וְצַהֲרַיִם. הַטּוֹב, כִּי לֹא כָלוּ
רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ
חֻסְדֶיךָ, מֵעוֹלָם קִיַּיְנוּ לָךְ.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְכָּנוּ תָמִיד לְעוֹלָם וָעֶד.

[congregation then *chazzan* recite the next line]

וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

Inscribe for goodly life all the members of Your covenant!

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וְיִהְיֶה לָנוּ אֵת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סְלָה.
בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת. [Amen. - congregation]

On Tzom Gedaliah (except in a house of mourning), the *chazzan* recites the **PRIESTLY BLESSING**:

אֶ-לֵהִינוּ וְאֶ-לֵהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה
עֲבֹדָה, הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו כַּהֲנִים, עִם קְדוּשָׁה, כְּאֲמֹר.

chazzan - יְבָרְכֶה יי וְיִשְׁמְרֶה.

congregation - כֵּן יְהִי רָצוֹן.

chazzan - יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.

congregation - כֵּן יְהִי רָצוֹן.

chazzan - יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם.

congregation - כֵּן יְהִי רָצוֹן.

On Tzom Gedaliah:

שִׁים שָׁלוֹם טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אָבִינוּ, כָּלֵנוּ
כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יי
אֶ-לֵהִינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָה
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.

All days, except when fasting:

שָׁלוֹם רַב עַל יִשְׂרָאֵל
עַמְּךָ תְּשִׂים לְעוֹלָם, כִּי
אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
הַשָּׁלוֹם.

וטוב בעיניך לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

[congregation then *chazzan* recite the next line]

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם.

In the book of life, blessing, and peace, and good livelihood, may we be remembered and inscribed
before You – we and Your entire people, the Family of Yisraw-eil – for a good life and for peace.

ברוך אַתָּה יי, הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם. [Amen. - congregation]

יהיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ, יי צוּרֵי וְגוֹאֲלֵי. [*chazzan* in an undertone]

AVINU MALKEINU

Do not recite Avinu Malkeinu if Shemoneh Esrei began after sundown; in a house of mourning during the *shivah* period; in the presence of a bridegroom from the day of his wedding until after the *Sheva Berachos* week; in the synagogue where a circumcision will take place; in the presence of a primary participant of a circumcision that will take place later that day; or on Erev Shabbos.

[the Ark is opened]

אָבִינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ. [~~strike chest~~]

Our Father, our King, [~~strike chest~~] we have sinned before you.

אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה.

Our Father, our King, we have no king but You.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

Our Father, our King, deal kindly with us for Your Name's sake.

אָבִינוּ מַלְכֵנוּ, חֲדֵשׁ עֲלֵינוּ שָׁנָה טוֹבָה.

Our Father, our King, inaugurate for us a good year.

אָבִינוּ מַלְכֵנוּ, בַּטֵּל מֵעַלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת.

Our Father, our King, nullify all harsh decrees against us.

אָבִינוּ מַלְכֵנוּ, בַּטֵּל מִחֲשָׁבוֹת שׂוֹנְאֵינוּ.

Our Father, our King, nullify the thoughts of those who hate us.

אָבִינוּ מַלְכֵנוּ, הִפֵּר עֲצַת אוֹיְבֵינוּ.

Our Father, our King, thwart the plans of our enemies.

אָבִינוּ מַלְכֵנוּ, כִּלֵּה כָּל צָר וּמְשֻׁטֵּינֵנוּ מֵעַלֵינוּ.

Our Father, our King, exterminate every foe and adversary from upon us.

אָבִינוּ מַלְכֵנוּ, סִתּוּם פִּיּוֹת מְשֻׁטֵּינֵינוּ וּמְקַטְרֵיגֵינוּ.

Our Father, our King, seal the mouths of our adversaries and accusers.

אָבִינוּ מַלְכֵנוּ, כִּלֵּה דָבָר וְחָרֵב וְרָעַב וּשְׁבִי וּמְשַׁחִית וְעוֹן וְשִׂמְד מִבְּנֵי בְרִיתְךָ.

Our Father, our King, exterminate pestilence, war, famine, captivity, destruction, iniquity, and forced conversion from the members of Your covenant.

אָבִינוּ מַלְכֵנוּ, מְנַע מִגִּפָּה מִנְּחֻלָּתְךָ.

Our Father, our King, withhold the plague from Your heritage.

אָבִינוּ מֶלְכֵנוּ, סִלַּח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.

Our Father, our King, forgive and pardon all our iniquities.

אָבִינוּ מֶלְכֵנוּ, מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

Our Father, our King, wipe away and remove our willful sins and errors from Your sight.

אָבִינוּ מֶלְכֵנוּ, מַחֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל שְׂטָרֵי חוֹבוֹתֵינוּ.

Our Father, our King, erase through Your abundant compassion all records of our guilt.

[Recite the next nine verses responsively, first by the *chazzan*, then by the congregation:]

אָבִינוּ מֶלְכֵנוּ, הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

Our Father, our King, return us to You in perfect repentance.

אָבִינוּ מֶלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ.

Our Father, our King, send complete recovery to the sick of Your people.

אָבִינוּ מֶלְכֵנוּ, קַרַע רוּעַ גְּזֵר דִּינֵנוּ.

Our Father, our King, tear up the evil verdict against us.

אָבִינוּ מֶלְכֵנוּ, זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ.

Our Father, our King, recall us with a favorable memory before You.

אָבִינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Our Father, our King, inscribe us in the book of good life.

אָבִינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה.

Our Father, our King, inscribe us in the book of redemption and salvation.

אָבִינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.

Our Father, our King, inscribe us in the book of sustenance and support.

אָבִינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר זְכוֹת.

Our Father, our King, inscribe us in the book of merits.

אָבִינוּ מֶלְכֵנוּ, כְּתֹבנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

Our Father, our King, inscribe us in the book of forgiveness and pardon.

[End responsive reading]

אָבִינוּ מֶלְכֵנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב.

Our Father, our King, make salvation sprout for us soon.

אָבִינוּ מֶלְכֵנוּ, הָרֵם קָרוֹן יִשְׂרָאֵל עִמָּךְ.

Our Father, our King, raise high the pride of Yisraw-eil, Your people.

אָבִינוּ מֶלְכֵנוּ, הָרֵם קָרוֹן מְשִׁיחֶךָ.

Our Father, our King, raise high the pride of Your anointed.

אָבִינוּ מֶלְכֵנוּ, מִלֵּא יְדֵינוּ מְבָרְכוֹתֶיךָ.

Our Father, our King, fill our hands from Your blessings.

אָבִינוּ מֶלְכֵנוּ, מִלֵּא אֲסַמִּינוּ שְׂבַע.

Our Father, our King, fill our storehouses with abundance.

אָבִינוּ מֶלְכֵנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

Our Father, our King, hear our voice; pity and be compassionate to us.

אָבִינוּ מֶלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

Our Father, our King, accept – with compassion and favor – our prayer.

אָבִינוּ מֶלְכֵנוּ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתִפְלָתֵנוּ.

Our Father, our King, open the gates of Heaven to our prayer.

אָבִינוּ מֶלְכֵנוּ, זְכוֹר כִּי עָפָר אֲנַחְנוּ.

Our Father, our King, remember that we are but dust.

אָבִינוּ מֶלְכֵנוּ, נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.

Our Father, our King, please do not turn us from You empty-handed.

אָבִינוּ מֶלְכֵנוּ, תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעֵת רָצוֹן מִלְּפָנֶיךָ.

Our Father, our King, may this moment be a moment of compassion and a time of favor before You.

אָבִינוּ מֶלְכֵנוּ, חַמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.

Our Father, our King, take pity upon us, and upon our children and our infants.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ.

Our Father, our King, act for the sake of those who were murdered for Your Holy Name.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִוּדֶךָ.

Our Father, our King, act for the sake of those who were slaughtered for Your Oneness.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן בָּאֵי בְּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ.

Our Father, our King, act for the sake of those who went into fire and water for the sanctification of Your Name.

אָבִינוּ מֶלְכֵנוּ, נִקָּם לְעֵינֵינוּ נִקְמַת דַּם עֲבָדֶיךָ הַשְּׁפוּף.

Our Father, our King, avenge before our eyes the spilled blood of Your servants.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵנוּ.

Our Father, our King, act for Your sake if not for our sake.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

Our Father, our King, act for Your sake and save us.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.

Our Father, our King, act for the sake of Your abundant compassion.

אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.

Our Father, our King, act for the sake of Your great, mighty, and awesome Name that is proclaimed upon us.

אָבִינוּ מֶלְכֵנוּ, חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

Our Father, our King, be gracious with us and answer us, though we have no worthy deeds; treat us with charity and kindness, and save us.

[the Ark is closed]

TACHANUN

Do not recite Tachanun if Avinu Malkeinu was not recited.

[In the presence of a Torah scroll, sit and rest your head on your covered left arm.]

[If no Torah scroll is present, sit normally with head held erect.]

וַיֹּאמֶר דָּוִד אֶל גָּד, צַר לִי מְאֹד, נִפְלָה נָא בְיַד יְיָ, כִּי רַבִּים רַחֲמָיו, וּבְיַד
אָדָם אֵל אֶפְלָה. רַחוּם וְחַנוּן, חֲטָאתִי לִפְנֵיךָ, יְיָ מָלֵא רַחֲמִים, רַחֵם עָלַי
וְקַבֵּל תַּחֲנוּנָי.

And Dovid said to the prophet Gawd (Gad): I am extremely distressed. Let us fall into THE ETERNAL's hand, for His mercies are inexhaustible; but let me not fall into human hands. O merciful and gracious One, I have sinned before You. O ETERNAL, overflowing with mercy, have mercy upon me and accept my pleas.

יְיָ אֵל בְּאַפְךָ תּוֹכִיחֵנִי, וְאֵל בְּחַמְתְּךָ תִּיַסְרֵנִי. חַנּוּנִי יְיָ כִּי אֶמְלֵל אֹנִי, רַפְּאֵנִי
יְיָ, כִּי נִבְהָלוּ עַצְמִי. וְנִפְשִׁי נִבְהָלָה מְאֹד, וְאַתָּה יְיָ עַד מָתַי. שׁוּבָה יְיָ חֲלֹצָה
נַפְשִׁי, הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ. כִּי אֵין בַּמָּוֹת זְכָרְךָ, בְּשָׂאוֹל מִי יוֹדֵה לָּךְ.

O ETERNAL, do not rebuke me in Your anger or chastise me in Your rage. Be gracious with me, O ETERNAL, for I am feeble; heal me, O ETERNAL, for my bones have been stricken. My soul is utterly confounded. As for you, O ETERNAL, how long? Relent, O ETERNAL – rescue my soul: save me for the sake of Your lovingkindness, for in death there is no mention of You; who will thank You from the grave?

יִגְעַתִּי בְּאַנְחָתִי, אֲשַׁחָה בְּכָל לַיְלָה מִטְּתִי, בְּדַמְעָתִי עַרְשִׁי אִמְסָה. עֲשֻׁשָׁה
מִכַּעַס עֵינָי, עֲתָקָה בְּכָל צוּרְרִי. סוּרוּ מִמֶּנִּי כָּל פְּעֵלֵי אוֹן, כִּי שָׁמַע יְיָ קוֹל
בְּכִי. שָׁמַע יְיָ תַּחֲנִנְתִּי, יְיָ תִפְלֹתִי יִקַּח. יִבְשׁוּ וְיִבְהָלוּ מְאֹד כָּל אֹיְבָי, יִשְׁבוּ
יִבְשׁוּ רַגְעַ.

I am worn out with my groaning – every night I drench my bed; I soak my couch with tears. My eyes waste away from outrage, aged from the torment of all my oppressors. Depart from me, all you evildoers; for THE ETERNAL has heard the sound of my weeping. THE ETERNAL has heard my plea; THE ETERNAL will accept my prayer. All my enemies will be ashamed and utterly confounded – they will repent, but at that moment experience unbearable shame.

[If your head is down, sit up straight now]

שׁוֹמֵר יִשְׂרָאֵל, שְׁמֹר שְׂאֲרֵי יִשְׂרָאֵל, וְאַל יֵאבֵד יִשְׂרָאֵל, הָאוֹמְרִים
שְׁמַע יִשְׂרָאֵל.

O Guardian of Yisraw-eil, protect the remnant of Yisraw-eil; never let Yisraw-eil be destroyed, those who proclaim, "Hear, O Yisraw-eil."

שׁוֹמֵר גּוֹי אֶחָד, שְׁמֹר שְׂאֲרֵי עַם אֶחָד, וְאַל יֵאבֵד גּוֹי אֶחָד, הַמִּיחַדִּים
שְׁמָה יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

O Guardian of the unique nation, protect the remnant of the one nation; never let the unique nation perish, those who proclaim the unity of Your Name, saying, "THE ETERNAL is our God, THE ETERNAL, is One."

שׁוֹמֵר גּוֹי קְדוֹשׁ, שְׁמֹר שְׂאֲרֵי עַם קְדוֹשׁ, וְאַל יֵאבֵד גּוֹי קְדוֹשׁ,
הַמְשַׁלְּשִׁים בְּשֵׁלֶשׁ קְדוּשׁוֹת לְקְדוֹשׁ.

O Guardian of the holy nation, protect the remnant of the holy nation; never let the holy nation perish, those who proclaim three-fold sanctifications to the Holy One.

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הִתְרַצֶּה וְהִתְפַּיֵּס לְדוֹר עֲנִי, כִּי אֵין
עוֹזֵר. אָבִינוּ מִלְּכֵנוּ, חָנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד וְהוֹשִׁיעֵנוּ.

O You who become favorable by pleas for mercy and placated through supplications, be reconciled and placated toward this destitute generation for there is no other helper. Our Father, our King, be gracious to us and answer us, though we have not acted properly. Treat us with charity and lovingkindness, and redeem us.

וְאִנְחָנוּ לֹא נִדְעַ [stand up] מַה נַּעֲשֶׂה, כִּי עָלֵינוּ עֵינֵינוּ. זְכוֹר רַחֲמֶיךָ יְיָ
וְחֶסֶדֶיךָ, כִּי מֵעוֹלָם הֵמָּה. יְהִי חֶסֶדֶךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ. אֵל תִּזְכֹּר
לָנוּ עֲוֹנוֹת רֵאשׁוֹנִים, מִהֵר יִקְדְּמוּנוּ רַחֲמֶיךָ, כִּי זָלוּנוּ מְאֹד. חָנּוּנוּ יְיָ חָנּוּנוּ, כִּי
רַב שָׁבַענוּ בּוֹז. בְּרַגְזֵךָ רַחֵם תִּזְכֹּר. כִּי הוּא יָדַע יִצְרָנוּ, זְכוֹר כִּי עָפָר אֲנַחְנוּ.

As for us, we know not [stand up] what to do: so we turn our eyes to You. Remember your mercies, O ETERNAL, and Your kindnesses, for they have existed from before the beginning of time. May Your lovingkindness be upon us, O ETERNAL, as much as we have expectantly hoped to You. Do not recall against us the sins of our ancestors; let Your mercies swiftly precede us, for we have fallen very low. Be gracious to us, O ETERNAL, be gracious to us; for we have suffered so much ridicule. When you are angry with us, remember to be merciful! For He knows our nature; He remembers that we are dust.

congregation, then *chazzan*:

עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהִצִּילְנוּ וְכִפֵּר עַל חַטָּאתֵינוּ
לְמַעַן שְׁמֶךָ.

Help us, O God of our salvation, for the sake of the honor of Your Name; save us and cleanse us of our sins, for Your Name's sake.

וְיִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

[אָמֵן - congregation]

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּתַיִיכוֹן וּבְיוֹמֵיכוֹן וּבְתַיִי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ - אָמֵן.

[אָמֵן - congregation]

יְיָ - everyone שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵיָא.

May His Great Name be blessed forever and for all eternity!

chazzan - יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא.

[בְּרִיךְ הוּא. - congregation]

לְעַלְמֵי עַלְמֵי מְכָל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאִמְרוּן בְּעֲלָמָא.
וְאָמְרוּ - אָמֵן.

[אָמֵן - congregation]

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי בְשִׁמְיָא.
וְאָמְרוּ - אָמֵן.

[אָמֵן - congregation]

יְיָ שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ - אָמֵן.

[אָמֵן - congregation]

עֲשֵׂה הַשְּׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ - אָמֵן.

[אָמֵן - congregation]

ALEINU

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא עָשָׂנוּ
כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שְׁלֹא שָׁם חָלַקְנוּ כָּהֵם,
וְגָרְלָנוּ כְּכֹל הַמוֹנָם, שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק, וּמִתְפַּלְלִים אֶל אֵל לֹא
יֹשִׁיעַ, וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, [straighten] לְפָנָי מִלֶּךְ
מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

It is our unique responsibility to praise the Supreme Master of all, to ascribe greatness to the Molder of primeval creation, for He did not made us like the other nations of the world, and nor did He determine our destiny like the other families of the earth; for He did not assign us a role in history like theirs, nor determine our fortune like all the multitudes. For they bow down to vanity and emptiness, and pray to a power that cannot save. [slight bow] But we bow down, prostrate, and offer thanks [straighten] before the Supreme King who reigns over all kings, the Holy Transcendent One, blessed is He.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עֶזְרוֹ
בְּגִבְהֵי מְרוֹמִים, הוּא אֱ-לֹהֵינוּ אֵין עוֹד. אֲמַת מַלְכֵנוּ, אָפֶס זוּלָתוֹ, כִּפְתוּב
בְּתוֹרָתוֹ - וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָהּ, כִּי יי הוּא הָאֱ-לֹהִים בַּשָּׁמַיִם
מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

He continually stretches forth the heavens and lays the foundations of the earth. The seat of His Glory is in the heavens above and His powerful Shechina (Divine Presence) is in the loftiest heights. He is our God; there is no other. True is our King; there is nothing other than Him, as it is written in Your Torah: Know today and impress upon your heart that THE ETERNAL alone is the Supreme Being, in heaven above and upon the earth below; there is none other.

עַל כֵּן נִקְוֶה לָּךְ יי אֱ-לֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ, לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ, וְהֵאֲלִילִים כָּרוֹת יִכְרִתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁ-דֵי.
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ
כָּל יוֹשְׁבֵי תֵבֶל, כִּי לָךְ תִּכְרַע כָּל בְּרֶךְ, תִּשָּׁבַע כָּל לְשׁוֹן.

Therefore, we hope to You alone, O ETERNAL, our God, that soon we may behold Your Power in all its mighty splendor, to remove detestable idolatry from the earth by utterly cutting off false gods, and to perfect the universe through the sovereignty of SHADDAI (the Almighty). Then all humanity will call upon Your Name, and all the wicked of the world will turn and return to You. All the inhabitants of the earth will recognize and realize that – to You alone – every knee must bend and every tongue should swear.

לְפָנֶיךָ יי אֱ-לֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ, וַיִּקְבְּלוּ כָּלֵם אֶת
עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הִיא,

וְלַעֲוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד, כַּכְּתוּב בְּתוֹרָתְךָ, יי' יִמְלֹךְ לְעוֹלָם וָעֶד.

Before You, O ETERNAL, our God, they will bow and prostrate before You. They will pay homage to the Glory of Your Name, and all will accept upon themselves the yoke of Your absolute Sovereignty, for the kingdom is Yours and You will reign over them soon and for all eternity! For Kingship is Yours and You will reign for all eternity in glory as it is written in Your Torah: THE ETERNAL shall reign for all eternity.

congregation, then chazzan:

וְנֹאמַר - וְהָיָה יי' לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי' אֶחָד, וְשִׁמוֹ אֶחָד.

And it is said: THE ETERNAL shall be King over the entire world – on that day THE ETERNAL shall be One and His Name shall be One.

You may include the following paragraph, expressing trust in HASHEM:

אַל תִּירָא מִפְּחַד פְּתָאִים, וּמִשְׂאֵת רְשָׁעִים כִּי תָבֵא. עֲצוּ עֵצָה וְתִפְּרָ, דַּבְּרוּ דָבָר וְלֹא יִקּוּם, כִּי עֲמָנוּ אֱ-ל. וְעַד זְקֵנָה אֲנִי הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֵּל, אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי אֶסְבֵּל וְאֶמְלֹט.

Do not fear sudden disaster, nor the holocaust that will surely overtake the wicked. Let them plan a conspiracy, it will fail; let them scheme, it will not succeed; for God is with us. Even when you have grown old, I will still be with you; when you have become ancient, I will sustain you. I created you, and I will bear you; I will sustain you and save you.

In the presence of a minyan, mourners recite KADDISH YAW-SOM:

וַיִּתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא [Amen אָמֵן - cong.] בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ - אָמֵן. [Amen. אָמֵן. - cong.]

May His great Name grow exalted and sanctified [cong. - Amen] in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Yisraw-eil (Israel), swiftly and soon. And say: Amen. [cong. - Amen.]

יהא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלְמֵיָא. - everyone

everyone - May His Great Name be blessed forever and for all eternity!

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא [Blessed is He! בְּרִיךְ הוּא. - cong.] לְעֵלְא וְלְעֵלְא מִכָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאָמִירוֹן בְּעֵלְמָא, וְאָמְרוּ - אָמֵן. [Amen. אָמֵן. - cong.]

mourners - Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He! [cong. - Blessed is He!] beyond any blessing and song, praise and consolation that are uttered in the world. And say: Amen. [cong. - Amen.]

יְהִי שְׁלֵמָה רַבָּא מִן שָׁמַיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ - אָמֵן.
[Amen. אָמֵן - cong.]

May there be abundant peace from Heaven, and life, upon us, and upon all Yisraw-eil (Israel).
And say: Amen. [cong. - Amen.]

[Mourners bow, take three steps backward as if leaving the presence of a king, and recite:]

עֲשֵׂה הַשְּׁלוֹם בְּמְרוֹמָיו, [bow left]

[bow left] He who makes peace in His highest heavens,

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, [bow right]

[bow right] may He bring peace upon us

וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ - אָמֵן. [straighten] [Amen. אָמֵן - cong.] [bow forward]

[bow forward] and upon all Yisraw-eil. And say: Amen. [straighten] [cong. - Amen.]

~ Drasha ~

[If the drasha was halachic instead of aggadic, the speaker precedes Kaddish with:]

רַבִּי חַנַּנְיָא בֶּן עַקְשִׁיא אָמַר: רָצָה הַקָּדוֹשׁ בְּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָךְ
הִרְבֵּה לָהֶם תּוֹרָה וּמִצְוֹת, שְׁנֵאמַר - יִי חַפִּיז לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֵּאדָּיר.

Rabbi Chananyaw ben Akashyaw (Chanania son of Akashia) says: The Holy One, Blessed is He, wished to confer merit upon Yisraw-eil (Israel); therefore He gave them Torah and mitzvos in abundance, as it is said: "THE ETERNAL desired, for the sake of Yisraw-eil's righteousness, that the Torah be made great and glorious." [Isaiah 60:21]

In the presence of a minyan, certain people recite KADDISH D'RA-BAW-NAWN:

וְיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא [Amen אָמֵן - congregation] בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנֵי קָרִיב,
וְאָמְרוּ - אָמֵן. [Amen. אָמֵן - cong.]

May His great Name grow exalted and sanctified [cong. - Amen] in the world that He created as He willed.
May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire
Family of Yisraw-eil (Israel), swiftly and soon. And say: Amen. [cong. - Amen.]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמֵיָא. - everyone

everyone - May His Great Name be blessed forever and for all eternity!

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא [Blessed is He! בְּרִיךְ הוּא. - cong.] לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ - אָמֵן. [Amen. אָמֵן - cong.]

those reciting - Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of
the Holy One, Blessed is He! [cong. - Blessed is He!] beyond any blessing and song, praise and consolation
that are uttered in the world. And say: Amen. [cong. - Amen.]

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל מָאן
דְּעָסְקִין בְּאוֹרֵיתָא, דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְר וְאַתְר. יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא
רַבָּא, חֲנָא וְחַסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִין, וּמְזוּנֵי רוּיְחֵי, וּפְרָקְנָא, מִן קָדָם אָבוּהוֹן דִּי
בְּשִׁמְיָא, וְאָמְרוּ - אָמֵן. [Amen. אָמֵן - congregation]

Upon Yisraw-eil (Israel), upon the teachers, their disciples and all of their disciples and upon those who
engage in the study of Torah, who are here or anywhere else; may they and you have abundant peace, grace,
kindness, and mercy, long life, ample nourishment, and salvation from before their Father Who is in
Heaven. And say: Amen. [cong. - Amen.]

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ - אָמֵן.
[Amen. אָמֵן - cong.]

May there be abundant peace from Heaven, and life, upon us, and upon all Yisraw-eil (Israel).
And say: Amen. [cong. - Amen.]

[Those reciting bow, take 3 steps backwards as if leaving the presence of a king, and say:]

[bow left] He who makes peace in His highest heavens, עֲשֵׂה הַשָּׁלוֹם בְּמְרוֹמָיו, [bow left]

[bow right] may He bring peace upon us, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, [bow right]

[bow forward] and upon all Yisraw-eil. וְעַל כָּל יִשְׂרָאֵל. [bow forward]

And say: Amen. [straighten] [cong. - Amen.]

וְאָמְרוּ - אָמֵן. [straighten] [cong. - cong.]

~ Maariv ~

Chazzan begins, and congregation immediately joins in:

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעֲרִיב כָּל חַמְתּוֹ. [- cong. then *chazzan*] יי הוֹשִׁיעָה! הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרֵאָנוּ.

He is merciful, forgiving iniquity instead of destroying. Time and again He turns away his anger and does not stir up the full heat of His wrath. [**cong. then *chazzan* -**] Save, O ETERNAL! May the King answer us on the day we call.

In the presence of a *minyan*, the *chazzan* recites BAWR'CHU:

בְּרַכּוֹ אֶת [slight bow] יי הַמְּבָרֵךְ. [straighten]

[slight bow] Bless [straighten>] THE ETERNAL, the blessed One.

Congregation, then *chazzan*:

בְּרוּךְ [slight bow] יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד. [straighten]

[slight bow] Blessed is [straighten>] THE ETERNAL, the blessed One, for all eternity.

If no *minyan* is present, ignore all directions and replies related to the *chazzan*:

בְּרוּךְ אַתָּה יי, אֶ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מַעֲרִיב עַרְבִים, בְּחַכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים, וּמַחֲלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ פְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אֹר. וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יי צַב־אוֹת שְׁמוֹ. [- cong. then *chazzan*] אֶ-ל חַי וְקַיִם, תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, הַמַּעֲרִיב עַרְבִים. [cong. after *chazzan* - אָמֵן.]

Blessed are You, O ETERNAL, our God, King of the universe, Who by His word brings on evenings; with wisdom opens gates; with discernment alters periods and transforms times; and arranges the stars in their heavenly constellations as He wills. He creates day and night, removing the light from before darkness and the darkness from before the light. He causes the day to pass and brings night, and divides the day from the night – THE ETERNAL, Master of Legions, is His Name. [cong. then *chazzan* -**] May the living and enduring God reign over us continuously and for all eternity.**

Blessed are You, O ETERNAL, who brings on the evening twilight. [cong. after *chazzan* - Amen.**]**

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים
 אוֹתָנוּ לְמִדָּת. עַל כֵּן יי אֱ-לֹהֵינוּ, בְּשֹׁכְבֵינוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׂמַח
 בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. [- cong. then *chazzan*] כִּי יֵם חַיֵּינוּ
 וְאָרְךָ יַמֵּינוּ, וּבָהֶם נִהְגֶה יוֹמָם וּלְיָלָה, וְאֶהְבֶּתְךָ אֶל תְּסִיר מִמָּנוּ לְעוֹלָמִים.
 [- cong. with chazzan] בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

With an eternal love have You loved the house of Yisraw-eil (Israel), Your people. You have taught us the Torah and its commandments, its statutes, and its laws. Therefore, O ETERNAL our God, when we lie down and when we rise up we will discuss Your statutes and rejoice in the words of Your Torah and Your commandments forever more. [cong. then *chazzan* -] For they are our life and the length of our days, and we will delve deeply into them day and night. For all eternity, may You never remove Your love from us. [cong. with chazzan -] Blessed are You, O ETERNAL, who loves Your people Yisraw-eil (Israel).

(God, trustworthy King. אֵל מֶלֶךְ נֶאֱמָן. - recite if praying without a minyan)

Cover your eyes with the right hand and recite aloud:

שִׁמְעֵ | יִשְׂרָאֵל - יי | אֱ-לֹהֵינוּ, יי | אֶחָד.

Hear, O Yisraw-eil: THE ETERNAL is our God, THE ETERNAL is One.

Recite in an undertone:

בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד.

Blessed is His Name, Whose glorious kingdom shall be for all eternity.

Recite aloud:

וְאֶהְבֶּת אֵת יי | אֱ-לֹהֶיךָ, בְּכָל־לִבְּךָ, וּבְכָל־נַפְשֶׁךָ, וּבְכָל־מְאֹדֶךָ. וְהָיוּ
 הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל־לִבְּךָ. וְשָׁנַנְתָּם לְבִנְיָךָ,
 וְדִבַּרְתָּ בָם, בְּשַׁבְּתְךָ בְּבֵיתְךָ, וּבְלֻכְתְּךָ בְּדַרְךָ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
 וְקִשַּׁרְתָּם לְאוֹת | עַל־יָדְךָ, וְהָיוּ לְטָטְפַת בֵּין | עֵינֶיךָ. וְכָתַבְתָּם | עַל־מְזוֹזוֹת
 בֵּיתְךָ וּבְשַׁעְרֶיךָ.

(Deuteronomy xi. 5-9) And you shall love THE ETERNAL, your God, with all your heart, and with all your soul, and with all your might. And these words which I command you on this day shall be upon your heart. And you shall teach them thoroughly to your children and speak of them; while you sit in your house, when you walk on the way, when you lie down, and when you arise. And you shall bind them as a sign upon your hand, and they shall be tefillin between your eyes. And you shall write them on the doorposts of your house and upon your gates.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת-יְיָ אֱלֹהֵיכֶם וּלְעַבְדּוֹ, בְּכָל-לֵבְבְכֶם וּבְכָל-נַפְשְׁכֶם. וְנָתַתִּי מִטְרוֹ אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקּוֹשׁ, וְאִסַּפְתָּ דְגָנְךָ וְתִירְשָׁךָ וַיִּצְהַרְךָ. וְנָתַתִּי אֵלַיךָ עֵשֶׂב וּבְשֶׂדֶךָ לְבִהְמֹתֶיךָ, וְאָכַלְתָּ וְשָׂבַעְתָּ. הַשְּׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף-יְיָ בְּכֶם, וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר, וְהִיאַדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ, וְאִבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשִׁמְתֶם אֶת-דְּבָרַי אֵלֶיךָ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם, וְקִשְׁרְתֶם אֹתָם לְאוֹת וְעַל-יְדֵיכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין יְעִינֵיכֶם. וְלִמְדַתְּכֶם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְתֵּיכֶם לֵאמֹר, כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ.

(Deuteronomy xi. 13-21) And it will be, if you will diligently obey My commandments which I enjoin upon you this day, to love the THE ETERNAL, your God, and to serve Him with all your heart and with all your soul, I will give rain for your land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be sated. Take care lest your heart be lured away, and you turn astray and worship alien gods and bow down to them. For then the wrath of THE ETERNAL will flare up against you, and He will close the heavens so that there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which the THE ETERNAL gives you. Even so, place these words of Mine upon your heart and upon your soul, and bind them for a sign on your hand, and they shall be tefillin between your eyes. You shall teach them to your children to speak of them; while you sit in your house, when you walk on the way, when you lie down, and when you arise. And you shall write them on the doorposts of your house and upon your gates. So that your days and the days of your children may be prolonged on the land which the THE ETERNAL swore to your ancestors to give to them for as long as the heavens are above the earth.

וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל-צִיצִית הַכַּנֶּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַיִּזְכַּרְתֶּם אֶת-כָּל-מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אֶתְחֵרִי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים לֹא-לֵהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם לֹא-לֵהִים, אֲנִי יְיָ אֱלֹהֵיכֶם. אָמֵן -

(Numbers xv. 37-41) THE ETERNAL spoke to Mosheh (Moses), saying: Speak to B'nei Yisraw-eil (the Children of Israel) and tell them to make for themselves tzitzis (tassles) on the corners of their garments throughout

their generations, and to attach a string of t'cheiles (sky blue) on the tzitzis of each corner. They shall be to you as tzitzis, and you shall look upon it and remember all the commandments of the THE ETERNAL and fulfill them; and you will not follow after your heart and after your eyes by which you go astray, so that you may remember and fulfill all My commandments and be holy to your God. I am THE ETERNAL, your God, who brought you out of the land of Mitzrayim (Egypt), to be your God: I am THE ETERNAL, your God. True —

יִי אֱלֹהֵיכֶם אָמַת - chazzan repeats

everyone:

וְאִמּוּנָה כָּל זֹאת, וְקִיָּם עָלֵינוּ, כִּי הוּא יִי אֱלֹהֵינוּ וְאִין זוּלָתוֹ, וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים, מִלְּכָנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצְרַיִנוּ, וְהַמְשִׁלֵּם גְּמוּלָ לְכָל אֵיבֵי נַפְשֵׁנוּ, הָעֹשֶׂה גְדוּלוֹת עַד אִין חֵקֶר, וְנִפְלְאוֹת עַד אִין מִסְפָּר. הַשֵּׁם נַפְשֵׁנוּ בַחַיִּים, וְלֹא נָתַן לַמוֹט רַגְלָנוּ. הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וַיָּרֶם קִרְנֵנוּ עַל כָּל שׁוֹנְאֵינוּ. הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם. הַמְכָה בְּעִבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם. הַמַּעֲבִיר בְּנָיו בֵּין גְּזֵרֵי יַם סוּף, אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתִהוֹמוֹת טִבַּע. וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ, [- cong. then chazzan] וּמִלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם, מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם -

— and trustworthy is all this, and it is firmly established with us that he is THE ETERNAL our God, and there is none beside Him, and that we, Yisraw-eil (Israel), are His people. It is He who redeems us from the hand of kings — Our King, Who delivers us from the grasp of all the tyrants; the God, Who on our behalf deals out punishment to our adversaries, and brings just retribution upon all our mortal enemies; Who performs great deeds that are beyond comprehension, and wonders beyond number; Who set our soul in life and did not allow our foot to falter; Who led us upon the heights of our enemies and raised our pride above all who hate us; Who wrought for us miracles and vengeance upon Par-oh (Pharaoh); signs and wonders on the land of the offspring of Hawm (Ham); Who struck with His anger all the firstborn of Mitzrayim (Egypt) and removed His nation Yisraw-eil (Israel) from their midst to eternal freedom; and Who brought His children through the divided Yam Suf (Red Sea) while those who pursued them and hated them He caused to sink into the depths. When His children beheld His might, they praised and gave thanks to His Name, [cong. then chazzan -] and they willingly accepted His sovereignty upon themselves. Mosheh (Moses) and B'nei Yisraw-eil (the Children of Israel) raised their voices to You in song with abundant gladness, and said unanimously:

everyone:

מִי כַמְלָכָה בְּאֵלִים יִי, מִי כַמְכָה נְאֻדָר בְּקֻדְשׁ, נוֹרָא תְהִלָּת, עֹשֶׂה פְלֵא.

“Who is like You among the heavenly powers, O ETERNAL? Who is like You, mighty in holiness, revered in praises, doing wonders?”

congregation, then *chazzan*:

מִלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מִשֶּׁה, זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ -

Your children beheld Your sovereign power, as You split the sea before Mosheh (Moses): “This is my God!” they exclaimed, then said:

everyone:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

“THE ETERNAL shall reign for all eternity!”

congregation, then *chazzan*:

וְנֹאמֵר - כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַגָּאֵלּוּ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל. [cong. after *chazzan* - אָמֵן.]

And it is further said: “For THE ETERNAL has redeemed Yaakov (Jacob) and delivered him from a power mightier than he.”

Blessed are You, O ETERNAL, Who redeemed Yisraw-eil (Israel). [cong. after *chazzan* - Amen.]

everyone:

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים, וּפְרוֹשׂ עָלֵינוּ
סֶכֶת שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן
בְּעַדָּנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעַב, וְיָגוֹן, וְהָסֵר שָׁטָן מִלְּפָנֵינוּ
וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנַפֶּיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל
מְלֶךְ חַנוּן וְרַחוּם אַתָּה. [cong. then *chazzan* -] וְשָׁמֹר צְאֲתָנוּ וּבּוֹאֵנוּ, לְחַיִּים
וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.
[cong. after *chazzan* - אָמֵן.]

Lay us down to sleep, O ETERNAL, our God, in peace; raise us up, our King, to life; and spread over us the protection of Your peace. Direct us aright with good counsel from before Your presence, and save us for Your Name’s sake. Shield us; remove from us all enemies, pestilence, sword, famine, and sorrow; and remove the Saw-tawn (Evil Adversary) from before us and from behind us. Shelter us beneath the shadow of Your wings; for You, O God, are our Guardian and our Deliverer; You, O God, are the Gracious and Merciful King. [cong. then *chazzan* -] Safeguard our going and our coming, for life and for peace, from now to eternity.

Blessed are You, O ETERNAL, Who guards His people Yisraw-eil (Israel) forever.

[cong. after *chazzan* - Amen.]

everyone:

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְיָ מִצִּיּוֹן שֶׁכֵּן יְרוּשָׁלַיִם הַלְלוּיָהּ.
בְּרוּךְ יְיָ אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבִדּוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ
לְעוֹלָם, וַיִּמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן. יְהִי כְבוֹד יְיָ לְעוֹלָם,
יִשְׁמַח יְיָ בְּמַעֲשָׂיו. יְהִי שֵׁם יְיָ מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם. כִּי לֹא יִטַּשׁ יְיָ אֶת
עַמּוֹ בְּעֵבֹר שְׁמוֹ הַגָּדוֹל, כִּי הוֹאִיל יְיָ לַעֲשׂוֹת אֲתָכֶם לוֹ לְעַם. וַיֵּרָא כָּל
הָעָם וַיִּפְּלוּ עַל פְּנֵיהֶם, וַיֹּאמְרוּ, יְיָ הוּא הָאֱלֹהִים, יְיָ הוּא הָאֱלֹהִים. וְהָיָה
יְיָ לְמַלְךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וּשְׁמוֹ אֶחָד. יְהִי חֲסִדְךָ יְיָ
עָלֵינוּ, כַּאֲשֶׁר יַחְלֵנוּ לָךְ. הוֹשִׁיעֵנו יְיָ אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת
לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתִהְלָתְךָ. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ וַיִּשְׁתַּחֲוּ
לְפָנֶיךָ אֱ-דָנִי, וַיִּכְבְּדוּ לְשִׁמְךָ. כִּי גָדוֹל אַתָּה וְעֲשֵׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים
לְבִדְּךָ. וַאֲנַחְנוּ עַמְּךָ וְצֹאן מִרְעִיתְךָ, נוֹדָה לָךְ לְעוֹלָם, לְדוֹר וָדוֹר נִסְפָּר
תִּהְלָתְךָ. בְּרוּךְ יְיָ בַּיּוֹם, בְּרוּךְ יְיָ בַּלַּיְלָה, בְּרוּךְ יְיָ בְּשִׁכְבֵּנוּ, בְּרוּךְ יְיָ
בְּקוּמֵנוּ. כִּי בִידְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים, אֲשֶׁר בְּיָדוֹ נִפְשׁ כָּל חַי וְרוּחַ כָּל
בָּשָׂר אִישׁ. בִּידְךָ אֶפְקִיד רוּחִי, פְּדִיתָה אוֹתִי, יְיָ, אֵל אֱמֶת. אֱ-לֹהֵינוּ
שְׁבִשְׁמַיִם, יַחַד שְׁמָה, וְקַיִם מַלְכוּתְךָ תָּמִיד, וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וְעַד.

Blessed is THE ETERNAL forever, Amen and Amen. Blessed is THE ETERNAL from Tziyon (Zion), Who dwells in Jerusalem, praise God! Blessed is THE ETERNAL God, the God of Yisraw-eil (Israel), Who alone does wondrous things. Blessed is His glorious Name forever, and may the whole earth be filled with His glory, Amen and Amen. May the glory of THE ETERNAL endure forever; let THE ETERNAL rejoice in His works. May the Name of THE ETERNAL be blessed from this time forth and forevermore. For THE ETERNAL will not abandon His people for the sake of His Great Name, because THE ETERNAL has vowed to make you His own people. When the entire nation beheld God's Glory, they fell upon their faces and said, "THE ETERNAL — only He is the real God; THE ETERNAL — only He is the real God!" And THE ETERNAL shall be King over all the earth; on that day THE ETERNAL will be One and His Name will be One. May Your lovingkindness, O ETERNAL, flow down upon us as much as we have placed our hoped in You. Save us, O ETERNAL, our God, and gather us from our exile among the nations to give thanks to Your Holy Name and to glory in Your praise! All the nations that You made shall come and bow before You, MY LORD, and they shall glorify Your Name. For You are great and work wonders; You alone, O God. And we are Your nation and the flock of Your pasture; we shall give thanks to You forever; for generation to generation we will recount Your praise. Blessed is THE ETERNAL by day: blessed is THE ETERNAL by night; blessed is THE ETERNAL when we lie down; blessed is THE ETERNAL when we rise up. For in Your hand are the souls of the living and the dead; in His hand is the soul of every living thing and the breath of all mankind. Into Your hand I entrust my spirit; You have redeemed me, O ETERNAL, God of truth. Our God Who is in heaven, reveal the unity of Your Name and establish Your kingdom forever; and reign over us for all eternity.

יִרְאוּ עֵינֵינוּ, וְיִשְׂמַח לִבֵּנוּ, וְתִגַּל נַפְשֵׁנוּ בִּישׁוּעַתְךָ בְּאַמֶּת, בְּאִמּוֹר לְצִיּוֹן,
מֶלֶךְ אֱלֹהֵינוּ. יי מֶלֶךְ, יי מֶלֶךְ, יי מֶלֶךְ לְעוֹלָם וָעֶד. [congr. then *chazzan* -] כִּי
הַמְּלָכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמֵי עֶד תִּמְלֹךְ בְּכָבוֹד, כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא
אַתָּה. בָּרוּךְ אַתָּה יי, הַמֶּלֶךְ בְּכָבוֹדוֹ, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד, וְעַל
כָּל מַעֲשָׂיו. [congr. after *chazzan* - אָמֵן.]

May our eyes behold, our hearts rejoice, and our souls exult in Your true salvation, when Tziyon (Zion) is told, 'Your God has reigned!' THE ETERNAL is King; THE ETERNAL was King; THE ETERNAL shall reign for all eternity! [congr. then *chazzan* -] For the kingdom is Yours, and You will reign in glory for all eternity; for we have no King but You. **Blessed are You, O ETERNAL**, the King in His glory, always will He reign over us and over all His creations for all eternity. (congr. after *chazzan* - Amen.)

In the presence of a *minyan*, the *chazzan* recites CHATZI-KADDISH:

וְתִגְדֹּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא [Amen אָמֵן - congregation]

בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ - אָמֵן. [Amen. אָמֵן - congregation]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עוֹלָמֵי אָמֵן - everyone

May His Great Name be blessed forever and for all eternity!

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה - *chazzan*

וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא [Blessed is He! בְּרִיךְ הוּא - congregation],
לְעֵלְא וְלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאִמְרוּן בְּעֶלְמָא.
וְאָמְרוּ - אָמֵן. [Amen. אָמֵן - congregation]

SHEMONEH ESREI - SILENT AMIDAH

[Move back leading with your left foot, then take three steps forward leading with your right. Remain standing with feet together. Recite quietly, with devotion, and without interruption.]

אֲ-דַנִּי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ.

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

PATRIARCHS

בְּרוּךְ [bend knees] אַתָּה [bow] יְיָ [straighten] אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ, אֱ-לֹהֵי
אַבְרָהָם, אֱ-לֹהֵי יִצְחָק, וְאֱ-לֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה. זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבָנוּ
בְּסֵפֶר הַחַיִּים, לְמַעַן אֱ-לֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ [bend knees] אַתָּה [bow] יְיָ [straighten] מַגֵּן אַבְרָהָם.

[bend knees] **Blessed [bow>] are You, [straighten>] O ETERNAL**, our God, and God of our ancestors, God of Avrohom (Abraham), God of Yitzchok (Isaac), and God of Yaakov (Jacob); the great, mighty, and revered God; the Supreme God, Who showers lovingkindnesses upon us and is the Owner of all; Who is ever mindful of the kindnesses of the Patriarchs, and Who is bringing a redeemer to their children's children for the sake of Your Name, with love. Remember us for life, O King, Who desires life, and inscribe us in the Book of Life – for Your sake, O Living God. O King, Helper, Savior, and Shield!

[bend knees] **Blessed [bow>] are You, [straighten>] O ETERNAL**, the Shield of Avrohom.

GOD'S MIGHT

אַתָּה גִּבּוֹר לְעוֹלָם אֲ-דַנִּי, מְחִיָּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ, מְכַלֵּל חַיִּים
בְּחַסֵּד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,
מֶלֶךְ יִמִּית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה. מִי כְמוֹךָ אֲב הֲרַחֲמִים, זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים. וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחִיָּה הַמֵּתִים.

You are eternally powerful, MY LORD; You are the Reviver of the dead, Master of salvation; You sustain the living with lovingkindness, resuscitate the dead with abundant mercies, support the fallen, heal the sick, and release the confined, and maintains His faith to those asleep in the dust. Who is like You, O Master of mighty deeds? And who is comparable to You, O King, Who decrees death and restores life, and causes salvation to spring forth? Who is like you, Merciful Father, Who recalls His creatures mercifully for life? And You are trusted to revive the dead. **Blessed are You, O ETERNAL**, Who restores the dead to life!

HOLINESS OF GOD'S NAME

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקָּדוֹשׁ.

You are holy and your Name is holy, and holy ones praise You every day forever.

Blessed are You, O ETERNAL, the holy King.

WISDOM / INSIGHT

[For this blessing, turn your upper body towards the south while keeping your feet in place facing east.]

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאֲנוּשׁ בִּינָה.

You graciously endow man with intuitive knowledge, and teach understanding to frail mortals.

Following the Sabbath or Rosh Hashanah, include this paragraph:

אַתָּה חוֹנְנֵתָנוּ לְמַדְעַ תּוֹרָתְךָ, וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ, וּתְבַדֵּל יי
אֶלֵהֵינוּ בֵּין קָדֹשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אָבִינוּ מְלַכְנוּ, הָחַל עָלֵינוּ הַיָּמִים הַבָּאִים
לְקִרְאָתָנוּ לְשָׁלוֹם, חֲשׂוּכִים מִכָּל חַטָּא, וּמִנְקִים מִכָּל עוֹן, וּמְדַבְּקִים
בִּירְאָתְךָ. וְ(חֲנִנוּ) . . .

You graced us with intelligence to comprehend Your Torah, and You have taught us to perform the decrees You have willed. O ETERNAL, our God, You separated between holy and ordinary; between light and darkness; between Yisraw-eil (Israel) and the other nations; between the Seventh Day and the six days of work. Our Father, our King, begin the approaching weekdays for us with peace, free from all inadvertent sin, cleansed of all deliberate wrong, and bound to Your awe. And (graciously) . . .

חֲנֵנוּ מֵאִתְּךָ דַּעַת, בִּינָה וְהַשְׂכֵּל.
בְּרוּךְ אַתָּה יי, חוֹנֵן הַדַּעַת.

Graciously endow us from Yourself with wise knowledge, insightful understanding, and intelligent discernment. **Blessed are You, O ETERNAL**, Who graciously bestows knowledge.

REPENTANCE

הַשִּׁיבֵנוּ אָבִינוּ לְתוֹרָתְךָ, וְקָרְבָנוּ מִלְּפָנֶיךָ לְעִבּוּדְתְךָ, וְהַחְזִירֵנוּ בְּתַשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יי, הַרוֹצֵה בְּתַשׁוּבָה.

Return us, our Father, to Your Torah. Draw us near, our King, to Your service. Bring us back to You in complete repentance.

Blessed are You, O ETERNAL, Who desires our repentance.

FORGIVENESS

[Strike the left side of your chest once with your right fist when saying each indicated word]

סִלַּח לָנוּ, אֲבִינוּ, כִּי [strike] חָטֵאנוּ, מָחַל לָנוּ, מִלְּכֵנוּ, כִּי [strike] פָּשַׁעְנוּ, כִּי
מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יי, חֲנוּן הַמְּרַבֵּה לְסִלַּח.

Forgive us, our Father, for we have [strike>] erred; pardon us, our King, for we have [strike>] rebelled against you; for You alone are the One Who pardons and forgives.

Blessed are You, O ETERNAL, the Gracious One Who forgives abundantly.

REDEMPTION

רַאֲהוּ בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ, וּגְאַלְנוּ מִהֲרָה לְמַעַן שְׂמֹחַ, כִּי גּוֹאֵל חֲזַק
אַתָּה. בְּרוּךְ אַתָּה יי, גּוֹאֵל יִשְׂרָאֵל.

See our affliction, wage our battle, and redeem us soon for Your Name's sake. For You are a powerful Redeemer. **Blessed are You, O ETERNAL**, the Redeemer of Yisraw-eil (Israel).

HEALTH AND HEALING

רְפָאנוּ, יי, וְנִרְפָא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְיֶה אַתָּה, וְהַעֲלֵה רְפוּאָה
שְׁלֵמָה לְכָל מְכוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יי, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

Heal us, O ETERNAL, for only thus shall we be truly healed; Save us, for only then shall we be saved. For You alone are our praise. Please grant complete recovery from all our ailments, for you are God, the faithful and compassionate Healer. **Blessed are You, O ETERNAL**, Healer of the sick of His people Yisraw-eil.

YEAR OF PROSPERITY

[For this blessing, turn your upper body towards the north while keeping your feet in place facing east.]

בְּרַךְ עָלֵינוּ, יי אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִיְּנֵי תְבוּאַתָּה לְטוֹבָה,
וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטוֹבָהּ, וּבְרַךְ שְׁנַתְנוּ כִּשְׁנֵים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יי, מְבָרַךְ הַשָּׁנִים.

Bless this year on our behalf, O ETERNAL, our God, and bless the varieties of its produce for good; bestow a blessing over the entire surface of the earth. Sate us with its goodness, and bless our year like the best years. **Blessed are You, O ETERNAL**, Blessor of the years.

INGATHERING OF EXILES

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתְנוּ, וְשָׂא נֵס לְקַבֵּץ גְּלוּיֹתֵינוּ, וְקַבְּצֵנוּ יַחַד
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יי, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

Blast the great shofar for our freedom; raise up a banner to gather our exiles; and gather us together from the four corners of the earth.

Blessed are You, O ETERNAL, Gatherer of the dispersed of His people Yisraw-eil.

RESTORATION OF JUSTICE

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרֵאשׁוּנָה וְיִוְעָצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה,
וּמְלוֹךְ עָלֵינוּ אַתָּה, יי, לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקֵנוּ בַּמִּשְׁפָּט.
בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַמִּשְׁפָּט.

Restore our righteous judges as in the beginning and our prophetic counsellors as in former times; remove sorrow and anguish from us; and reign over us – you alone, O ETERNAL – with kindness and mercy; and be charitable to us with Your perfect justice.

Blessed are You, O ETERNAL, the King of judgment.

AGAINST HERETICS

וְלִמְלֹטִינִים אַל תְּהִי תִקְוָה, וְכָל הָרָשָׁעָה כְּרַגַע תֵּאָבֵד, וְכָל אוֹיְבֶיךָ
מְהֵרָה יִכָּרְתוּ, וְהַיְזִדִּים מְהֵרָה תַעֲקֹר וְתִשָּׁבֵר וְתִמְגַּר וְתִכְנִיעַ בְּמְהֵרָה
בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, שֹׁבֵר אוֹיְבִים וּמְכַנְיַע זֵדִים.

Let there be no hope for slanderers and let all evil perish in an instant. Let Your enemies be quickly cut off. May you speedily uproot, crush, cast down, and subjugate the wanton sinners – quickly in our days.

Blessed are You, O ETERNAL, Breaker of enemies and Subduer of malicious slanderers.

THE RIGHTEOUS

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת
סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יְהִמוּ רַחֲמֶיךָ, יי אֶל־לֵהִינוּ, וְתֵן שָׂכָר טוֹב
לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא יִבּוֹשׁ כִּי
בָךְ בִּטְחָנוּ. בְּרוּךְ אַתָּה יי, מְשַׁעֵן וּמְבַטֵּחַ לַצְּדִיקִים.

Have compassion upon the righteous and the pious; upon the elders of Your people, the house of Yisraw-eil; upon the remnant of their scholars; upon true proselytes; and also upon us. May your compassion be aroused, O ETERNAL, our God, and grant a good reward to all who sincerely trust in Your Name. Place our portion with them for eternity, and may we never be put to shame, for we too only trust in You.

Blessed are You, O ETERNAL, Support and Trust of the righteous.

REBUILDING Y'RUSHAWLAYIM

וְלִירוּשָׁלַיִם עִירֶךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה
אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵין עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְוֵן.
בְּרוּךְ אַתָּה יי, בּוֹנֵה יְרוּשָׁלַיִם.

And to Y'rushawlayim, Your city, return in mercy, and dwell therein as You promised. Rebuild it soon in our days as an eternal edifice, and quickly reestablish the throne of Dovid (David), Your servant, in its midst.

Blessed are You, O ETERNAL, Builder of Y'rushawlayim.

DAVIDIC REIGN

אֶת צִמְחַת דָּוִד עֲבֹדְךָ מְהֵרָה תִצְמַחַת, וְקִרְנֹת תְּרוּם בְּיִשׁוּעָתְךָ, כִּי לְיִשׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יְיָ, מִצְמִיחַ קֶרֶן יִשׁוּעָה.

Speedily cause the offspring of David, Your servant, to flourish, and raise up his glory with Your salvation; because we yearn all day long for Your salvation.

Blessed are You, O ETERNAL, Who causes the glory of salvation to spring forth and flourish.

ACCEPTANCE OF PRAYER

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. וּמְלַפְנֵיךָ, מְלַכְנוּ, רִיקָם אֵל תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה.

Hear our voice, O ETERNAL, our God. Pity us and show us mercy, and accept our prayer with compassion and favor; for You, O God, are the Hearer of prayers and supplications. Therefore, our King, do not turn us away empty-handed from before You, for You hearken to the prayer of Your people Yisraw-eil with compassion. **Blessed are You, O ETERNAL,** Who hears prayer.

TEMPLE SERVICE

רַצְוָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשִׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Favor Your people, Yisraw-eil – O ETERNAL, our God – and their prayer; and restore the service to the inner sanctuary of Your Temple. Accept the fire-offerings and prayers of Yisraw-eil, with love and favor. May the service of Your people Yisraw-eil always find favor in Your eyes. And let our eyes behold Your merciful return to Tziyon (Zion).

Blessed are You, O ETERNAL, Who restores His Shechina (Divine Presence) to Tziyon (Zion).

THANKSGIVING [MODIM] • הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ, שָׂאתָ הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא, לְדוֹר וָדוֹר נוֹדָה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל גְּסִיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל גְּפְלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרַב וּבָקָר וְצִהָרִים. הַטּוֹב, כִּי לֹא כָּלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִמּוּ

[bow without bending knees]

חֲסִדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ. וְעַל כָּל־מַלְכֵינוּ וְיִתְרוֹמֵם שְׁמֶךָ מִלְכָּנוּ תָּמִיד
לְעוֹלָם וָעֶד. וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה.

בְּרוּךְ [bend knees] אַתָּה [bow] יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

[bow without bending knees] We gratefully thank You, for it is You Who are [straighten] THE ETERNAL, our God, and the God of our ancestors for all eternity. You alone are the Bedrock of our lives, the Shield of our salvation through every generation. We shall constantly thank You and declare Your praise – for our lives that are committed into Your hand, for our souls that are entrusted into Your care, for Your miracles that we experience daily, and for Your wonders and favors at all times – evening, morning, and afternoon. The Beneficent One, for your mercies were never exhausted, and the Compassionate One, for Your lovingkindnesses never ceased – always have we put our hope in You alone. For all these shall Your Name, O King, be blessed, elevated, and exalted continually forever and for all eternity. Inscribe for goodly life all the members of Your covenant! All that is alive shall never cease thanking You forever, and shall praise Your Name in truth, O God of our salvation and our help forever.

[bend knees] Blessed [bow] are You, [straighten] O ETERNAL, Whose Name is ‘The Beneficent One’ and unto Whom it is fitting to give thanks.

PEACE

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה
בְּשִׁלּוּמָה. בְּסִפּוּר חַיִּים, בְּרִכָּה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Bestow abundant peace upon Your people, Yisraw-eil, forever; for You alone are the Sovereign Master of all peace. May it therefore be good in Your sight to bless Your people, Yisraw-eil, at all times and in every moment with Your peace. May we be remembered and inscribed before You in the book of life, blessing, peace, and good livelihood – we and your entire people, the House of Yisraw-eil.

Blessed are You, O ETERNAL, Who blesses His people, Yisraw-eil, with peace.

CONCLUSION

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

May the expressions of my mouth and the meditations of my heart be acceptable before You, O ETERNAL, my Rock and my Redeemer.

אֵל־לֹהִי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מְדַבֵּר מִרְמָה, וְלִמְקַלְלִי - נִפְשֵׁי תָדֹם,
וְנִפְשֵׁי כֹעֶפָר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשֵׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן

שְׁמָהּ, עֲשֵׂה לְמַעַן יְמִינָהּ, עֲשֵׂה לְמַעַן קְדוּשָׁתָהּ, עֲשֵׂה לְמַעַן תּוֹרָתָהּ. לְמַעַן
יִחַלְצוּן יְדִידֶיהָ, הוֹשִׁיעָה יְמִינָהּ וְעַנְנֵי.

My God, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me – let my soul be silent, and make my soul humble like dust before all. Open my heart to Your Torah, and may my soul run to do Your commandments. If any design evil against me, speedily nullify their counsel and frustrate their scheme. Act for the sake of Your Name; act for the sake of Your right hand; act for the sake of Your holiness; and act for the sake of Your Torah. In order that Your beloved ones may be delivered, save with Your right hand and answer me.

[You may say personal prayers here at this point.]

יְהִי לְרַצוֹן אֱמִרֵי פִי וְהַגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרֵי וְגוֹאֲלֵי.

May the expressions of my mouth and the meditations of my heart be acceptable before You, O ETERNAL, my Rock and my Redeemer.

**[Bow and take three steps backward leading with your left foot,
as if taking leave from the presence of a king.]**

עֲשֵׂה הַשְׁלוֹם בְּמְרוֹמָיו, [bow left]

[bow left] He who makes the peace in His highest heavens,

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, [bow right]

[bow right] may He bring peace upon us

וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ - אָמֵן. [straighten]

[bow forward] and upon all Yisraw-eil. And say: Amen. [straighten]

יְהִי רַצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתָהּ. וְשֵׁם נַעֲבֹדָהּ בְּיִרְאָה פְּיָמֵי עוֹלָם
וּכְשָׁנִים קְדָמוֹנִיּוֹת. וְעָרְבָה לֵי מִנְחַת יְהוּדָה וִירוּשָׁלָיִם, פְּיָמֵי עוֹלָם וּכְשָׁנִים
קְדָמוֹנִיּוֹת.

May it be Your will, O ETERNAL, our God, and God of our ancestors, that the Beis Hamikdash (House of Holiness/Holy Temple) be rebuilt soon in our days. Grant each of us our own portion in Your Torah, and may we serve You there in awe as in olden days and ancient years. Then shall the offering of Y'hudaw (Judah) and Y'rushawlayim be pleasing to THE ETERNAL, as in olden days and ancient years.

**[Remain in place for at least three seconds, then take
three steps forward leading with your right foot.]**

וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא

[אָמֵן - congregation]

בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵהּ, וַיִּמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ - אָמֵן.

[אָמֵן. - congregation]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמֵיָא. - everyone

May His Great Name be blessed forever and for all eternity!

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא.

[בְּרִיךְ הוּא. - congregation]

לְעֵלְא וְלְעֵלְא מְכָל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאֲמִירָן בְּעֶלְמָא.
וְאָמְרוּ - אָמֵן.

[אָמֵן. - congregation]

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי בְשִׁמְיָא.
וְאָמְרוּ - אָמֵן.

[אָמֵן. - congregation]

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ - אָמֵן.

[אָמֵן. - congregation]

עֲשֵׂה הַשְּׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ - אָמֵן.

[אָמֵן. - congregation]

ALEINU

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ
כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כִּהֵם,
וְגָרְלָנוּ כְּכֹל הַמוֹנֵם, שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק, וּמִתְפַּלְלִים אֶל אֵל לֹא
יוֹשִׁיעַ, וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, [straighten] לְפָנָי מֶלֶךְ
מְלִכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

It is our unique responsibility to praise the Supreme Master of all, to ascribe greatness to the Molder of primeval creation, for He did not made us like the other nations of the world, and nor did He determine our destiny like the other families of the earth; for He did not assign us a role in history like theirs, nor determine our fortune like all the multitudes. For they bow down to vanity and emptiness, and pray to a power that cannot save. [slight bow] But we bow down, prostrate, and offer thanks [straighten] before the Supreme King who reigns over all kings, the Holy Transcendent One, blessed is He.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ
בְּגִבְהֵי מְרוֹמִים, הוּא אֱ-לֹהֵינוּ אֵין עוֹד. אִמֵּת מִלְּכָנוּ, אִפְס זוּלָּתוֹ, כִּפְתוֹב
בְּתוֹרָתוֹ - וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבָּהּ, כִּי יי הוּא הָאֱ-לֹהִים בַּשָּׁמַיִם
מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

He continually stretches forth the heavens and lays the foundations of the earth. The seat of His Glory is in the heavens above and His powerful Shechina (Divine Presence) is in the loftiest heights. He is our God; there is no other. True is our King; there is nothing other than Him, as it is written in Your Torah: Know today and impress upon your heart that THE ETERNAL alone is the Supreme Being, in heaven above and upon the earth below; there is none other.

עַל כֵּן נִקְוֶה לָּךְ יי אֱ-לֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזוּךָ, לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים כָּרוֹת יִכְרֹתוּן, לְתַקּוֹן עוֹלָם בְּמַלְכוּת שֶׁ-דִּי.
וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ
כָּל יוֹשְׁבֵי תֵבֶל, כִּי לָךְ תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לְשׁוֹן.

Therefore, we hope to You alone, O ETERNAL, our God, that soon we may behold Your Power in all its mighty splendor, to remove detestable idolatry from the earth by utterly cutting off false gods, and to perfect the universe through the sovereignty of SHADDAI (the Almighty). Then all humanity will call upon Your Name, and all the wicked of the world will turn and return to You. All the inhabitants of the earth will recognize and realize that – to You alone – every knee must bend and every tongue should swear.

לְפָנֶיךָ יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְּנוּ, וַיִּקְבְּלוּ כָּלֵם אֶת
עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שְׁלֹךְ הִיא,
וְלְעוֹלָמֵי עֵד תִּמְלוֹךְ בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתְךָ, יי יִמְלֹךְ לְעוֹלָם וָעֶד.

Before You, O ETERNAL, our God, they will bow and prostrate before You. They will pay homage to the Glory of Your Name, and all will accept upon themselves the yoke of Your absolute Sovereignty, for the kingdom is Yours and You will reign over them soon and for all eternity! For Kingship is Yours and You will reign for all eternity in glory as it is written in Your Torah: THE ETERNAL shall reign for all eternity.

congregation, then chazzan:

וְנֹאמַר - וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד, וְשֵׁמוֹ אֶחָד.

And it is said: THE ETERNAL shall be King over the entire world – on that day THE ETERNAL shall be One and His Name shall be One.

You may include the following paragraph, expressing trust in HASHEM:

אַל תִּירָא מִפְּחַד פְּתָאִים, וּמִשְׂאֵת רְשָׁעִים כִּי תָבֵא. עֲצוּ עֵצָה וְתִפְּרָ, דְּבִרּוּ דְבָר וְלֹא יִקּוּם, כִּי עֲמָנּוּ א-ל. וְעַד זְקֵנָה אֲנִי הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֵּל, אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי אֶסְבֵּל וְאֶמְלֵט.

Do not fear sudden disaster, nor the holocaust that will surely overtake the wicked. Let them plan a conspiracy, it will fail; let them scheme, it will not succeed; for God is with us. Even when you have grown old, I will still be with you; when you have become ancient, I will sustain you. I created you, and I will bear you; I will sustain you and save you.

Recite PSALM 27:

לְדָוִד, יי אורי וישעי ממי אירא, יי מעוז חיי ממי אפחד. בקרב עלי
 מרעים לאכל את בשרי, צרי ואיבי לי, המה כשלו ונפלו. אם תחנה עלי
 מחנה לא יירא לבי, אם תקום עלי מלחמה בזאת אני בוטח. אחת
 שאלתי מאת יי, אותה אבקש, שבתי בבית יי כל ימי חיי, לחזות בנעם
 יי ולבקר בהיכלו. כי יצפנני בסכה ביום רעה, יסתרני בסתר אהלו,
 בצור ירוממני. ועתה ירום ראשי על איבי סביבותי, ואזבחה באהלו
 זבחי תרועה, אשירה ואזמרה ליי. שמע יי קולי אקרא, וחנני וענני.
 לה אמר לבי, בקשו פני, את פניך יי אבקש. אל תסתר פניך ממני,
 אל תט באף עבדך, עזרתי היית, אל תטשני ואל תעזבני אלהי ישעי.
 כי אבי ואמי עזבוני, ויי יאספני. הורני יי דרכך, ונחני בארח מישור,
 למען שררי. אל תתנני בנפש צרי, כי קמו בי עדי שקר ויפח חמס.
 [- cong. then *chazzan*] לולא האמנתי, לראות בטוב יי, בארץ חיים. קוה אל
 יי, חזק ויאמץ לבך, וקוה אל יי.

By David: THE ETERNAL is my light and my salvation; whom shall I fear? THE ETERNAL is the stronghold of my life; of whom shall I be afraid? When evildoers came against me to devour my flesh – my oppressors and my foes – they stumbled and fell. If an army should encamp against me, my heart would not fear; if war should rise up against me, in this I trust. Only one thing have I asked of THE ETERNAL – that I seek to dwell in the House of THE ETERNAL all the days of my life; to behold the sweetness of THE ETERNAL, and to abide in His Sanctuary. He will hide me in His Sukkah (booth) on the day of calamity; He will conceal me in the shelter of His tent; He will lift me up upon a rock. Let my head now be raised high above my enemies who surround me, and I will offer sacrifices of joy in His tent; I will sing praises and play music to THE ETERNAL. Hear my voice, O ETERNAL, when I cry out – have pity on me and answer me! On Your behalf, my heart says, “Seek My Face”; Your Presence, O ETERNAL, I shall seek! Do not conceal Your Face from me; do not turn away Your servant in anger! You have always been my help; do not abandon or forsake me, O God of my salvation! Even if my father and my mother were to forsake me, O ETERNAL, You would still gather me in. O ETERNAL, teach me Your ways and lead me on a straight path of righteousness because aggressors who seek my downfall watch me. Do not let me fall prey to the will of my oppressors, because false witnesses and insinulators of guilt have risen against me. [cong. then *chazzan* -] Had I not believed in seeing the goodness of THE ETERNAL in the land of eternal life! Hope in THE ETERNAL; Be strong and embolden your heart, and have hope in THE ETERNAL.

In the presence of a *minyán*, mourners recite KADDISH YAW-SOM:

וְתִגְדֹּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא [Amen אָמֵן - cong.] בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנָא
קָרִיב, וְאָמְרוּ - אָמֵן. [Amen. אָמֵן - cong.]

May His great Name grow exalted and sanctified [cong. - Amen] in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Yisraw-eil (Israel), swiftly and soon. And say: Amen. [cong. - Amen.]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלְמֵיָא. - everyone

everyone - May His Great Name be blessed forever and for all eternity!

וְיִתְבַרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא [Blessed is He! בְּרִיךְ הוּא. - cong.] לְעֵלְא וּלְעֵלְא
מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ - אָמֵן.
[Amen. אָמֵן - cong.]

mourners - Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He! [cong. - Blessed is He!] beyond any blessing and song, praise and consolation that are uttered in the world. And say: Amen. [cong. - Amen.]

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ - אָמֵן.
[Amen. אָמֵן - cong.]

May there be abundant peace from Heaven, and life, upon us, and upon all Yisraw-eil (Israel). And say: Amen. [cong. - Amen.]

[Mourners bow, take three steps backward as if leaving the presence of a king, and recite:]

עֲשֵׂה הַשְּׁלוֹם בְּמְרוֹמָיו, [bow left]

[bow left] He who makes peace in His highest heavens,

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, [bow right]

[bow right] may He bring peace upon us

וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ - אָמֵן. [straighten] [Amen. אָמֵן - cong.] [bow forward]

[bow forward] and upon all Yisraw-eil. And say: Amen. [straighten] [cong. - Amen.]

Maariv service ends here

On TZOM G'DALYAH, begin here:

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.

Happy are those who dwell in Your House; they will merit to sing praises to You forever.

אַשְׁרֵי הָעָם שְׂפָכָה לוֹ, אֲשֶׁרֵי הָעָם שֵׁי אֱלֹהֵיו.

Happy is the people for whom this is so; happy is the people whose God is THE ETERNAL.

תְּהִלָּה לְדָוִד -

A psalm of praise by Dovid:

אֲרוֹמְמָךְ אֱלֹהֵי הַמַּלְךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.

I will exalt You, my God, as the supreme King, and bless Your Name forevermore.

בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהַלְלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

Each day I bless You and praise Your Name forevermore.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלֹגְדֻלְתּוֹ אֵין חֶקֶר.

Great is THE ETERNAL and highly praised; though His greatness can never be fathomed.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.

Each generation will praise Your deeds to the next, and of Your mighty deeds will they tell.

הַדֵּר כְּבוֹד הַוָּדָה, וְדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

The splendid glory of Your majesty and words of Your wondrous works I shall discuss.

וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרָנָה.

Each generation will speak of Your awesome might; and your greatness I shall relate.

זִכְרֵךְ רַב טוֹבָה יִבְיַעוּ, וְצִדְקֹתֶיךָ יִרְנְנוּ.

A remembrance of Your unbounded goodness they will utter; and they will rejoice in Your righteousness.

חַנּוּן וְרַחוּם יְיָ, אַרְךָ אַפַּיִם וּגְדֹל חֶסֶד.

Gracious and merciful is THE ETERNAL; exceedingly patient, and magnanimous in lovingkindness.

טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

The Eternal is good to all; His compassion encompasses all His creatures.

יודֹתֶיךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחַסִּידֶיךָ יְבָרְכוּכָה.

All Your works shall thank You, O ETERNAL; and Your devoted servants will constantly bless You.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרָתְךָ יְדַבְּרוּ,

They shall speak of the glory of Your kingdom, and speak openly of Your powerful deeds;

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הַדָּר מַלְכוּתְךָ.

To inform mankind of His powerful deeds and the glorious splendor of His kingdom.

מַלְכוּתְךָ מִלְכוּת כָּל עוֹלָמִים, וּמִשְׁשֵׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

Your kingdom is an eternal kingdom, and Your absolute dominion spans all generations.

סוּמְךָ יי לְכָל הַנִּפְלִים, וְזוֹקֵךָ לְכָל הַכִּפּוּפִים.

THE ETERNAL supports all who fall, and He raises up all who are bent down.

עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ,

All eyes look to You with hope, and You give them their allotted sustenance at the proper time;

[Concentrate intensely while reciting this next line:]

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן.

You open Your hand and satisfy every living being with favorable benevolence.

צַדִּיק יי בְּכָל דְרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.

Righteous is THE ETERNAL in all His ways, and magnanimous in all His deeds.

קָרוֹב יי לְכָל קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

THE ETERNAL is close to all who call upon Him – to all who call upon Him sincerely.

רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע וְיִוֹשִׁיעֵם.

He fulfills the desire of those who revere Him; and He hears their cries and rescues them.

שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד.

THE ETERNAL protects all who love Him, but all the wicked He shall destroy.

congregation, then *chazzan*:

תְּהִלַּת יי יְדַבֵּר פִּי, וְיִבְרַךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נְבָרַךְ יי, מִעַתָּה וְעַד עוֹלָם, הַלְלוּ-הוּ.

My mouth shall declare THE ETERNAL's praise, and all flesh will bless His Name forevermore.

We will acknowledge and bless God, from now throughout all eternity, praise God!

In the presence of a *minyan*, the *chazzan* recites CHATZI-KADDISH:

וְיִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא [Amen אָמֵן - congregation]
בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךָ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ - אָמֵן. [Amen. אָמֵן - congregation]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵיָא. - everyone

May His Great Name be blessed forever and for all eternity!

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא [Blessed is He! הוּא בְּרִיךְ הוּא - congregation],
לְעַלְמָא וּלְעַלְמֵי מְכָל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמִירָן בְּעֶלְמָא.
וְאָמְרוּ - אָמֵן. [Amen. אָמֵן - congregation]

**When praying with a *minyan*, use Pages 49-61
for the TORAH and HAFTARAH readings**

**When praying without a *minyan*, read Pages 53-58 silently
(excluding Hagbahah & Gelilah and without reciting any
blessings), then turn to Page 3 for the Silent Amidah**

הוצאת ספר תורה • REMOVAL OF THE TORAH FROM THE ARK

All rise and remain standing until the Torah is placed on the *Bimah* (reading table).

From the moment the *Aron Kodesh* (Ark) is opened until the Torah is returned to it, one must conduct oneself with the utmost respect and avoid unnecessary conversation.

The *Aron Kodesh* is opened. Before the Torah is removed, the congregation recites:

וַיְהִי בְּנִסּוּעַ הָאָרֶז וַיֹּאמֶר מֹשֶׁה, קוּמָה, יי, וַיִּפְצוּ אִיבֵיהֶּ, וַיִּנְסוּ מִשְׁנֵאֵיהֶּ
מִפְּנֵיהֶּ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יי מִירוּשָׁלַיִם. בְּרוּךְ שְׁנַתַּן תוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

When the Aron (Ark) would tavel, Mosheh (Moses) would say, "Arise, O ETERNAL, and let Your foes be scattered; let those who hate You flee from You." For from Tziyon (Zion) will the Torah come forth and the word of THE ETERNAL from Y'rushawlayim (Jerusalem). Blessed is He Who gave the Torah to His people Yisraw-eil (Israel) in His holiness.

בְּרִיךְ שְׁמִיהַ דְּמָרָא עֲלֵמָא, בְּרִיךְ כְּתָרְךָ וְאַתְרְךָ. יְהִיא רַעוּתְךָ עִם עַמְךָ
יִשְׂרָאֵל לְעַלְמִים, וּפְרָקוּן יְמִינְךָ אַחֲזִי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ, וְלֹא אֲמַטּוּי לְנָא
מְטוּב נְהוּרְךָ, וְלִקְבֵּל צְלוּתְנָא בְּרַחֲמִין. יְהִיא רַעוּא קְדָמְךָ דְּתוֹרִיךָ לִן חַיִּין
בְּטִיבוּתָא, וְלַהּוּי אֲנָא פְּקִידָא בְּגוּ צְדִיקָא, לְמַרְחָם עָלַי וְלִמְנַטֵּר יְתִי וְיִת
כָּל דִּי לִי וְדִי לְעַמְךָ יִשְׂרָאֵל. אַנְתָּ הוּא זֶן לְכָלֵּא, וּמִפְּרִנְס לְכָלֵּא. אַנְתָּ הוּא
שְׁלִיט עַל כָּלֵּא, אַנְתָּ הוּא דְּשְׁלִיט עַל מַלְכֵיֵא, וּמַלְכוּתָא דִּילָךְ הִיא. אֲנָא
עַבְדָּא דְּקָדְשָׁא בְּרִיךְ הוּא, דְּסִגְיִדְנָא קַמְהָ, וּמִקַּמָּא דִּיקָר אֹרִיתָהּ בְּכָל עֵדָן
וְעֵדָן. לָא עַל אַנְשֵׁי רַחֲמֵינָא, וְלָא עַל בְּרֵי אֱלֹהִין סְמִיכְנָא, אֲלָא בְּאַלְהָא
דְּשְׁמֵיֵא, דִּהוּא אֱלֹהָא קְשׁוּט, וְאֹרִיתָהּ קְשׁוּט, וּנְבִיאָוּהִי קְשׁוּט, וּמְסִגֵּא
לְמַעַבְד טְבוּן וּקְשׁוּט. בֵּיה אֲנָא רַחֲמִין, וְלִשְׁמִיהַ קְדִישָׁא יְקִירָא אֲנָא אֲמַר
תְּשַׁבְּחוּן. יְהִיא רַעוּא קְדָמְךָ דְּתַפְתַּח לְבָאֵי בְּאֹרִיתָא, וְתִשְׁלִים מְשָׁאֲלִין
דְּלְבָאֵי, וְלְבָא דְּכָל עַמְךָ יִשְׂרָאֵל, לְטַב וּלְחַיִּין וְלְשָׁלָם. [Amen. - cong.]

Blessed is the Name of the Master of the universe; blessed is Your crown and Your place. May Your favor remain with Your people Yisraw-eil forever; may You display the salvation of Your right hand to Your people

in Your Beis haMikdash (Holy Temple), to benefit us with the goodness of Your luminescence and to accept our prayers with mercy. May it be Your will that You extend our lives with goodness and that I be numbered among the righteous; that You have mercy on me and protect me, all that is mine and that is Your people Yisraw-eil's. It is You Who nourishes all and sustains all, You control everything. It is You Who controls kings, and kingship is Yours. I am a servant of the Holy One, Blessed is He, and I prostrate myself before Him and before the glory of His Torah at all times. Not in any man do I put trust, nor on any angel do I rely – only on the God of heaven Who is the God of truth, Whose Torah is truth and Whose prophets are true and Who acts liberally with kindness and truth. In Him do I trust, and to His glorious and holy Name do I declare praises. May it be your will that You open my heart to the Torah and that You fulfill the wishes of my heart and the heart of Your entire people Yisraw-eil for good, for life, and for peace.

The Torah is removed from the Ark and presented to the *chazzan*, who accepts it in his right arm. He then turns to the Ark and raises the Torah slightly as he bows and recites:

גְּדֹלוֹ לַיְיָ אֱתִי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Declare the greatness of THE ETERNAL with me, and let us exalt His Name together.

The *chazzan* turns to his right and carries the Torah to the *bimah* as the congregation responds:

**לְךָ ייִ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,
לְךָ ייִ הַמְּמֻלָּכָה, וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ. רוּמְמוֹ ייִ אֶ-לֵהֵינוּ, וְהַשְׁתַּחֲוּוּ
לַהֵדֶם רַגְלָיו, קָדוֹשׁ הוּא. רוּמְמוֹ ייִ אֶ-לֵהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדֻשׁוֹ, כִּי
קָדוֹשׁ ייִ אֶ-לֵהֵינוּ.**

Yours, O ETERNAL, is the greatness, the strength, the splendor, the triumph, and the glory; even everything in heaven and on earth. Yours, O ETERNAL, is the kingdom, and the sovereignty over every leader. Exalt THE ETERNAL, our God, and bow at His footstool; He is Holy! Exalt THE ETERNAL, our God, and bow at His holy mountain; for holy is THE ETERNAL, our God.

**אֲבֵ הַרְחָמִים, הוּא יְרַחֵם עִם עֲמוּסִים, וַיִּזְכֹּר בְּרִית אֵיתָנִים, וַיִּצִּיל
נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וַיִּגְעַר בַּיָּצָר הָרַע מִן הַנְּשׂוּאִים, וַיַּחַן אוֹתָנוּ
לְפִלִּיטַת עוֹלָמִים, וַיַּמְלֵא מִשְׁאֵלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.**

May the Father of mercy have mercy on the nation that is a borne by Him, and may He remember the covenant of the spiritually mighty. May He rescue our souls from the bad times, and upbraid the evil inclination to leave those borne by Him, graciously make us an eternal remnant, and fulfill our requests in good measure, for salvation and mercy.

[The Torah is placed on the *bimah* and prepared for reading]

The *gabbai* uses the following formula to call a *Kohein* to the Torah for the first *aliyah*:

וְתִגְּלָה וְתִרְאֶה מִלְכוּתוֹ עָלֵינוּ בְּזִמַּן קָרוֹב, וַיַּחֲזַן פְּלִטָּתָנוּ וּפְלִטַת עַמּוֹ בֵּית
יִשְׂרָאֵל לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרִצּוֹן. וְנֹאמַר אָמֵן. [אָמֵן - cong.] הַכֹּל הָבּוֹ
גָּדַל לֹא-לֵהֵינוּ וּתְנוּ כְבוֹד לַתּוֹרָה, כִּהֵן קָרַב, יַעֲמַד [פְּלוּנִי בֶן פְּלוּנִי]
הַכֵּהֵן, בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

And may His kingship over us be revealed and become visible soon, and may He be gracious to our remnant and the remnant of His people the Family of Yisraw-eil, for graciousness, kindness, mercy, and favor. And let us respond: Amen. [cong. - Amen] All of you ascribe greatness to our God and give the honor to the Torah. Kohein, approach. Stand [name] son of [father's name], the Kohein. Blessed is He Who gave the Torah to His people Israel in His holiness.

If no *Kohein* is present, the *gabbai* uses the following to call up a *Levite or Israelite*:

וְתִגְּלָה וְתִרְאֶה מִלְכוּתוֹ עָלֵינוּ בְּזִמַּן קָרוֹב, וַיַּחֲזַן פְּלִטָּתָנוּ וּפְלִטַת עַמּוֹ בֵּית
יִשְׂרָאֵל לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרִצּוֹן. וְנֹאמַר אָמֵן. [אָמֵן - cong.] הַכֹּל הָבּוֹ
גָּדַל לֹא-לֵהֵינוּ וּתְנוּ כְבוֹד לַתּוֹרָה, אֵין כֹּהֵן, יַעֲמַד [פְּלוּנִי בֶן פְּלוּנִי]
[לוֹי / יִשְׂרָאֵל] בְּמִקּוֹם כֵּהֵן, בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

And may His kingship over us be revealed and become visible soon, and may He be gracious to our remnant and the remnant of His people the Family of Yisraw-eil, for graciousness, kindness, mercy, and favor. And let us respond: Amen. [cong. - Amen] All of you ascribe greatness to our God and give the honor to the Torah. There is no Kohein present. Stand [name] son of [father's name], [a Levite/an Israelite] in place of the Kohein. Blessed is He Who gave the Torah to His people Israel in His holiness.

Congregation, then *gabbai*:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים כְּלָכֶם הַיּוֹם.

You who cling to THE ETERNAL, your God – you are all alive today!

The reader shows the *oleh* (man called up for an aliyah) the section of the Torah to be read.

The *oleh* touches the Torah portion with a corner of his *tallis* and kisses it.

The *oleh* then recites the blessing below:

[straighten] [slight bow]
בְּרַכּוּ אֶת־יְיָ הַמְּבָרֵךְ.

Bless THE ETERNAL, the blessed One.

Congregation responds:

[straighten] [slight bow]
בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Blessed is THE ETERNAL, the blessed One, for all eternity.

The *oleh* continues:

[straighten] [slight bow]
בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Blessed is THE ETERNAL, the blessed One, for all eternity.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת
תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Blessed are You, O ETERNAL, Our God, King of the Universe, Who has chosen us from all peoples and has given us Your Torah. Blessed are You, O ETERNAL, Giver of the Torah.

[Amen. אָמֵן - cong.]

After the Torah reading, the *oleh* recites the following:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע
בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Blessed are You, O ETERNAL, Our God, King of the Universe, Who has given us the law of truth, and has planted everlasting life in our midst. Blessed are You, O ETERNAL, Giver of the Torah.

[Amen. אָמֵן - cong.]

Chapter 32 [כהן]

11. Moshe pleaded before THE ETERNAL, his GOD, and said, “O ETERNAL! Why do You let Yourself be angry with Your people, whom You took out of the land of Mitzrawyim (Egypt) with great strength and a powerful force?

יא וַיִּתַּל מֹשֶׁה אֶת־פָּנָיו יְיָ אֱלֹהֵינוּ וַיֹּאמֶר
לָמָּה יְיָ יַחַרְרָה אַפָּךְ בְּעַמֶּךָ אֲשֶׁר
הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכַח גְּדוֹלָה
וּבְיַד חֲזָקָה:

12. Why should the Mitzrim (Egyptians) be able to say words like these: ‘He took them out with evil intent, to kill them between the mountains and to eliminate them from the face of the earth’? Withdraw from the fury of Your anger and reconsider Your evil intentions against Your people.

יב לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר בָּרָעָה
הוֹצִיאָם לְהַרְגֵם אֶתְּם בְּהָרִים
וְלְכַלֵּתָם מֵעַל פְּנֵי הָאָרֶץ שׁוֹב
מִחַרְרוֹן אַפָּךְ וְהִנַּחְתָּם עַל־הָרֵעָה
לְעַמֶּךָ:

13. Remember Your promise to Your servants, Avrohom, Yitzchak, and Yaakov, to whom You swore by Your very Being and told them, ‘I will make your descendants as numerous as the stars of the heavens, and all this land that I have mentioned I will give to your descendants and they will take possession of it forever.’

יג זָכֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל
עַבְדֶּיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ
וַתְּדַבֵּר אֱלֹהִים אֲרָבָה אֶת־זַרְעֲכֶם
כְּכּוֹכְבֵי הַשָּׁמַיִם וְכָל־הָאָרֶץ הַזֹּאת
אֲשֶׁר אָמַרְתִּי אֲתֹן לְזַרְעֲכֶם וְנָחְלוּ
לְעֹלָם:

14. THE ETERNAL relented from the evil He had declared he would do to His people.

יד וַיִּנָּחֵם יְיָ עַל־הָרֵעָה אֲשֶׁר דִּבֶּר
לַעֲשׂוֹת לְעַמּוֹ:

Chapter 34 [לוי]

1. THE ETERNAL said to Moshe, “Carve out for yourself two stone tablets like the first ones, and I will inscribe on the tablets the same words that were on the first tablets which you smashed.
א וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה פְּסַל־לְךָ שְׁנַיִלְחֹת אֲבָנִים כַּפְּרָאשִׁנַיִם וְכַתְּבֵתִי עֲלֵיהֶן וְהָיָה אֲתֵיהֶן אֲשֶׁר הָיוּ עֲלֵיהֶן וְאֲשֶׁר שִׁבַּרְתָּ:
2. “Be ready for the morning, and in the morning you shall go up to Mount Sinai and present yourself before Me there, on top of the mountain,
ב וְהָיָה נֶכֶזֶן לַבֹּקֶר וְעֹלִיתָ בַבֹּקֶר אֶל־הָרַיִן סִינַי וְנִצַּבְתָּ לִּי שָׁם עַל־רֹאשׁ הָהָר:
3. “No man may go up with you, nor may any man be seen anywhere on the mountain; not even the sheep, goats, and cattle may graze near that mountain.”
ג וְאִישׁ לֹא־יַעֲלֶה עִמָּךָ וְגַם־אִישׁ אֲלֵי־רֵאָא בְּכָל־הָהָר גַּם־הַצֹּאן וְהַבֹּקֶר אֲלֵי־רְעוּ אֶל־מִיל הָהָר הַהוּא:

[מפטיר]

4. Moshe carved out two stone tablets like the first ones, he rose early the next day in the morning and ascended Mount Sinai just as THE ETERNAL had commanded him, and he took the two stone tablets in his hand.
ד וַיִּפְסַל שְׁנַיִלְחֹת אֲבָנִים כַּפְּרָאשִׁנַיִם וַיִּשְׁכֵם מֹשֶׁה בַבֹּקֶר וַיַּעַל אֶל־הָרַיִן סִינַי כַּאֲשֶׁר צִוָּה יְיָ אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנַיִ לְחֹת אֲבָנִים:
5. THE ETERNAL descended in the cloud and positioned Himself there with Moshe, and Moshe called out THE ETERNAL’s Name.
ה וַיֵּרָד יְיָ בַעֲנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְיָ:
6. THE ETERNAL passed before him and declared, “I am THE ETERNAL [before the sin, and] THE ETERNAL [after the sin], all-powerful, merciful and kind, slow to anger, abundant in kindness, and faithful;
ו וַיַּעֲבֹר יְיָ אֶל־פְּנֵי וַיִּקְרָא יְיָ אֵל־יְיָ אֵל־רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֵת:

7. preserving any kindness done before Him until two thousand generations, and bearing any transgression, iniquity, and sin. He will not completely overlook any sin; He reckons the fathers' transgression to the sons' and grandsons' account, even up to the third and fourth generations.

ז גִּצְרֵךְ חֶסֶד לְאַלְפִים גִּשְׂיָא עֵינָן וּפְשִׁיעַ
וְחַטָּאָה וְנִקְיָה לֹא יִנְקָה פִּקְדֹן אֶעֱנֶה
אָבוֹת עַל־בָּנִים וְעַל־בָּנֵי בָנִים
עַל־שְׁלִשְׁתֵּים וְעַל־רִבְעִים:

8. Moshe hurried and bowed toward the ground and prostrated himself.

ח וַיַּמְהַר מֹשֶׁה וַיִּקְדַּ אֶרְצָה וַיִּשְׁתַּחֲוֶה:

9. He said, “O LORD! If You now regard me favorably, may THE LORD’s Presence please go among us; and if this is a stubborn people, may You forgive our transgressions and sins, and make us Your special possession.”

ט וַיֹּאמֶר אֱמִינָא מְצִאתִי תוֹן בְּעֵינֶיךָ
אֶדְוִי וַיִּלְדִּינָא אֲדֹנָי בְּקִרְבָּנִי כִּי
עִם־קִשְׁיֵהוּ עֲרַף הוּא וְסִלַּחְתָּ לְעֹונֵינוּ
וְלַחֲטָאתֵנוּ וְנָחֵלְתָנוּ:

10. THE ETERNAL replied, “I am now going to form a covenant, that I will perform distinctive wonders before your entire people which did not previously exist in the whole earth nor among all the nations, and all the people around you will see that the act of THE ETERNAL which I am performing for you is tremendous.

י וַיֹּאמֶר הַיְהוָה אֲנֹכִי כֹרֵת בְּרִית גְּדוּלָה
כְּלֵי־עֲמֻךְ אֶעֱשֶׂה גִפְלֹאת אֲשֶׁר
לֹא־נִבְרְאוּ בְּכֹל־הָאָרֶץ וּבְכֹל־הַגּוֹיִם
וְרָאָה כָּל־הָעָם אֲשֶׁר־אִתָּה בְּקִרְבּוֹ
אֶת־מַעֲשֵׂה יְיָ כִּי־נִבְרָא הוּא אֲשֶׁר
אֲנִי עֹשֶׂה עִמָּךְ:

HAGBAHAH AND GELILAH - הגבהה וגלילה

The Torah Scroll is raised and each person looks at the Torah and recites aloud:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל, עַל פִּי יְיָ בְיַד מֹשֶׁה.

This is the Torah that Mosheh placed before B'nei Yisraw-eil (The Children of Israel), upon the command of THE ETERNAL, through Mosheh's hand.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶּיָהּ מְאֹד. דְּרָכֶיהָ דְרָכֵי נְעִים, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. אַרְךְ יָמִים בְּיְמֵינָהּ, בְּשִׂמְאַלָּהּ עֵשֶׂר וְכָבוֹד. יְיָ חָפֵץ לְמַעַן צְדָקָה, יַגְדִּיל תּוֹרָה וַיֵּאדִיר.

It is a tree of life for them who grasp it, and all of its supporters are praiseworthy. Its ways are ways of pleasantness and all its paths are peace. Lengthy days are at its right; at its left are wealth and honor. THE ETERNAL desired, for the sake of Yisraw-eil's righteousness, that the Torah be made great and glorious.

HAFTARAH - הפטרה

ברכת קודם ההפטרה • BLESSING BEFORE THE HAFTARAH

After the Torah scroll has been wound, tied, and covered, the *maftir* recites the Haftarah blessings and reading:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמָּרִים בְּאַמֶּת, בָּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבַמֹּשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאַמֶּת וְצְדָקָה.

Blessed are You, O ETERNAL, our God, King of the universe, Who has chosen good prophets and was pleased with their words that were uttered with truth. **Blessed are You, O ETERNAL**, Who chooses the Torah; Moses, His servant; Israel, His nation; and the prophets of truth and righteousness.

[Amen. אָמֵן - cong.]

ישעיה נה:ו-נו:ח • ISAIAH 55:6-56:8

דַּרְשׁוּ יְיָ בְּהַמְצֵאוֹ קְרָאתוֹ בְּהִיוֹתוֹ קָרוֹב: יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מִחֲשֻׁבֹתָיו וַיָּשָׁב אֵלַי וִירַחֲמֵהוּ וְאֶל-אֱלֹהֵינוּ פִּינִירְבָּה לְסִלּוּחַ: כִּי לֹא מִחֲשֻׁבֹתַי מִחֲשֻׁבֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְרָכֵי נְאֻם יְיָ: כִּי-גָבְהוּ שָׁמַיִם

מֵאָרֶץ כִּן גָּבְהוּ דְרָכֵי מִדְרֵכֵיכֶם וּמַחֲשַׁבְתֵּי מִמַּחֲשַׁבְתֵיכֶם: כִּי כַּאֲשֶׁר יֵרֵד^א
הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ
וְהוֹלִיכָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֵּרַע וְלֶחֶם לְאֹכְלֵי: כִּן יִהְיֶה דְבַר אֲשֶׁר יֵצֵא
מִפִּי לֹא־יָשׁוּב אֵלַי רִיקָם כִּי אִם־עֲשֵׂה אֶת־אֲשֶׁר הִפְצַתִּי וְהִצְלִיחַ אֲשֶׁר
שָׁלַחְתִּיו: כִּי־בִשְׂמִיחָה תֵצֵאוּ וּבִשְׂלוֹם תִּבְלֹזוּ הַהָרִים וְהַגְּבָעוֹת יִפְצְחוּ
לְפָנֵיכֶם רִנָּה וְכָל־עֵצֵי הַשָּׂדֶה יִמְחֵאוּ־כָף: תַּחַת הַנֶּעְצוּץ יַעֲלֶה בְרוֹשׁ
[כ' תחת] וְתַחַת הַסְרֵפֶר יַעֲלֶה הֶדֶס וְהָיָה לִי לְשֵׁם לְאֹת עוֹלָם לֹא יִפָּרֵת:

Seek THE ETERNAL when He is still to be found among you; call out to Him when he is still close by. Let the wicked person give up his bad ways and the villain his evil thoughts, and let him repent before THE ETERNAL so that He will have mercy upon him, and before our God for He is abundant in forgiveness. For my thoughts are not like your thoughts, and your ways are not like My ways — this is the prophetic declaration of THE ETERNAL. For as the heavens are high above the earth, so are My ways high above your ways and My thoughts high above your thoughts. For just as rain and snow come down from heaven and do not return there, but rather they irrigate the earth and make it germinate and grow vegetation, and they produce seed for him who sows and food for him who eats, so is My word that comes forth from My mouth — it does not return to Me without effect, but only if it carried out what I desired and was successful in what I sent it to do. For you, Yisraw-eil (Israel), will leave exile joyfully, and be led to your land in peace. The mountains and hills will produce before you fruit for which you will sing songs of praise, and all the trees of the field will clap with their branches. In place of the thorn-like wicked will arise the cypress-like righteous, and instead of the nettle-like evildoers will arise the myrtle-like sin-fearing. This will give THE ETERNAL fame, and act as an everlasting sign of His power that will never cease.

כֹּה אָמַר יְיָ שְׁמְרוּ מִשְׁפָּט וְעֲשׂוּ צְדָקָה כִּי־קְרוֹבָה יְשׁוּעָתִי לָבוֹא וְצַדִּיקְתִּי
לְהַגְלוֹת: אֲשֶׁר־יִאֱנוֹשׁ יַעֲשֶׂה־זֹאת וּבִן־אָדָם יַחֲזִיק בָּהּ שֹׁמֵר שַׁבָּת מִחֻלְלוֹ
וְשֹׁמֵר יָדוֹ מִמַּעֲשׂוֹת פְּלִדָּע:

This is what THE ETERNAL has said: Keep the laws of justice and carry out righteous deeds, for My salvation is coming soon, and My righteousness is soon to be revealed. Happy is the man who does this and the person who holds firmly by it: namely, he who keeps Shabbos (the Sabbath) so as not to desecrate it, and withholds his hand from doing any evil.

וְאֵלֵי־אֱמֹר בְּזִיכְרֵי הַגְּלוּת אֶלֵי לְאֹמְרֵי הַבְּדֵל וּבְדִילְנִי יְיָ מֵעַל עַמּוֹ
וְאֵלֵי־אֱמֹר הַסְּרִיס הֵן אֲנִי עֵץ יָבֵשׁ:

But let not the gentile who has joined THE ETERNAL's people say, as follows, "THE ETERNAL has completely separated me from receiving reward with His people," and let not the infertile person say, "I am just like a dry tree."

כִּי־כֹה אָמַר יְיָ לַסְּרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת־שַׁבְּתוֹתַי וּבְחָרוּ בְּאֲשֶׁר
הִפְצַתִּי וּמַחְזִיקִים בְּבְרִיתִי: וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחֹמֹתַי יָד וְשֵׁם טוֹב
מִבָּנִים וּמִבָּנוֹת שֵׁם עוֹלָם אֶתֶּן־לָוּ אֲשֶׁר לֹא יִפְרֹת:

For this is what THE ETERNAL has said to the infertile people who keep My Sabbaths, who choose what I desire, and who hold firmly by My covenant: I will grant them a place and a name in My House and within My walls, that are better than sons and daughters; I will grant them an everlasting name that will never cease.

וּבְנֵי הַגְּלוּת הַגְּלוּתִים עֲלֵי לְשִׁרְתּוֹ וּלְאַהֲבָה אֶת־שֵׁם יְיָ לְהִיוֹת לוֹ לְעֹבְדִים
כְּלִישְׁמֵר שַׁבַּת מִחֻלָּו וּמַחְזִיקִים בְּבְרִיתִי: וְהִבִּיאֹתִים אֶל־הַר קָדְשִׁי
וְשִׂמְחֹתִים בְּבֵית תְּפִלָּתִי עוֹלָתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל־מִזְבְּחִי כִּי בֵיתִי
בֵּית־תְּפִלָּה יִקְרָא לְכֹל־הָעַמִּים: נָאִם אֱ-דָנִי [כ' י'] אֱ-לֹהִים מִקְבֹּץ גְּדֻחֵי
יִשְׂרָאֵל עוֹד אֶקְבֹּץ עֲלָיו לְנִקְבְּצָיו:

And the gentiles who join THE ETERNAL's people, to serve Him and to love the Name of THE ETERNAL by being servants to Him. whoever keeps Shabbos so as not to desecrate it, and those who hold firmly by My covenant — I will bring them to the mountain of my My Holy Temple and make them joyful in My Beis T'fi-law (House of Prayer); their burnt offerings and peace-sacrifices will be accepted willingly upon My altar, for My House will be declared a house of prayer for all the nations. This is the prophetic declaration of THE LORD, ETERNAL GOD, the Gatherer of the exiled ones of Yisraw-eil — I will gather others besides Yisraw-eil's gathered ones.

ברכות לאחר ההפטרה • BLESSINGS AFTER THE HAFTARAH

After the Haftarah is read, the *maftir* recites the following blessings:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׂכָל דְּבָרָיו אֱמֶת וְצֶדֶק. נֶאֱמָן אַתָּה הוּא יי אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבַר אֶחָד מִדְּבָרֶיךָ אַחֲזָר לֹא יִשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יי, הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו.

Blessed are You, O ETERNAL, our God, King of the universe, Rock of all eternities, Righteous in all generations, the trustworthy God, Who says and does, Who speaks and fulfills, all of Whose words are true and righteous. Trustworthy are You, O ETERNAL, our God, and trustworthy are Your words, no one of Your words is turned back to its origin unfulfilled, for You are the God Who is trustworthy and compassionate King. **Blessed are You, O ETERNAL**, the God Who is trustworthy in all His words.

[Amen. אָמֵן - cong.]

רַחֲמֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, מְשַׂמַּח צִיּוֹן בְּבִנְיָהּ.

Have mercy on Tziyon (Zion) for it is the source of our life; to the one who is deeply humiliated, bring salvation speedily in our days. **Blessed are You, O ETERNAL**, Who gladdens Tziyon through her children.

[Amen. אָמֵן - cong.]

שִׂמְחָנוּ, יי אֱלֹהֵינוּ, בְּאֵלֵיהוּ הַנְּבִיא עֵבְדְךָ, וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחְךָ, בְּמַהֲרָה יָבֵא וַיִּגַּל לְבָנוּ, עַל כִּסְאוֹ לֹא יֵשֵׁב זָר, וְלֹא יִנְחֲלוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, מִגֵּן דָּוִד.

Gladden us, O ETERNAL, our God, with Ei-li-yawhu ha-Naw-vi (Elijah the Prophet), Your servant, and with the kingdom of the House of Dovid (David), Your annointed, may he come speedily and cause our heart to exult. On his throne let no stranger sit nor let others continue to inherit his honor, for by Your holy Name you swore to him that his heir will not be extinguished, forever and ever. **Blessed are You, O ETERNAL**, Shield of Dovid.

[Amen. אָמֵן - cong.]

The *chazzan* takes the Torah in his right arm and recites:

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Let them praise the Name of THE ETERNAL, for His Name alone will have been exalted.

The congregation responds:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרַם קֶרֶן לְעַמּוֹ, תְּהַלֵּה לְכֹל חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל
עִם קְרוֹבוֹ, הַלְלוּ-ה.

His glory is above earth and heaven. And He will have exalted the pride of His people, causing praise for all His devout ones, for the Children of Israel, His intimate nation, praise God!

As the Torah is carried to the Ark, the congregation recites Psalm 24:

לְדָוִד מְזֻמּוֹר, לַיי הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיֵּשְׁבִי בָּהּ. כִּי הוּא עַל יַמִּים
יְסֻדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ. מִי יַעֲלֶה בְּהַר יי, וּמִי יִקּוּם בְּמִקּוֹם קֹדֶשׁוֹ. נְקִי
כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נִשָּׂא לִשְׂוֹא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יִשָּׂא
בְּרָכָה מֵאֵת יי, וְצַדִּיקָה מֵאֵלֵהי יִשְׁעוֹ. זֶה דוֹר דּוֹרְשָׁיו, מִבְּקִשֵׁי פְּנֵיהֶּ יַעֲקֹב
סִלָּה. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי
זֶה מֶלֶךְ הַכְּבוֹד, יי עֲזוּז וְגִבּוֹר, יי גִּבּוֹר מְלַחֲמָה. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יי צֶבֶב-אוֹת,
הוּא מֶלֶךְ הַכְּבוֹד סִלָּה.

Of David, a psalm. THE ETERNAL's is the earth and its fullness, the inhabited land and those who dwell in it. For He founded it upon seas, and established it upon rivers. Who may ascend the mountains of THE ETERNAL, and who may stand in the place of His sanctity? One with clean hands and pure heart, who has not sworn in vain by My soul and has not sworn deceitfully. He will receive a blessing from THE ETERNAL and just kindness from the God of his salvation. This is the generation of those who seek Him, those who strive for Your Presence – Yaakov (Jacob), forever. Raise up your heads, O gates; and be uplifted, you everlasting entrances; so that the King of Glory may enter. Who is this King of Glory? THE ETERNAL, the mighty and strong; THE ETERNAL, the strong in battle. Raise up your heads, O gates; and raise up, you everlasting entrances; so that the King of Glory may enter. Who then is the King of Glory? THE ETERNAL, Master of Legions, He is the King of Glory, forever!

As the Torah is placed into the Ark, the congregation recites the following:

וּבְנַחֲחָהּ יֹאמֶר, שׁוּבָהּ, יְיָ, רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל. קוּמָה יְיָ לְמִנוּחֶתֶךָ, אֲתָהּ
וְאֶרְוֹן עֵזְךָ. כַּהֲנִיף יִלְבָּשׁוּ צַדִּיק, וַחֲסִידֶיךָ יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל
תָּשֵׁב פָּנָי מִשִּׁיחֶךָ. כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים
הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶינָהּ מֵאֲשֶׁר. דַּרְכֶיךָ דַּרְכֵי נֶעֱם, וְכָל נְתִיבוֹתֶיהָ
שָׁלוֹם. הִשְׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָהּ, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

And when it rested, he would say, "Return, O ETERNAL, to the myriad thousands of Yisraw-eil (Israel)." Arise, O ETERNAL, to Your resting place. You and the Ark of Your strength. Let Your priests be clothed in righteousness, and Your devout ones will sing joyously. For the sake of Dovid, Your servant, turn not away the face of Your anointed. For I have given you a good teaching; do not forsake My Torah. It is a tree of life for them who grasp it, and all of its supporters are praiseworthy. Its ways are ways of pleasantness and all its paths are peace. Bring us back to You, O ETERNAL, and we shall return; renew our days as of old.

חצי קדיש - HALF KADDISH

In the presence of a minyan, the chazzan recites CHATZI-KADDISH:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא [Amen אַמֵּן - congregation] בְּעֵלְמָא דֵּי בְּרָא
כְּרַעוּתֵיהּ, וְיִמְלִיף מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבְזִמְן קָרִיב. וְאָמְרוּ - אַמֵּן. [Amen. אַמֵּן - congregation]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמֵיָא. - everyone

May His Great Name be blessed forever and for all eternity!

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה - chazzan
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא [Blessed is He! הוּא בְּרִיךְ הוּא - congregation],
לְעַלְמֵי מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֵלְמָא.
וְאָמְרוּ - אַמֵּן. [Amen. אַמֵּן - congregation]

TURN to the SILENT AMIDAH on page 3