

## THE AMIDA

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

*Take three steps forward.*

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

Deut. 32  
Ps. 51

דברים לב  
תהלים נא

## PATRIARCHS

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

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

King, Helper, Savior, Shield:

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

## DIVINE MIGHT

אַתָּה גִבּוֹר You are eternally mighty, LORD.  
You give life to the dead and have great power to save.

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

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

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

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

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

## עמידה

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

*Take three steps forward.*

כִּי שֵׁם יְהוָה אֶקְרָא, הָבֹה גִדְל לֵאלֹהֵינוּ:  
אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות

▼ *Bend the knees:* בְּרוּךְ אַתָּה *Stand straight:* יהוה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן  
גּוֹמֵל חֲסָדִים טוֹבִים, וְקִנְיָה הַכֹּל  
וְזוֹכֵר חֲסֵדֵי אָבוֹת  
וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
בְּעֶשְׂרֵת יָמֵי תְּשׁוּבָה: זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

▼ *Bend the knees:* בְּרוּךְ אַתָּה *Stand straight:* יהוה, מֶגֶן אַבְרָהָם.

גבורות

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי  
מְחַיֶּה מֵתִים אַתָּה, רֵב לְהוֹשִׁיעַ

*The phrase מְשִׁיב הַרוּחַ is added from שמחת תורה until פסח.*

*In שמיני עצרת until פסח the phrase מוֹרִיד הַטֶּל is added from ארץ ישראל*

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

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

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

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

*These words are added  
between Rosh HaShana  
& Yom Kippur:*

Who is like You, compassionate Father,  
who remembers His creatures  
in compassion, for life?

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

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

KEDUSHA

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

*Cong. then* **קִדְּשׁוּ** We will sanctify Your name on earth,  
*Leader:* as they sanctify it in the highest heavens,  
 as is written by Your prophet,  
 “And they [the angels] call to one another saying:

*Is. 6*

*Cong. then* ‘Holy, ‘holy, ‘holy is the LORD of hosts  
*Leader:* the whole world is filled with His glory.”  
 Those facing them say “Blessed – ”

*Cong. then* "Blessed is the LORD's glory from His place."  
*Leader:* And in Your holy Writings it is written thus:

*Ezek. 3*

*Cong. then* ♫“The LORD shall reign for ever. He is your God, Zion,  
*Leader:* from generation to generation, Halleluya!”

Ps. 146

*Leader:* From generation to generation we will declare Your greatness,  
and we will proclaim Your holiness for evermore.  
Your praise, our God, shall not leave our mouth forever,  
for You, God, are a great and holy King. Blessed are You, LORD,  
the holy God. / Between Rosh HaShana & Yom Kippur: the holy King./

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים  
 סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים  
 וּמַקְּיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.  
 מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת  
 וּמִי דוֹמֶה לָךְ  
 מֶלֶךְ, מִמִּית וּמַחֲיֶה וּמַצְמִיחַ יְשׁוּעָה.

בַּעֲשֶׂרֶת יְמֵי תְשׁוּבָה: מִי כְמוֹךָ אֱלֹהֵי הַרְחָמִים  
זֹכֵר יְצוּרֵי לִחְיֵים בְּרַחֲמִים.

וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה, מֵחַיֵּי הַמֵּתִים.

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

## קדושה

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

then קהל  
שִׁיחַ נִקְדַּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בָּשִׂים שְׂמִקְדִּישִׁים אוֹתוֹ בְּשִׂמֵי מָרוֹם  
כִּפְתּוֹב עַל יָד גְּבִיאָךְ: וְקִרְאָה זֶה אֶל־זֶה וְאָמַר  
ישעיהו

then קהל  
שִׁינְךָ יְקֹדֵשׁ, יְקֹדֵשׁ, יְקֹדֵשׁ, יִהְיֶה עֲבָאוֹת, מְלֵא כָּל־הָאָרֶץ בְּבוֹדוֹ:  
לְעַמְתָּם בְּרוּךְ יֹאמְרוּ

יחזקאל ג

then קהל  
שׁוֹן  
אֶפְרוֹךְ כְּבוֹד־יְהוָה מִמָּקוֹמוֹ:  
וּבְדַבְרֵי קֹדֶשׁ פָּתוּב לֵאמֹר

then קדל: יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּהוּ:  
שִׁיחַ  
שִׁיחַ: לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּה, וּלְנֹצֵחַ נִצְחִים קִדְשֶׁתְךָ נִקְדִּישׁ

וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וְעַד  
בִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ. / בעשרת ימי תשובה: הַמֶּלֶךְ הַקָּדוֹשׁ. /

The *שליח ציבור* continues with *אֶתֶּה חוּן* on the next page.

## HOLINESS

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

Blessed are You, LORD,

the holy God. / *Between Rosh HaShana & Yom Kippur: the holy King.*  
(If forgotten, repeat the Amida.)

## KNOWLEDGE

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

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

Blessed are You, LORD,

who graciously grants knowledge.

## REPENTANCE

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

Draw us near, our King, to Your service.

Lead us back to You in perfect repentance.

Blessed are You, LORD,

who desires repentance.

## FORGIVENESS

*Strike the left side of the chest at °.*

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

Pardon us, our King, for we have °transgressed;  
for You pardon and forgive.

Blessed are You, LORD,

the gracious One who repeatedly forgives.

## REDEMPTION

רְאֵה Look on our affliction, plead our cause,

and redeem us soon for Your name's sake,

for You are a powerful Redeemer.

Blessed are You, LORD,

the Redeemer of Israel.

קדושת השם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ

וְקַדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ. / בעשרת ימי תשובה: הַמֶּלֶךְ הַקָּדוֹשׁ. /  
(עמידה: עמוּד.)

דעת

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוּשׁ בִּינָה.

חֲנֹנוּ מֵאַתָּה דַּעַת בִּינָה וְהַשְׁכֵּל.

בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

תשובה

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקִרְבֵנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ.

וְהַחֲזִיקֵנוּ בַתְּשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בַתְּשׁוּבָה.

סליחה

*Strike the left side of the chest at °.*

סְלַח לָנוּ אֲבִינוּ כִּי °חָטְאָנוּ

מִחַל לָנוּ מִלִּפְנֵי כִי °פָשַׁעְנוּ

כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, חֲנוּן הַמִּרְבֶּה לְסִלָּה.

גאולה

רְאֵה בְּעֵינֶינוּ, וְרִיבָה רִיבֵנוּ

וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שִׁמְךָ

כִּי גוֹאֵל חֲזִק אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, גוֹאֵל יִשְׂרָאֵל.

## HEALING

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

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

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

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

## PROSPERITY

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

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

*In winter:* Grant dew and rain as a blessing

*In other seasons:* Grant blessing

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

## INGATHERING OF EXILES

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

## רפואה

רָפְאוּנוּ יהוה וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְיֶה לָּנוּ אֲתָה  
 וְהָעִלָּה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ

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

יְהִי רָצוֹן מִלְפָּנֶיךָ יְהוה אֱלֹהֵי אֲבוֹתַי, שֶׁתְּשַׁלַּח מִהֵרָה רְפוּאָה שְׁלֵמָה  
 מִן הַשָּׁמַיִם רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לַחֹלֶה/לַחֹלָה *name of patient*  
 בֶּן/בַּת *mother's name* שְׁאוֹר חֹלֵי יִשְׂרָאֵל.

כִּי אֵל מֶלֶךְ רוֹפֵא נָאֵמָן וְרַחֲמָן אַתָּה.  
 בָּרוּךְ אַתָּה יהוה, רוֹפֵא חֹלֵי עַמּוֹ יִשְׂרָאֵל.

## ברכת השנים

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

בָּרוּךְ עָלֵינוּ יהוה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת  
 וְאֶת כָּל מִינֵי תְבוּאָתָהּ, לְטוֹבָה

בְּחֹרֶף: וְתֵן טַל וּמָטָר לְבִרְכָּה / בְּקֵץ: וְתֵן בְּרָכָה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטוֹבָה

וּבָרוּךְ שְׁנָתָנוּ כְּשָׁנִים הַטּוֹבוֹת.

בָּרוּךְ אַתָּה יהוה, מְבָרֵךְ הַשָּׁנִים.

## קבוץ גלויות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ

וְשֵׂא נֶס לְקִבְּץ גְּלוּיֵינוּ

וּקְבָצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.

בָּרוּךְ אַתָּה יהוה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

השבת המשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִוָּעֲצֵינוּ כְּבִתְחִלָּה  
וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה  
וּמֶלֶךְ עָלֵינוּ אֵתָּה יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים  
וְצִדְקָנוּ בְּמִשְׁפָּט.  
בָּרוּךְ אַתָּה יְהוָה  
מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט. / בעשרת ימי תשובה: הַמֶּלֶךְ הַמִּשְׁפָּט.

ברכת המינים

וְלִמְלָשִׁינִים אֵל תְּהִי תִקְוָה  
וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד  
וְכָל אוֹיְבֵי עַמְּךָ מִהֲרָה יִכָּרְתוּ  
וְהַזֵּדִים מִהֲרָה תַעֲקֹר וְתִשְׁפֹּר וְתִמְגֹּר וְתִכְנֶנֶּה בְּמַהֲרָה בְּיָמֵינוּ.  
בָּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים.

על הצדיקים

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים  
וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל  
וְעַל פְּלִיטַת סוֹפְרֵיהֶם  
וְעַל גְּרֵי הַצֹּדֵק, וְעָלֵינוּ  
יְהִמוּ רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ  
וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת  
וְשִׁים חֲלָקְנוּ עִמָּהֶם  
וְלַעוֹלָם לֹא יִבּוֹשׁ כִּי בָךְ בִּטְחָנוּ.  
בָּרוּךְ אַתָּה יְהוָה, מְשַׁעַן וּמִבְטָח לַצְּדִיקִים.

JUSTICE

הַשִּׁיבָה Restore our judges as at first,  
and our counselors as at the beginning,  
and remove from us sorrow and sighing.  
May You alone, LORD,  
reign over us with loving-kindness and compassion,  
and vindicate us in justice.  
Blessed are You, LORD,  
the King who loves righteousness and justice.  
*/ Between Rosh HaShana & Yom Kippur, end the blessing: the King of justice./*

AGAINST INFORMERS

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

THE RIGHTEOUS

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

## REBUILDING JERUSALEM

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

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

Blessed are You, LORD, who builds Jerusalem.

## KINGDOM OF DAVID

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

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

## RESPONSE TO PRAYER

שְׁמַע קוֹלֵנוּ Listen to our voice, LORD our God.

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

Do not turn us away, O our King,  
empty-handed from Your presence,\*  
for You listen with compassion to the prayer of Your people Israel.  
Blessed are You, LORD, who listens to prayer.

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

## TEMPLE SERVICE

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

Restore the service to Your most holy House,  
and accept in love and favor  
the fire-offerings of Israel and their prayer.

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

*On Rosh Hodesh and Hol HaMo'ed, say:*

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

בנין ירושלים

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ  
וּבִנָּה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם  
וְכִפֹּא דָּוִד מֶהֱרָה לְתוֹכָהּ תָּכִין.  
בָּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

משיח בן דוד

אֶת צִמְחָא דָּוִד עֲבַדְךָ מֶהֱרָה תַצְמִיחַ  
וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קוִינֵנוּ כָּל הַיּוֹם.  
בָּרוּךְ אַתָּה יְהוָה, מַצְמִיחַ קֶרֶן יִשׁוּעָה.

שומע תפילה

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ  
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ  
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּגִים אַתָּה  
וּמִלְפָּנֶיךָ מִלִּבְנוֹ רִיקָם אֵל תִּשְׁיִבֵנוּ\*  
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

*\*At this point, in times of drought in Israel, say "And answer us" on page 733.*

עבודה

רִצֵּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם  
וְהִשָּׁב אֶת הָעֲבוֹדָה לְדַבִּיר בֵּיתְךָ  
וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

*On Rosh Hodesh and Hol HaMo'ed, say:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיִגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע,  
וְיִפְקֹד וְיִזְכֹּר וְיִכְרֹז וְיִפְקְדוּנוֹ וְיִזְכְּרוּ אֲבוֹתֵינוּ, וְיִזְכְּרוּ מִשִּׁיחַ בֶּן דָּוִד



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

*On Rosh Hodesh:* Rosh Hodesh.

*On Pesah:* the Festival of Matzot.

*On Sukkot:* the Festival of Sukkot.

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

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

#### THANKSGIVING

<p>▼ <i>Bow:</i> We give thanks to You, for You are Stand straight the LORD our God and God of our ancestors for ever and all time. You are the Rock of our lives, Shield of our salvation from generation to generation. We will thank You and declare Your praise for our lives,<sup>A</sup> which are entrusted into Your hand; for our souls, which are placed in Your charge; for Your miracles which are with us every day; and for Your wonders<sup>l</sup> and favors at all times, evening, morning and midday. You are good – for Your compassion never fails. You are compassionate – for Your loving-kindnesses never cease. We have always placed our hope in You.</p>	<p><i>During the Leader's Repetition, the congregation says quietly:</i> ▼ <i>Bow:</i> We give thanks to You, for You are Stand straight the LORD our God and God of our ancestors, God of all flesh, who formed us and formed the universe. Blessings and thanks are due to Your great and holy name for giving us life and sustaining us. May You continue to give us life and sustain us; and may You gather our exiles to Your holy courts, to keep Your decrees, do Your will and serve You with a perfect heart, for it is for us to give You thanks. Blessed be God to whom thanksgiving is due.</p>
---	---

עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל,  
לפניך, לפליטה לטובה, לחן ולחסד ולרחמים, לחיים ולשלום ביום  
בראש חודש: ראש החודש / בפסח: חג המצות / בסוכות: חג הסוכות  
הזה. זכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו  
בו לחיים. ובדבר ישועה ורחמים, חוס וחסד ורחמים עלינו והושיענו,  
כי אליך עינינו, כי אל מלך חנון ורחום אתה.

**ותחזינה** עינינו בשובך לציון ברחמים.  
**ברוך** אתה יהוה, המחזיר שכינתו לציון.

#### הודאה

<p><i>During the ש"ץ</i> <i>the קהל says quietly:</i> ▼ <i>Bow</i> מודים אנחנו לך Stand straight שאתה הוא יהוה אלהינו ואלהי אבותינו לעולם ועד. צור חיינו, מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על חיינו<sup>א</sup> המסורים בידך ועל נשמותינו הפקודות לך ועל נסיך שבכל יום עמנו ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים. הטוב, כי לא כלו רחמיך והמרחם, כי לא תמו חסדיך מעולם קיינו לך.</p>	<p><i>חזרת הש"ץ</i> <i>the קהל says quietly:</i> ▼ <i>Bow</i> מודים אנחנו לך Stand straight שאתה הוא יהוה אלהינו ואלהי אבותינו אלהי כל בשר יוצרנו, יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש על שהחיייתנו וקימתנו. כן תחיינו ותקימנו ותאסף גליותינו לחצרות קדשך לשמור חקיך ולעשות רצונך ולעבדך בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות.</p>
---	---

On Hanukka:

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

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

Continue with "For all these things."

On Purim:

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

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

Continue with "For all these things."

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

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

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

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

בחנוכה:

**עַל הַנִּסִּים** וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בְּיָמִים הָהֵם בְּזֶמֶן הַזֶּה.

**בְּיָמֵי מַתִּיתְיָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשֹׁמוֹנַי וּבָנָיו**, בְּשַׁעֲמֻדָּה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עֲמַדְתָּ לָהֶם בַּעַת צָרָתָם, רַבַּת אֶת רִיבָם, דָּנַת אֶת דִּינָם, נִקְמַת אֶת נִקְמָתָם, מִסָּרָת גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרַתְךָ, וְלֶךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהִיּוֹם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְנֶיךָ לְדַבֵּיר בֵּיתְךָ, וּפְנוּ אֶת הַיִּכְלָךְ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶיךָ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

Continue with כָּל־.

בפורים:

**עַל הַנִּסִּים** וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בְּיָמִים הָהֵם בְּזֶמֶן הַזֶּה.

**בְּיָמֵי מָרְדֳּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה**, בְּשַׁעֲמֻד עֲלֵיהֶם הָמָן הַרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לְהָרוֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים מִנֶּעַר וְעַד־זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד, בְּשָׁלוֹשָׁה עָשָׂר לַחֹדֶשׁ שְׁנִים־עָשָׂר, הוֹאֵחֵדֶשׁ אֶדָר, וּשְׁלָלָם לְבוֹז: וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הִפְרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו עַל הָעֵץ.

Continue with כָּל־.

**וְעַל כָּל־** וְיִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד.

בעשרת ימי תשובה: וכתב לחיים טובים כל בני בְּרִיתְךָ.

וְכָל־הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְיֶה לָּךְ אֶת שִׁמְךָ בְּאַמֶּת  
הָיָל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.

▼ *Bend the knees* בְּרוּךְ אַתָּה *Stand straight* יְהוָה

הַטוֹב שִׁמְךָ וְלֶךְ נָאֵה לְהוֹדוֹת.



## PEACE

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

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

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

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

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

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

Ps. 19

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

Berakhot  
17a

Act for the sake of Your name; act for the sake of Your right hand;  
act for the sake of Your holiness; act for the sake of Your Torah.  
That Your beloved ones may be delivered,  
save with Your right hand and answer me.  
May the words of my mouth and the meditation of my heart  
find favor before You, LORD, my Rock and Redeemer.

Ps. 60

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

*Bow left: May He who makes peace in His high places,  
Bow right: make peace Bow forward: for us and all Israel –  
and say: Amen.*

Ps. 19

## ברכת שלום

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תִּשְׁמֶנּוּ לְעוֹלָם  
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל  
בְּכָל יֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בעשרת ימי תשובה: בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרָנְסָה טוֹבָה  
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל  
לְחַיִּים טוֹבִים וְשָׁלוֹם.\*

בָּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

בָּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

*עמידה חזרת הש"ץ. Some also say it here as part of the silent*

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּינוּ לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים יט

ברכות ז.

## אֱלֹהֵי

נִצֹּר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדִּבַּר מִרְמָה  
וְלִמְקַלְלֵי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כְּעַפְרָה לִּבְלִי תִהְיֶה.  
פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.  
וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם.  
עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ  
עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ.  
לִמְעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:  
יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּינוּ לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

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

*Bow left עֲשֵׂה שָׁלוֹם/ בְּמִרְמָה: בעשרת ימי תשובה: הַשָּׁלוֹם*

*Bow right הוא יַעֲשֵׂה שָׁלוֹם Bow forward עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל*

וְאָמְרוּ אָמֵן.