On Tishah B’Av, tallit and tefillin are worn at Minnah and the psalm of the day is recited here, pages 85-90.
MINHAH FOR WEEKDAYS

🌿 ASHREI

PSALM 84:5; 144:15
Blessed are they who dwell in Your house;
they shall praise You forever.

Blessed the people who are so favored;
blessed the people whose God is Adonai.

PSALM 145; 115:18
A Psalm of David.

I glorify You, my God, my Sovereign;
I praise You throughout all time.

Every day do I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy;
God’s greatness exceeds definition.

One generation lauds Your works to another,
acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor.
They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate;
patient, and abounding in love.

Adonai is good to all; God’s compassion embraces all.

All of Your creatures shall praise You;
the faithful shall continually bless You,

recounting Your glorious sovereignty,
telling tales of Your might.

And everyone will know of Your power,
the awesome radiance of Your dominion.

Your sovereignty is everlasting;
Your dominion endures for all generations.

Adonai supports all who stumble,
and uplifts all who are bowed down.
遵义вл אַלָּכַך יִשְׁבַּר, וַאנְחָה נָתַן לֶהָ שָׁאְלַךְ אַלָּכַך יִשְׁבַּר.
שָׁאָלַךְ וַדִּשָּׁא, וַמְשַׁמְשֶׁהוּ כָּלַתְּ-יִי צָעֲר.
וַיָּשָׁמַר יִשְׂרָאֵל-כַּרְנִי, כֶלָּח אָשֶׁר יִקְרַאְוָה בָּאָמָה.
יִזְרָאֵל יִשְׁמַעְוָה, צְאָרְו-שֵׁמוּתָו לְשׁוֹנָיְוָה.
שָׁמִיר יִשְׂרָאֵל-כַּרְנִי, צְאָרְו-כָּל-הַרְשַׁעְוָה לְשׁוֹנָיְוָה.

חֵצִי קְרוֹש

Reader:

וַתְּעָלְמוּ נְתָנָה לְשֵׁמָה רֶבֶּה, בָּעֲלֵּבָה וְיִבְרָאָה, כַּרְנִי, כָּרְאָה.
נְתָנָה מֵלוֹטָהּ בֵּיהָּמִית וַיִּבְרָאָה
נְתִיתָהוּ בֵּיהָּמִית יִשְׁמַעְוָה.
בֵּעֵלָּהּ בֵּיהָּּמִית, יִבְרָאָה בָּאָמָה.

Congregation and Reader:

יִזְרָאֵל לְשֵׁמָה רֶבֶּה, בָּעֲלֵּבָה וְיִבְרָאָה.
לְשֵׁמָה רֶבֶּה, בָּעֲלֵּבָה וְיִבְרָאָה.

Reader:

וַתְּבִיאָה מֵעָלְמוּ נְתָנָה וּנְתִיתָהוּ לְשֵׁמָה רֶבֶּה,
נְתִיתָהוּ וַתְּעָלְמוּ נְתִיתָהוּ לְשֵׁמָה רֶבֶּה, קרְאָה.
לְשֵׁמָה רֶבֶּה, בָּעֲלֵּבָה וְיִבְרָאָה.

*Between בָּעֲלֵּבָה וְיִבְרָאָה

לְשֵׁמָה רֶבֶּה, בָּעֲלֵּבָה וְיִבְרָאָה.
לְשֵׁמָה רֶבֶּה, בָּעֲלֵּבָה וְיִבְרָאָה.

Continue with the טֹבָה on page 122a or 122b (with התוּם), through page 130.

On a public fast (including בֵּית וַדִּשָּׁא), the טֹבָה is read.
Continue on page 65.
The eyes of all look hopefully to You,
and You provide their food in due time.

You open Your hand;
Your favor sustains all the living.

Adonai is just in all His ways,
loving in all His deeds.

Adonai is near to all who call,
to all who call to God with integrity.

God fulfills the desire of those who are faithful;
God hears their cry and delivers them.

Adonai preserves all who love Him,
while marking the wicked for destruction.

My mouth shall praise Adonai.
Let all flesh praise God’s name throughout all time.

We shall praise Adonai now and always. Halleluyah!

Hatzi Kaddish

Reader:
May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y’hei sh’mei raba m’varakh l’alam u-l’almei almaya.
May God’s great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Continue with the Amidah on page 122a or 122b
(with Matriarchs), through page 130.

On a public fast (including Tishah B’Av), the Torah is read.
Continue on page 65.
עמידה – מנוחה לחה

וּשָׁמֵש יְהוָה אֵלָהָא, נְבֵל נָא לַאֲלָהָא.
אֵלְהָא שְׁפַנְיָה תַּמְקָא חַפֵּי בֹּזְיָה תַּדָּלְתָא.

כֹּהוּ אֶת הַיָּה הַאָלָלָה אָלוֹנָהָא אֶבוֹתָא, אָלָלָה אֵבָרָה
אֶלוֹנָהָא בְּעִנָּה אֶבוֹתָא עֵשֶׁב, דַּעַל הַסְּחֻרָה תַּבּוֹרָה בְּתוֹנָה.
אֶלוֹנָהָא עָלָדוּ, זָגִילָא בְּסַהֲרָה טוֹביָס שְׁהוּתָא חַפַּלָא, הָוֹכָר חָפָר
אַבּוֹט יָמָאָא זְגוֹלָא לְבָנָא בָּרֶדָא לַפְּנֵי שְׁמוּאָל בָּאָבָהָא.

*Between שֵׁם וַעֲשָׁר יְשֶׁה and שָׁמֵש:
בקֵנָא לְהָיָה, מָלָא חַפָּא בִּהְיוֹת.
תקֵנָה בָּסְכֵפָא הַהָיוֹת, לֵעָנָה אֲלָלָהוֹת חַיָּה.

מַלְוָא עָוֹר וּמוֹשָׁיָהָא עָנוּגָא, בַּחַרָה אֶתָה יָהוּ הָאוֹנָג אֵבָרָהָא.
אָלְמָא בַּעֲדָה כּוֹלָלָא שָׁזָא, מַהָּתָא מַהָּיָה אָזָא, רַב לָשׁוּחָא.

*From שֵׁם שָׁמֵש עָדָה until שָׁמֵש:
מַשֵּׁש הָיָה מָוֹרִיָּה תַּמְקֵי.

מְכָלֲלָא דַּיָּם בֶּתָהוּ, מַהָּתָא מַהָּיָה בְּרַחֲמִיָּה רְבִּים, שְׁמָאָה
נְפָלָהוּ רַוְּפָא רוּפָאָה וּפְלִימָא וּמַעְטָר אוֹסָרָיָה, מְפַקֵּיָה אָמְתָא
לַיִּשְׁרָה עִפּוּרָה. מִי בַּעֲמָוִי בָּעִיל בְּוֹרִיָּה וּפִי חַמָּה לִלָא, מַלְקָא
מְמָמָא מַהָּיָה לְמַעְטָה יִשְׁעָה.

Between שֵׁם רְשֵׁמָה וַעֲשָׁר יְשֶׁה and שֵׁם:
מִי בָּעֲמָוִי אָבָקָא בְּרַחֲמִיָּה, זוֹכָר יָעֲרִי לְהָיָהָא בְּרַחֲמִיָּה.

בִּמְאָמָא אֶזֶּה יָהוּ הָאוֹנָג מַהָּיָה.
בַּהֲרָא אֶזֶּה יָהוּ הָאוֹנָג דְּמוֹרִיָּה.

When the וּשָׁמֵש is chanted aloud, continue on page 123.

אָזֶה אוֹרָה לְשֵׁמֶךָ קָוָהָא, כַּדְּוָטָקָא בְּכָלָם וּיְהָלָלָא קָוָהָא.
יִבְיָוָה אֶזֶּה יָהוּ הָאוֹנָג קָוָהָא.

**Between שֵׁם וַעֲשָׁר יְשֶׁה and שֵׁם:
בַּהֲרָא אֶזֶּה יָהוּ הָאוֹנָג דְּמוֹרִיָּה.

Silent recitation continues on page 124.

*From שֵׁם שָׁמֵש עָדָה, some add: מִצְלִית בִּכְלָלָא.
AMIDAH FOR WEEKDAY MINHĀH

When I call upon Adonai, proclaim glory to our God! Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

Between Rosh Hashanah and Yom Kippur:
Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Sh'mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

Between Rosh Hashanah and Yom Kippur:
Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 123.

Holy are You and holy is Your name. Holy are those who praise You each day.

**Praised are You Adonai, holy God.

**Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 124.

*From Pesah to Sh’mini Atzeret, some add: You cause the dew to fall.
עמייתא — מנחתת לוחלול
(ברלד אמוהות)

כינ שמן יהודא אָכנָא, יָבִיב נָהל אַשלֵּתא.
אֵלִית שֶפֶקְמֵת טוּפָי תְיַבָּה תְיַבָּה.

בּוּרוּחַ אַתָּה יְהוָה יָאִירֵהוּ קטָבָא, אַלָּה לָדֵא יָאִירֵהוּ לְאָךְ.
רַעֲלֵיהוּ שֶרֶת יָאִירֵהוּ רַבָּה,
אַלָּה לָדֵא יָאִירֵהוּ לְאָךְ, רַעֲלֵיהוּ שֶרֶת יָאִירֵהוּ רַבָּה.

אָל יֵעֵלוּ בְּתֵלֵיהוּ תְויהוּ תְויהוּ הַפָּעָה הָעָלֵי, רַוּכְרֵת מַסֵ'ֵי.
אָלָה מַטְבַּאֲרָא גָּאְלָא לָבָנִי בִּינְכֵי לְפָנִי שְׂמִי בַּשְּׁמָא.

Between them

בּוּרוּחַ לְחֵיָּם, מְלָאָה דָּוַע בַּיִם.
בּוּרוּחַ לְחֵיָּם, לְמַעַנָּה לְחֵיָּם חֵיָּם.

מְלָאָה עֵירוּ וְמַזְדָּוֵה וּמַזְדָּוֵה יַפֶּגַּגְּגֵג.
בּוּרוּחַ אַתָּה יְהוָה מַטְבַּאֲרָא אֹבְרָם וּפָקֵד שְׁרָה.

יאָהָה מַטוּר לְעֹלָמִים אָלֶוֶּה, מְמָחָה מַטְחָה אָלֶוֶּה, רַבָּה לְחֵיתָה.

*From now until next:

מַשָּׂא גַּרְוָת נִמְלָרִי נַגְשָׂא.

מִכַּלֵּלֶה הַיִּמְּוָא בַּקָּשָׂא, מַפְתָּחָה מַטָּחָה בַּרוּמֵה רַבָּה, סָנְמָא.
נוֹפְּלָמִים וְרֹפָאִים הוֹלֵלִים וְחוֹרֵי אָסָיָרִים, מַמְקֶפֶּתָא אַמְסָּמָנָה.
לִשְׁנִי יָטָרָא. מִי בְּכָמֹת בָּלוּא בְּגוֹרָוָת וּמִי זָלָלָה קְרִּי, מְלָאָה
מַמְתְּחָה וְמַמְתּוּחָה וּמַזְדָּוֵה.

Between them

מִי כָּמֹתָא אֶבֶּר הַדַּמְפֶּה, זָוָר יְנִיגי לְחֵיָּם בְּרָטְפֶּה.

בּוּרוּחַ אַתָּה יְהוָה מַטְבַּאֲרָא מַטְחָה.

When the is chanted aloud, continue on page 123.

אָהָה קְדִישָא לְשָׁמַא קָדָרָו, וְקַדְּשָׂם בְּכָלִי תְוָאָה יָרָאָה קַדְּשָׂא.
**Between them

מִי כָּמֹתָא אֶבֶּר הַדַּמְפֶּה.

 Silent recitation continues on page 124.

*From now to the end of the section, some add: מָסָּא נוּסָא
AMIDAH FOR WEEKDAY MINHAH
(with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors,
God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel,
and Leah, great, mighty, awesome, exalted God who bestows
lovingkindness, Creator of all. You remember the pious
deeds of our ancestors and will send a redeemer to their
children's children because of Your loving nature.

Between Rosh Hashanah and Yom Kippur:
Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.
You are the Sovereign who helps and guards, saves and
shields. Praised are You Adonai, Shield of Abraham and
Guardian of Sarah.
Your might, Adonai, is boundless. You give life to the dead;
great is Your saving power.

*From Sh'mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall.
Your love sustains the living, Your great mercies give life to
the dead. You support the falling, heal the ailing, free the
fettered. You keep Your faith with those who sleep in dust.
Whose power can compare with Yours? You are Master of life
and death and deliverance.

Between Rosh Hashanah and Yom Kippur:
Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.
Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 123.

Holy are You and holy is Your name.
Holy are those who praise You each day.
**Praised are You Adonai, holy God.

**Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 124.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.
When the **שׁמע** is chanted aloud, **הפי** is added.

**בָּרוֹשׁ** קָרוֹשׁ אֵשֶׁר בְּעֵינֶיךָ, בְּיוָשׁוֹם שֵׁמֶךָּיָּ הָאָדָם בֶּשָּׁמַי
**מַרְאוֹן,** בִּפְרָשָׁתָם עַל זֶה בֵּיןָה, בְּרָאָה זֶה זֶה הָאָדָם.

**קָרוֹשׁ** קָרוֹשׁ **יְהוָה** **צְבָאָתָו,** **מַלְאָךְ** **כְּלֵי-חֶרֶב** **בֶּן-בָּרָא.

**לְשֵׁמֶךְ** בֵּרוֹחַ יִשָּׂרָאֵל:

**בֵּרוֹחַ** בֵּבֹד זֶהוּ הָמִימָם.

**יִזְרָלָוּ** בֵּרָשָׁתָה בֵּרָשָׁתָה לַאֲמוֹר:

**יִמְלֹל** **יְהוָה** **לְעֹלָם,** **אֶֽלְקָהְו** זוֹיָה לְדֹרְוִין, **חָלָקָה,**

**לְדוֹר** לְדוֹר בֵּינָה בֵּינָה, **לְפַּגְּמָה** נִיבְיוֹ הָעַמְּלִים וְרָבָּהוּ בְּרָשָׁתָה בְּרָשָׁתָה.

**לְשֵׁבְךָ** אֲלֵקָתָוּ מַפֵּינוּ לְנָמֶשׁ לְעֹלָם יַעַרְו, כֶּפֶלֶנָּה **מַלְאָךְ**
**בֵּרָשָׁתָה** אֲגָנָה. **בֵּרוֹחַ** אֲגָנָה יְהוָה **כָּאָלָה** בְּרָשָׁתָה.

*Between השם and the sheen*

**בֵּרוֹחַ** אֲגָנָה יְהוָה **כָּאָלָה** בְּרָשָׁתָה.
**KEDUSHAH**

*When the Amidah is chanted aloud, Kedushah is added.*

We proclaim Your holiness on earth as it is proclaimed in heaven above. As recorded by Your prophet: The angels call one to another:

Kadosh kadosh kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.
Holy, holy, holy Adonai Tz’va-ot;
the grandeur of the world is God’s glory.

Heavenly voices respond with praise:

Barukh k’vod Adonai mi-m’komo.
Praised is Adonai’s glory throughout the universe.

And in Your holy psalms it is written:

Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah.

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

*Praised are You Adonai, holy God.*

*Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.*
It is customary to strike the heart twice in contrition as we acknowledge our sins.

On behalf of one who is ill:

On a public fast (including mass prayer), the Reader adds:
You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

Return us, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Bring us back to You in true repentance. Praised are You Adonai, who welcomes repentance.

*It is customary to strike the heart twice in contrition as we acknowledge our sins.*

Forgive us, our Guide, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You forgive and pardon. Praised are You Adonai, gracious and forgiving.

Behold our adversity and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You Adonai, Redeemer of the people Israel.*

Heal us, Adonai, and we shall be healed. Help us and save us, for You are our glory. Grant perfect healing for all our afflictions,

*On behalf of one who is ill:*

and may it be Your will, Adonai our God and God of our ancestors, to send complete healing, of body and soul, to ______, along with all others who are stricken, and strengthen those who tend to them,

for You are the faithful and merciful God of healing. Praised are You Adonai, Healer of His people Israel.

---

*On a public fast (including Tishah B'Av), the Reader adds:*

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: "I shall answer before they call, I shall respond while they yet deliberate" (Isaiah 65:24). You, Adonai, respond in time of trouble; You rescue and redeem in a time of dire distress. Praised are You Adonai, who answers in a time of trouble.
פרק על החג החג הוא חג הנופלים אב אל אחריות אבות ו nuova Lebens-weite.

From December 5th to December 4th
(December 6th in a Hebrew year divisible by four):

והם стали משה לברך

על פי יערות הם ישבו מплачива, בברך שבעה נשנות

حسبו. בחרו את הוד מצרים, הביאו מנכרים ושנבין

הם בשת נרות גتحولות, ישבים על שנים יבלשנות.

קבלנו ידה מארצה למבוך ולאור. בחרו את הוד הימים

מפני בני עמים עמו ישראלי.

השנים שעמותינו בהאריפנות יזינו יבשות בדברים, הקשו

כמה צנזורים אנ≺חדו, פניהם עלינו埃尔יהם אולמה ירו וברוח

יש בהם מענה, עבירות במשגה. בחרו את הוד המקהל

את לך עופש.

*Between המר and the השננה:

ברוח את הוד המקהל המשגלה.

ולמשלנינו של חוכמיה, של הרגשה ברעraham, בך ולהשיגה בברכה חכמה, בך

אוחיכו מחברו בברכה, וsmouth יתברך נשבר ותרובר

והמעון ומכו נמות חומרי בניות. בחרו את הוד שבר

אוכפים עניים דרים.

על הרציקים על החסידים, על כותב קור חיות שכר.

ועל פסינט סופריו, על עביר חדרכ עליון, וחוזה אא

בח.ElementAt אף אלך נפתח, אריך שבר טוב על השלמה

בשなくな בברכה,رسם חלום עופש, עולמות לא נשפוש

כי בכי עפוננו, בחרו את הוד משמיע ומברך לאזרחים.
Adonai our God, make this a blessed year. May its varied produce bring us happiness.

From Pesah to December 4th
(December 5th in a Hebrew year divisible by four):

Grant blessing

Grant dew and rain for blessing

upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You Adonai, who blesses the years.

Sound the great shofar to herald our freedom; raise high the banner to gather all exiles. Gather the dispersed from the ends of the earth. Praised are You Adonai, who gathers the dispersed of the people Israel.

Restore our judges as in days of old; restore our counselors as in former times. Remove sorrow and anguish from our lives. Reign over us, Adonai, You alone, with lovingkindness and mercy; with justice sustain our cause. *Praised are You Adonai, Sovereign who loves justice with compassion.

*Between Rosh Hashanah and Yom Kippur:

Praised are You Adonai, Sovereign of judgment.

Frustrate the hopes of all those who malign us. Let all evil soon disappear; let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You Adonai, who humbles the arrogant.

Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.
ולירושלים צור ערב וברכים פרה. ויתושפו בנהויה כארש
ובנהויה נבנה בכהר כיון החושל ויהודים
uplicly

*On טש"ו שמע נא:

במות יהודה אלקלנין, ארצה גבול ציר וגדה עוביד, ויהל Здесь
שקרבת קרה, ואכלה ממלך בנה, על ברך ירושלים ושמע
ולבר, על ברך ירושלים מ📖א יברך עלייה. בון ברך הברה,
ויורשלם חון קולה:_filepath על באר על ירושלם, מחי מחי על
מלקיה, במקודם אתלנין, בתרומת חרבם, עליה überh
ירשלם צור ענק בנהויה וברכים ומפקחב מצמצמותיה. כי רכז
말ך, משמות ציון בנהויה, שישמחוАвירירשלם כל-אוחרייה
Whilst שמע אתל הקל-פרמות בעליה. לרשמה בכיר יהודה
והוא חמה ירושלים חול ששים והגנה שמה, חול חמה חולポイント
ובת שלום לציון י’hאי פקריה ויה הווה עלייה, כסמה: יא צדקה ידולה,
בראשית, חמה את נביאים לכנף יהודה בחנהו. ברוך אתה
יודו ממקו ציון וNumberFormatException.

אזראים ויה שך מהרה מצפה, קולו חרג בשמועה
בי לישועתך קונה עליויה. ברוך אתה יהודה מצפה
לך: שמעה.

שמע קולנו יהודה אלקלנין, חוז ברך עלייה,抬起头
ברכים וברכם י’hאי פקריה, כי אל שמעת הפלאה
ונחמצים אתה, ומלאיכיך כלכלה י’hאי חישהו.

"nahem (grant comfort)" is the primary word with which Jewish liturgical tradition confronts tragedy and mourning. The prayer of comfort for Tishah B’Av, the date associated with the destruction of both Temples, is found above. On the next page, we have added a second prayer on that model, to be said on Yom Ha-shoah, as a response to the Holocaust.
Have mercy and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our day and for all time. Reestablish there the majesty of David, Your servant.* Praised are You Adonai, who builds Jerusalem.

*On Tishah B'Av:

Comfort, Adonai our God, the mourners of Zion and those who grieve for Jerusalem, the city which once was so desolate — in mourning, like a woman bereft of her children. For Your people Israel, smitten by the sword, and for her children who gave their lives for her, Zion cries bitter tears. Jerusalem gives voice to her anguish: "My heart goes out for the martyred, my entire being mourns the slain." Have mercy, Adonai our God, in Your great compassion for us and for Your city, Jerusalem, rebuilt from destruction and restored from desolation. Adonai, who causes Zion to rejoice at her children's return, may all who love Jerusalem exult in her; may all who mourn Jerusalem of old rejoice with her now. May they hear in the cities of Judah and in the streets of Jerusalem sounds of joy and gladness, the voices of bride and groom. Grant peace to the city which You have redeemed, and protect her, as You declared: "I will surround her," says Adonai, "as a wall of fire, and I will be the glory in her midst" (Zakhariah 2:9). Praised are You Adonai, who comforts Zion and rebuilds Jerusalem.

Cause the offspring of Your servant David to flourish, and hasten the coming of messianic deliverance. We constantly hope for Your redemption. Praised are You Adonai, who assures our redemption.

Hear our voice, Adonai our God. Have compassion upon us, pity us. Accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign.

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The traditional prayer of comfort for Tishah B'Av depicts Jerusalem as destroyed and desolate. Such is no longer the case in our day. Therefore, the variant above was adopted. We seek comfort for past desolation while acknowledging the miracle of the restoration of Jerusalem and the land of Israel. We pray for their continued well-being.
On a public fast (including שבת שבת), during the silent recitation of the הַרְשָׁעָה, those who are fasting add:

On מַעֲנֵי נַחֲלָה:

On חֵנַי נָחֲלָה:

On משלי ניחוחו:

On כְּלָלָה שְׁמַע אֲבוֹדוּת שֵׁפָּה בֶּן-שָׁם בֶּן-

On כְּלָלָה שְׁמַע אֲבוֹדוּת שֵׁפָּה בֶּן-

On כְּלָלָה שְׁמַע אֲבוֹדוּת שֵׁפָּה בֶּן-
On a public fast (including Tishah B'Av), during the silent recitation of the Amidah, those who are fasting add:

Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: “I shall answer before they call, I shall respond while they yet deliberate” (Isaiah 65:24). You, Adonai, respond in time of trouble; You rescue and redeem in a time of dire distress;

On Yom Ha-shoah:

Adonai, our God, comfort the remnant of Your people Israel, a brand plucked from the fire. For a cruel enemy arose to destroy us — to murder every Jew, young and old, women and children, saying: “Come, let us annihilate them, so that the name of Israel might no longer be uttered.” The waters engulfed us; our tormentors fed us bitter poison. Alas, we are undone, for our Source of comfort is yet far off. Recalling these things, I weep. But You will not forget us eternally.

for You mercifully heed Your people’s supplication. Praised are You Adonai, who listens to prayer.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Ḥodesh and Hol Ha-mo’ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David, Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace, on this

Rosh Ḥodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.
When the Reader recites

"דומם, the congregation continues silently:

When the Reader recites

"דומם, the congregation continues silently:

When the Reader recites

"דומם, the congregation continues silently:

When the Reader recites

"דומם, the congregation continues silently:
MODIM
We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:
We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

On Ḥanukkah:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean Kohan, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.
על העשויי עזל Internacionalización, עזל העשויי, עזל העשויי, עזל העשויי, עזל העשויי.

המגש מאה עמלים שטוחים לאובד יקニー מים חיים וניבים נגב.

במי שבחים בניו לסבויות, בפעת החיקות שבEscort别墅 פרות טורב.

קבירתו שערת ארץ אבוד בקמה פלילים ספר, ארידיבים אביר

鋆בונה בiciel, אמרת לוחותнять, ראתה את-הערשת, בקירה,

_bool נגדי, הפקרת יד גיד, ייק nuclei, black והם י davranış

לباشر המים והזרע אביה, אבד ואוזניה עשרים בפניית

לעישים, והישרים ביניהם, ייק העשים, שבחizards בזריחה בקירה.

לימים ישראלי ששתה השעשוע בוורשה פרוקים רבים.


tyu

עגל בולס נתיבר ויקטוריה שמה פלמינגו טומי לולס ו urz.

Between Imam and us:

ינוחת עלים טביבים על-בעי בקרינוק.

ובכל העימיםIZED פלסה, ייתלול אוח-שמו באמה, חייל

לישטנגן וגרועה עלsla, בורח באחה היה טוטל שמח

ולךצעד ליזהרות.

On a public fast (including בק ה),
continue on page 131.
On Purim:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

On Yom Ha-atzma’ut:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.

For all these blessings we shall ever praise and exalt You.

Between Rosh Hashanah and Yom Kippur:
Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

On a public fast (including Tishah B’Av),
continue on page 131.
לשלום רב על ישראל עמקו על בול ישניה נלב מישם
לשלום עמי את יהוה בקעךブル ישניהם. לשלום
בתורה בלתך ישניהם ישראל בקעך בלתך ישניהם
בשלום. ברוך אמת יהוה מימינו יהושע ישrael.
בשלום.

*Between יום כפור and יאש השנה.

כתם עמי יברך בשלום. יברך השם ישראלי, יברך עמו.
לשלום. ברוך אמת יהוה עשה בשלום.

The Reader's recitation of the הידית ends here.

The silent recitation of the הידית concludes with
a personal prayer.

אלהים, בזואר ולשון מברך ושפתינו מתבר המViewHolder. ילטעץ
 besar נזאם ושם ישראלי עליה תיהוה. פOutOfBounds יברך
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ברך עשה יברך מ Fetish התבהב. עשה למתן שמח, עשה
לשמ ימינה, יברך למתן קדשח, עשה למתן זמרות,
לשמ יنشاط יזרית, והשלייה יبسي לברך. ליי לברך
אנא מתי יאמר ועל ולזרית, יברך אתרי אנא.
ישלא בכרותינו, הוהו משתה שלום עלול ביבי ישראל,
לאמר אמן.

Between יום כפור and יאש השנה (except on Friday and
ערב יום כפור, add אתות פלמה, pages 57-58.

On days when הידית is recited, continue on page 132.
On other days (and in congregations which omit הידית
at מנוחה), continue on page 134.

The days on which הידית is omitted are listed
on the facing page.
Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

*Between Rosh Hashanah and Yom Kippur:
May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The Reader’s recitation of the Amidah ends here.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

Beginn Rosh Hoshanah and Yom Kippur (except on Friday and the day before Yom Kippur), add Avinu Malkenu, pages 57-58.

On days when Taḥanun is recited, continue on page 132.
On other days (and in congregations which omit Taḥanun at Minḥah), continue on page 134.

Taḥanun is omitted at Minḥah on the following occasions, and on the afternoon preceding each one:
Shabbat and Festivals; Rosh Ḥodesh, Rosh Hashanah, from Yom Kippur through Rosh Ḥodesh Ḥeshvan;
Ḥanukkah, Tu BiSh'vat, Purim (both 14 & 15 Adar I & II); the entire month of Nisan, Yom Ha-atzmaʻut, Pesah Shenii (14 Iyar), Lag Ba-omer; Yom Y'rushalayim; the first eight days of Sivan, Tishah B'Av, 15 Av; and festive days on the civil calendar.

Taḥanun is also omitted on the day of a Brit Milah or a baby-naming (if one or both parents is present), at the celebration of a Bar or Bat Mitzvah, during the week following a wedding (if the bride or groom is present), and in a house of mourning.
On a public fast (including בישעה אסף or משעה אסף), continue here.

Reader:
אלמאתנו אתאיה אבוהוטי, ברוך וברך וברוך י摈שあって בתייה
wisdom תוליה על כי משיא שבתיה, יאמוייה ובפי אבות בתייה,
בחייה, צע קדושיה, יאמתייה.

Congregation:
ברכה ידיה ולשמהיה.
זא רבחה סיון אליח ידוהיה.
משא ידיה עניין עלאה אליהם לחי שלמה.

Shalom שלאם בישעה, תומר וברכה, המ ואמר ואתו אובמה
עלינו על כל-ישראא השמה, ברכתיי אביננו כלום כאראת
יבליא, כי בברא פגי נפח כל, יהיה אלאהייה,
והור ליימי עאנבה תאני, יפרקה הברכיה הרемые והימי
ישלחם. בורא עניאק לברך אנתימה ישראל כביריה
ובכל-ישלאם פישמה.* בורא אינתה יהוי דמקברא איניזמה
ישלאם בישלהמ.

*Between ראה והנה and וי כומרי:
בכור והיה, נברה יישלהם, תפיסתה שבח, נ奥巴 כהנה
לפניהם, אנתים יכל-ישמה יאת ישראל, נבימי טובים לשלהם.
ברוח אנהיה יהיה услשה ישלהם.

The Reader's recitation of the שערת ends here.

The silent recitation of the שערת concludes with
a personal prayer.
אלוחי, ברוך לישעה מורי ושפתיה נמציה מראיה, למקולם
בפשיה תורוה, ברッシי ענבר לול הדיה, פを作って לימורה
ובכפייה תוריה תמשי, ובלי-ישריהו עלי רעה, מראיה
הגור עזים כי כי, מח Tencent מתרנושו, ישאה למקום שמה, ישאה
למקום יניקה, ישאה למקום דרשה, ישאה למקום תורה,
למקום גולני וידיעה, הישוריהו ימנת ובעני, כי המלך
אמורים עizioni ליב לכנני, יהוה צאר ואצלל, עשה
ישלה במרומיו, והוא ישעה שולמה עלין עלי כל-ישראא,
יאמרש אמאיה.
On a public fast (including Tishah B'Av), continue here.

Reader:
Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant (Numbers 6:24-26), pronounced by Aaron and by his descendants, Kohanim, Your holy people.

Congregation:
Ken y'hi ratzon.

May Adonai bless you and guard you.
May Adonai show you favor
and be gracious to you.
May Adonai show you kindness
and grant you peace.

Ken y'hi ratzon.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

*Between Rosh Hashanah and Yom Kippur:
May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace.
Praised are You Adonai, Source of peace.

The Reader’s recitation of the Amidah ends here.

The silent recitation of the Amidah concludes with
a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

On a public fast (but not on Ta’anit Esther or Tishah B’Av),
add Avinu Malkenu, pages 57-58.
On Ta’anit Esther and Tishah B’Av, continue on page 134.
When a recht is present, rest the head on the left forearm.
TAḤANUN
PERSONAL PRAYERS AND SUPPLICATIONS

When a Sefer Torah is present, rest the head on the left forearm.

II SAMUEL 24:14
King David said to the prophet Gad: I am in deep distress. Let us fall into the hands of Adonai, whose compassion is great, but let me not fall into human hands.

Gracious and Merciful One, I have sinned against You. Adonai, Compassionate One, have compassion for me and accept my supplication.

I PSALM 6
Adonai, do not chastise me in Your anger, nor chasten me in Your wrath. Be merciful to me, for I am weak. Heal me, Adonai, for my very bones tremble — my entire being trembles. Adonai, how long? Turn to me, Adonai; save my life. Help me because of Your love. In death there is no remembering You. In the grave who can praise You? I am weary with sighing and weeping; nightly my pillow is soaked with tears. Grief has dimmed my eyes, worn down by my many foes. Away with you, doers of evil! Adonai has heard my cry, my supplication. Adonai accepts my prayer. All my enemies shall be routed, panic-stricken. In disarray, they shall quickly withdraw.

II PSALM 130
A Song of Ascent. Out of the depths I call to You, Adonai. Adonai, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. My whole being waits for Adonai; hopeful, I long for God’s word. I yearn for Adonai more eagerly than watchmen await the dawn. Israel, put your hope in Adonai, for Adonai is generous with mercy. Abundant is God’s power to redeem. May God redeem the people Israel from all their sins.

One who forgot or was unable to don tefillin at Shaharit may still do so at Minḥah. In that case, when wearing tefillin on the left arm, rest the head on the right forearm.
שומרי ישראל, שמור שיאריה ישראל.

אֶל־אִזְבָּדָה שִׁמְרֵיהוּ, שֵׁמֶר לָהוּ.

שמע גור אָטָה, שֵׁמַר שֹׁאֶרְיָה עַם גְּאוֹדָה.

אֶל־אִזְבָּדָה גוֹר קָדָרָה, שֵׁמַר חֲלִיחַקָה שְׁמַקָּה.

יִוָהָה אֶלְתָנִיתוֹ יִוָהָא אָטָה.

שומרי וג נַפֵשׁ, שמור שיאריה עַם נַפְּשׁוּ.

אֶל־אִזְבָּדָה גוֹר קָדָרָה.

נַפְּשׂוּ נְשֵׁפָות בֵּית נַפְּשׁוּ נְשֵׁפָות קָדָרָה.

מַחְצָת בַּרְפָּפִים וְמַחְצָת בַּתָּהִנִים, חֲכָרָה וְחֲכָרָה לְפִי אֶתְנְשֵׁפָה.

לְהוֹר עַל בֵי עַל נַפְּשׁוּ. יִשְׁבַּב בֵּית בַּפָּקֵר בֵּית בַּפָּקֵר.

אֵין שָׁמֶר בַּשִּׁמְשֹׁנָה, וְשָׁמֶר בַּשִּׁמְשֹׁנָה בַּשִּׁמְשֹׁנָה עַבְּרָה עַבְּרָה.

אֵין מְדַבֵּר בַּשִּׁמְשֹׁנָה, אֵין מְדַבֵּר בַּשִּׁמְשֹׁנָה עַבְּרָה עַבְּרָה.

אֱלֹהֵי מלְכוֹת נְנַעְנוּ כְּאֶחָד בְּנוֹ מִצְפְּשִׁים, עָשָׂה עַמָּנוּ.

עֲרָךְ וְהָסֵד וְהוֹשֵׁעָנָה.

נֵזָהָה לארצו מַדְרְגֵה, בִּסַּלְפֵי עִבְרָה, עַל אֵלֹהִים עַבְּרָה. הִיָּרֵשָׁהוֹ הִיָּרֵשָׁהוֹ עַל אֵלֹהִים עַבְּרָה.

בְּאִישׁ Воֹדֵי מַלְתֵוָה, כָּל־בָּנָהֶם שֵׁמַר הָעִבְרָה, שֵׁמַר הָעִבְרָה בֶּרְפָּפִים, בֶּרְפָּפִים בֶּרְפָּפִים.

כָּלִשׁוֹנָה בֵּיה וְבֵיה רֹתִים וְרֹתִים. בִּסַּלְפֵי עִבְרָה וְכָל־בָּנָהֶם עַל אֵלָה בָּנָהֶם עַל אֵלָה.

בְּעִירֵי עַבְּרָה עַבְּרָה. אֱלֹהֵי עַבְּרָה עַבְּרָה עַבְּרָה עַבְּרָה.

בֶּרֵכֵי־שָׁמַיִם, בֶּרֵכֵי־שָׁמַיִם עַל־תַּפְּאָרִים לְמִשְׁמַר שָׁמַיִם.
Shomer Yisra-el, sh’mor sh’erit Yisra-el.
V’al yovad Yisra-el, ha-omrim:
Sh’ma Yisra-el.

Shomer goy ehad, sh’mor sh’erit am ehad.
V’al yovad goy ehad, ha-m’yaḥadim shimkha:
Adonai Eloheinu, Adonai eḥad.

Shomer goy kadosh, sh’mor sh’erit am kadosh.
V’al yovad goy kadosh,
ha-m’shalshim b’shalosh k’dushot l’kadosh.

Guardian of Israel, guard the remnant of Israel;
and preserve the people Israel, who proclaim: Sh’ma Yisra-el.

Guardian of a unique people, guard the remnant of that people; and preserve that people who affirm:
Adonai is our God, Adonai alone.

Guardian of a holy people, guard the remnant of that holy people; and preserve that holy people who chant in praise of the Holy One:
Kadosh, Kadosh, Kadosh.

O God, moved by prayer and reconciled by supplication, accept the prayers and the supplication of our afflicted generation, for there is no one else to help. We have sat and wept as we recalled our kin who were slaughtered, suffocated, and burned to ashes in the time of our deepest distress. Do not forsake us, Adonai our God. Do not turn away from us.

Avinu Malkenu, have mercy on us and answer us, though our deeds are inadequate to plead our cause. Treat us with justice and righteousness, and deliver us.

Alone we are helpless; we can only look to You. Remember Your compassion, Adonai, and Your kindness; they have endured forever. May Your kindness be with us, Adonai, for we have put our hope in You. Do not hold prior sins against us; greet us with Your mercy, for we are brought so very low. Have pity, Adonai, for we have suffered enough contempt. Even in anger, remember your compassion. The One who knows our weaknesses remembers that we are dust. Help us, God of our deliverance, for the sake of Your glory. Grant atonement for our sins, and save us because of Your mercy.
קריש שלם

Reader:

יהוה יהיה רם מבאר עלים ועלים עלם עלם.

Congregation and Reader:

יהוה שמה רם מבאר עלים ועלים עלם עלם.

Reader:

יהוה רם וחזקיהו ועריא ותרומת והที่เป็นשה

יהוהי ופגעתי ויינאתי שמה יקראו, ברך הוה

עלם אמן ברך יברכהו נשינאת*

*Between רם וחזקיהו and ועריא

עלם עלם מאלברכהו נשינאת

תשבעה ותשבעה ועמוסה ואימרים עלם עלם, אמרו אמן.

יתבשל עלוהות ובועתהות乙烯-ישראל

כבר אבורἨ הם יבשמי לאמר אמן.

וניא שלמה רם משלום

וניהם עליהם על乙烯-ישראל, אמרו אמן.

עשוה שלמה בחמותי, והא נשייה שלמה

עלם על乙烯-ישראל, אמרו אמן.
Reader:
May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.
עלינו

שלחנו עלHarness לשון לבו, ופלט, ולא יִרְצֹן לַיְאָשְׁר, וְלֹא יָבוּשׁ לְבַשֵּׁם

טֹבֹא בְּשֵׁם בְּרֵאשִׁית, וְלֹא יָבוּשׁ לְבַשֵּׁם,

גְּדוֹלְתוֹ, שָׁלוֹם תֵּלֵךְ אֱלֹהֵינוּ בִּלְבָדָנוּ, וְגָרֵלֶג תֵּלֵךְ אֱלֹהֵינוּ.

ואָבֱעַרְנוּ כָּרוּבֵינוּ וּמְשַׁמֵּחְנוּHQ מעִילֵנוּ

לָבֵן מָלֵךְ צֹפֶלְנוּ, וְסָדוֹשׁ בְּרוֹךְ הָאָד

שֵׁדַח גָּתֶה שָׁמַיֶּם חַג אָרֶץ, וְמָישָׁב בֶּרֶם בֵּשָׁמֵם

מְמוּלַע, וּמְשַׁמֵּחְנוּ, וְאָבֱעַרְנוּ מְרַמִּים. חָמָא אֶלֹהֵינוּ אֲד

וּדוּץ, שֶׁמֶנָּה מלכּות, אִמַּס וְולה, בְּכֵרוֹב בְּחָרְאָת: יְרַגְּעָה

יְהוָה וּרְשַׁבְתָּ אֶל לְבָדָנוּ, ובְּיִשְׂרָאֵלָה השם

מְמוּלַע על בְּרֵאשׁ מֵאתָנוּ, יַעֲדֵנוּ. עדָנוּ.

עַל כָּל בְּכֵרוֹב כָּל יְהוָה אֶלֹהֵינוּ, לָרֵאָה מְשַׁמֵּחְנוּ בְּכָפָאָרָה

עָצָם, וכָּבֵד בְּכֵרוֹב כָּל יְהוָה אֶלֹהֵינוּ בְּכָפָאָרָה, וְלָרֵאָה מְשַׁמֵּחְנוּ בְּכָפָאָרָה

לְהָלָךְ אֶלֶה חָמָא אֲד

מַטְלָל, כִּי כָּל בְּכֵרוֹב בְּרֵאשׁ, וּמְשַׁמֵּחְנוּ בְּכָפָאָרָה

לְיחוֹד אֲד

רָעָת בְּכֵרוֹב בְּרֵאשׁ, וְלָרֵאָה מְשַׁמֵּחְנוּ בְּכָפָאָרָה

לְיחוֹד בְּכֵרוֹב בְּרֵאשׁ, וְלָרֵאָה מְשַׁמֵּחְנוּ בְּכָפָאָרָה.

כִּי כָּל בְּכֵרוֹב בְּרֵאשׁ, וְלָרֵאָה מְשַׁמֵּחְנוּ בְּכָפָאָרָה.

לְיחוֹד בְּכֵרוֹב בְּרֵאשׁ, וְלָרֵאָה מְשַׁמֵּחְנוּ בְּכָפָאָרָה.
Aleinu l'shabe-ah la'adon ha-kol, la-tet g'dulah l'yonzer b'reshit, 
she-lo asanu k'goyei ha'aratzo;
v'lo samanu k'mishp'hot ha'adamah, 
she-lo sahm helkenu ka-hem, v'goralenu k'khol hamonam. 
Va'anahnu kor'im u-mish'tahvim u-modim lifnei Melekh malkhei ha-m'laikhim, ha-Kadosh barukh hu.

We are called to praise the Master of all, to acclaim the Creator, for God made our lot unlike that of other peoples, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted; who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: “Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other” (Deuteronomy 4:39).

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: “Adonai reigns for ever and ever” (Exodus 15:18). Such is the prophetic assurance: “Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One” (Zechariah 14:9).

V'ne-emar, v'hayah Adonai l'melekh al kol ha-aretz, ba-yom ha-hu yih'neh Adonai ehad u-sh'mo ehad.

Aleinu is recited standing, so that one may bend the knee and bow at “Va'ananahnu,” rising at “lifnei Melekh.”
As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

Mourners and those observing Yahrzeit:

יְהֵבָךְ וַיַּחַלֶּךָ שָׁמָּה רֵאָה, בָּעֵלָמָא וָיְבִּרְאָה, כִּרְעָה, בָּעֵלָמָא שָׁמָּה רֵאָה, בָּעֵלָמָא וָיְבִּרְאָה.

בָּעֵלָמָא שָׁמָּה רֵאָה, בָּעֵלָמָא וָיְבִּרְאָה.

Congregation and mourners:

יְהֵא שָׁמָּה רֵאָה בָּעֵלָמָא שָׁמָּה רֵאָה, בָּעֵלָמָא שָׁמָּה רֵאָה.

Mourners:

יְהֵבָךְ וַיַּחַלֶּךָ שָׁמָּה רֵאָה, בָּעֵלָמָא שָׁמָּה רֵאָה, בָּעֵלָמָא שָׁמָּה רֵאָה, בָּעֵלָמָא שָׁמָּה רֵאָה.

לֹ֑א לֹא בָּעֵלָמָא שָׁמָּה רֵאָה.

*Between and, read יָשָׁה יָשָׁה.

לֹ֑א לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא לֹא L

הָשָׁבֶֽךְ הָשָׁבֶֽךְ הָשָׁבֶֽךְ הָשָׁבֶֽךְ הָשָׁבֶֽךְ הָשָׁבֶֽךְ H

וְזֶה שָׁלֵם רֵאָה וָיְבִּרְאָה, זֶה שָׁלֵם רֵאָה, זֶה שָׁלֵם רֵאָה, זֶה שָׁלֵם R

עֲלֵֽיָה שָׁלֵם בְּמֶרְכָּזִים, עֲלֵֽיָה שָׁלֵם בְּמֶרְכָּזִים, עֲלֵֽיָה שָׁלֵם B

זֶה שָׁלֵם בְּמֶרְכָּזִים, Z

עֲלֵֽיָה שָׁלֵם בְּמֶרְכָּזִים, U
Mourners and those observing Yahrzeit:
Yitgadal v’yitkadash sh’mei raba, b’alma di v’ra, ki-r’utei,
v’yamlikh malkhutei b’ḥayeikhon u-v’yomeikhon
u-v’ḥayei d’khol beit Yisra-el,
ba’agala u-vi-z’man kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mei raba m’varakh l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rikhu
*l’ela min kol birkhata v’shirata

*Between Rosh Hashanah and Yom Kippur:
*l’ela l’ela mi-kol birkhata v’shirata
tushb’ḥata v’neḥamata da’amiran b’alma, v’imru amen.

Y’hei sh’lama raba min sh’maya
v’ḥayim aleinu v’al kol Yisra-el, v’imru amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom
aleinu v’al kol Yisra-el, v’imru amen.

May God’s name be exalted and hallowed throughout the
world that He created, as is God’s wish. May God’s sovereignty
soon be accepted, during our life and the life of all Israel.
And let us say: Amen.

May God’s great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and
honored, extolled and acclaimed may the Holy One be,
praised beyond all song and psalm, beyond all tributes that
mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness
for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace
to us and to all Israel. And let us say: Amen.