£בונת מלכון, צפחפר לאליך.
£בונת מלכון, אתך למחהל אָלְךָ אָמֵךְ.
£בונת מלכון,(@( challenge) העשת עתים תֵּשְׁמיח.
£בונת מלכון, בשלום ושלל גִּבֹּרִית קַשָּׁת.
£בונת מלכון, בשלום מַחְשֵׁבְתָּ שְׁנָנָנוּ.
£בונת מלכון, זעם עֵצֶת אַחֲרִינָה.
£בונת מלכון, כּלָּל כּלָּל גֵּימֶשֶׁת מֶשָּׁלְנוּ.
£בונת מלכון, בְּרֶוֶת פִּיטָח מַשְׁלֵיתֵנוּ וְמַקְפֵּרֵנוּ
£בונת מלכון, בְּלִי לְפִירָר וְרִצֵּב לְשָׁר מְשַׁחָּה.
£בונת מלכון, זַעְּמֵךְ מְמַגְּרֵךְ
£בונת מלכון, מְנוֹקֶד מֵמְטַבָּקְתָּךְ.
£בונת מלכון, סֵלָה וּפִּיסָל לְלֵיל צִיוֹנִינָה
£בונת מלכון, מַחְבָּר פֶּשֶׁנַע מְשַׁפֵּטָנוּ
£בֵּנוֹת עֵינָךְ
£בֵּנוֹת מלכון, מַחֲזֶק בֵּרֵנָאֵיהּ יְלֵי-שֶׁפֶר חְוֹרְחוּתָה
£בֵּנוֹת מלכון, בְּכִיּוֹנֵנָה בָּחַרְשָׁבְתָּ שֶלֶם לַפְּלִקָה
£בֵּנוֹת מלכון, שםֶ פְּוֹאָדוּ שֶלֶם לְחוֹלֵל עֵמֶךְ
£בֵּנוֹת מלכון, גְּרוֹר לָךְ וּפָרְנָא
£בֵּנוֹת מלכון, זַכְּרוֹנָךְ תַּזְּכֶר לְפַלְבָּקְתָּךְ

Between now and the day before (including הלילה).
£בונת מלכון, נהרן יָבֵן חִים חִים
£בונת מלכון, נָהָרָן בְּשַׁפֶּר גַּאֲלוֹת רֵשְׁפָּה
£בונת מלכון, נַהֲרָן בֵּשַׁפֶּר פַּרְסָבוּ הָכְלַכֵּל
£בונת מלכון, נַהֲרָן בֵּשַׁפֶּר יָעוֹר יָעוֹר
£בונת מלכון, נַהֲרָן בֵּשַׁפֶּר לַמְּרִית הָמְיָה
£בונת מלכון, נַהֲרָן בֵּשַׁפֶּר שֶׁהָעָה טָוָה
AVINU MALKENU

Recited between Rosh Hashanah and the day before Yom Kippur, and on a public fast (other than Tishah B’Av):

We rise as the Ark is opened.
Avinu Malkenu, we have sinned against You.
Avinu Malkenu, we have no sovereign but You.

Avinu Malkenu, help us because of Your merciful nature.
Avinu Malkenu, annul all evil decrees against us.
Avinu Malkenu, rescind the plots of our enemies.
Avinu Malkenu, frustrate the designs of our foes.

Avinu Malkenu, rid us of tyrants.
Avinu Malkenu, close the mouths of those who defame us.

Avinu Malkenu, rid us of pestilence, sword, famine, captivity, sin, and destruction.
Avinu Malkenu, prevent plague in Your community.

Avinu Malkenu, forgive and pardon all our sins.
Avinu Malkenu, set aside the record of our transgressions.
Avinu Malkenu, erase all our debts in Your abundant mercy.

Avinu Malkenu, help us return to You fully repentant.
Avinu Malkenu, send complete healing to the sick.
Avinu Malkenu, diminish the severity of our decree.

Avinu Malkenu, remember us with favor.

Between Rosh Hashanah and Yom Kippur
(including Tzom G’daliah):
Avinu Malkenu, inscribe us in the Book of good life.
Avinu Malkenu, inscribe us in the Book of deliverance.
Avinu Malkenu, inscribe us in the Book of prosperity.
Avinu Malkenu, inscribe us in the Book of merit.
Avinu Malkenu, inscribe us in the Book of forgiveness.
Avinu Malkenu, grant us a productive new year.
On other public fasts:

אبناء מלכונת, יאברון ליהים טובים.
אبناء מלכונת, יאברון להצלחת ישועה.
אبناء מלכונת, יאברון לפורשת בכפלה.
אبناء מלכונת, יאברון לברקה.
אبناء מלכונת, יאברון לסליחת בגיחת.
אبناء מלכונת, יאברון עדיף תוחכם.
אبناء מלכונת, יאברון לעזיבת שבעת סוכות.

אبناء מלכונת, יאברון לרדת בשעיה שקוף.
אبناء מלכונת, יאברון להורשת יברון עין ורד.
אبناء מלכונת, יאברון להנחתו בברחה. יברון עין ורד.
אبناء מלכונת, יאברון להנחתו בברחה. יברון עין ורד.
אبناء מלכונת, יאברון להנחתו בברחה. יברון עין ורד.
אبناء מלכונת, יאברון להנחתו בברחה. יברון עין ורד.

אبناء מלכונת, יאברון לרדת משיב רעמה.

The 제וחיה וניא is closed.

(At עזזון, page 132; מעשיש, page 134.)
On other public fasts:
Avinu Malkenu, remember us with a good life.
Avinu Malkenu, remember us with deliverance.
Avinu Malkenu, remember us with prosperity.
Avinu Malkenu, remember us with merit.
Avinu Malkenu, remember us with forgiveness.
Avinu Malkenu, favor us with a productive year.

Avinu Malkenu, hasten our deliverance.
Avinu Malkenu, exalt Your people Israel.
Avinu Malkenu, exalt Your anointed.
Avinu Malkenu, fill our arms with Your blessings.
Avinu Malkenu, fill our coffers with plenty.

Avinu Malkenu, hear us; show us mercy and compassion.
Avinu Malkenu, accept our prayer with favor.

Avinu Malkenu, open the gates of heaven to our prayer.
Avinu Malkenu, remember that we are dust.
Avinu Malkenu, do not turn us away unanswered.
Avinu Malkenu, may this be a propitious hour in Your eyes.

Avinu Malkenu, have pity for us and for our children.

Avinu Malkenu, act for those slain for Your holy name.
Avinu Malkenu, act for those slaughtered proclaiming that You are One.
Avinu Malkenu, act for those who went through fire and water to sanctify Your name.

Avinu Malkenu, act for Your sake if not for ours.
Avinu Malkenu, act for Your sake and deliver us.

Avinu Malkenu, act in the name of Your great compassion.
Avinu Malkenu, act in Your great, mighty, awesome name by which we are known.
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.

Avinu Malkenu, ḥonenu va’anenu ki ein banu ma’asim; aseh imanu tz’dakah va-ḥesed v’hoshi-enu.

The ark is closed.

(At Minḥah: Taḥanun, page 132; Kaddish Shalem, page 134.)
Tahanun (personal prayer and supplication)
is normally recited during
the Shaharit Service, Sunday through Friday,
and at Minah, Sunday through Thursday.
It is omitted, however, on occasions of joy or deep sorrow,
listed on page 44.

On Mondays and Thursdays, select one or more
of the following five passages.
On other days, begin יוהו on page 62.

Tahanun is the title given to the private meditations that were
offered after the completion of the required Shaharit Service. They
include supplications (I and IV), petitions for blessing (III and V),
and yearning for national revival (II). These were not considered
appropriate when one is emotionally focused on personal grieving
or celebration.
TAḤANUN
PERSONAL PRAYERS AND SUPPLICATIONS

On Mondays and Thursdays, select one or more of the following five passages. On other days, begin Taḥanun on page 62.

I

God, who is merciful, grants atonement from sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Adonai, do not withhold Your compassion from us. May Your love and Your faithfulness constantly shield us. Deliver us, Adonai our God, and gather us together from our dispersion, so that we may give thanks to You and glory in Your praise. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. Deal with us not in accordance with our sins; punish us not in accordance with our transgressions. When our sins testify against us, Adonai, forgive us because You are compassionate.

Remember Your compassion, Adonai, and Your kindness, for they endure forever. Adonai will answer us in time of trouble; the God of Jacob will uplift us. Adonai, redeem us — Sovereign, answer us when we call. Avinu Malkenu, respond to us graciously though we lack merit. Be kind to us for Your name’s sake. Hear our pleas; remember the covenant with our ancestors and save us, for You are merciful.

Taḥanun provides an opportunity to offer personal supplications and confessions, compiled from a variety of traditional sources. They were often recited as a response to suffering and persecution. Each individual may add other personal prayers as well.
בשנה, דַּוִּיקָתֵל, אַחַר הַרָּאשָׁה קְדֻשּׁה מִנֶּכֶסֶת מִדְּבֶרָתּוֹן.
בַּלָּקִי, עָשָׂה לְמוֹדֵעַ כְּלָלָה שֵׁם בָּיוֹם כְּהֵה מְסַיֵּף רְשֵׁוּנָה. אָזַלְפּוּ
כְּלָל-אֱדוֹם-וְאֶדֶם, יְשָׁבֵבִי אֵין הַמְּעָבָה מַעְרַגְהוּ מִרְדְּשִׁיו מְדִיר
כְּלָל-אֱדוֹם-וְאֶדֶם. יְשָׂרֵבְךָ, שְׁמָע, אָלַחְדְּוָה, אָלַחְדְּוָה עֵבָרָה עֵבָרָה. יְשָׂרֵבְךָ,
מְתֵמֶנָה, וְהָאֵר בְּפִיךָ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ.

כְּלָל-אֱדוֹם-וְאֶדֶם, יְשָׂרֵבְךָ, שְׁמָע, אָלַחְדְּוָה, אָלַחְדְּוָה עֵבָרָה עֵבָרָה. יְשָׂרֵבְךָ,
מְתֵמֶנָה, וְהָאֵר בְּפִיךָ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ.

אָיִן גֵּזַעְתְּךָ, נְזַעְתְּךָ, נְזַעְתְּךָ, נְזַעְתְּךָ, נְזַעְתְּךָ, נְזַעְתְּךָ. נְזַעְתְּךָ,
מֶאֶרֶץ הַגּוֹיָה, יָפָא, יָפָא, יָפָא, יָפָא, יָפָא, יָפָא.

יִזְיֶדְוּ דֶּרְכָּה, וְהֵיָה, אָלַחְדְּוָה, אָלַחְדְּוָה עֵבָרָה עֵבָרָה.
נְצַעְתְּךָ, נְצַעְתְּךָ, נְצַעְתְּךָ, נְצַעְתְּךָ, נְצַעְתְּךָ, נְצַעְתְּךָ.

מָסָרָה לְבָרָבִית, גְּרוֹאֶה אַחַר הַרָּאשָׁה דֶּרְכָּה, עֵבָרָה עֵבָרָה.

יִזְיֶדְוּ דֶּרְכָּה, וְהֵיָה, אָלַחְדְּוָה, אָלַחְדְּוָה עֵבָרָה עֵבָרָה.
נְצַעְתְּךָ, נְצַעְתְּךָ, נְצַעְתְּךָ, נְצַעְתְּךָ, נְצַעְתְּךָ, נְצַעְתְּךָ.

כְּלָל-אֱדוֹם-וְאֶדֶם, יְשָׂרֵבְךָ, שְׁמָע, אָלַחְדְּוָה, אָלַחְדְּוָה עֵבָרָה עֵבָרָה.
מְתֵמֶנָה, וְהָאֵר בְּפִיךָ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ שֵׁמוֹ.

בָּרְקִיָּה, לְמִדְּבֶרָתּוֹן, וְגָדַּרְתָּ תּוֹקְוָה, וְגָדוֹלְתָּ שְׁמָע וְגָדוֹלְתָּ שְׁמָע.
II
Adonai our God, You who have brought Your people out of the land of Egypt with a mighty arm, bringing lasting honor to Your name — we have sinned and behaved shamefully. Adonai, in keeping with Your righteousness, withhold Your wrath from Your city, Jerusalem, Your holy mountain. Listen, our God, to the prayers and petitions of Your servant. Shine the light of Your presence upon Your desolate Temple for Your own sake, Adonai.

My God, lend Your ear and hear, cast Your eyes and see our losses, and watch over the city which bears Your name. It is not because of our righteousness that we bring our petitions before You, but because of Your great compassion. Adonai, hear us. Adonai, forgive us. Adonai listen and respond. Do not delay, for Your own sake, my God — for it is by Your name that Your city and people are known.

Our Creator, merciful Provider, show us a positive sign and gather our exiles from the four corners of the earth. May all the nations know that You are Adonai our God. Adonai, You are our Maker. We are the clay and You are the One who fashions us; we are all Your handiwork. Deliver us for the sake of Your name, our Rock, our Ruler, our Redeemer.

III From the Siddur of Rav Sa’adiah Gaon
Adonai our God, treat us with compassion all the days of our lives. Assuage our fears; establish the work of our hands. Heal our wounds, and save us from the grasp of our enemies. May weeping and wailing not be heard in our homes; may destruction and devastation not be found within our borders. May we be deemed worthy and reverent when You teach us Your Torah and enlighten us with Your wisdom. Unite our hearts to revere You, that we may prosper in all our paths, wherever we turn, until the day when You gather us unto You. Bring us to a more lasting peace, that we may find tranquility before You in our daily lives, and contentment at Your right hand forever.
לא רוחם וף סבל, יד ביד עלה יד על יד מעשה. כי שנים קמו חיה אלהים, אנה שיא נא מושע. באין ילב ואין עיני, יهة ישן בכם, המש יישבר.

על כל פנים שמי. כי חיה והיה אלהים, אלו ירא. אפרים עמלא רבסים, עשה עמון כרב רמתיה, ארצה שזורון.

לפיים שמי. שמעו מלכות מונסטון ומעול מיר וינון שיזן. אך והנה מלכות עשהו, שמעה עליון בקר, אלה-蹼נים.

אלא-מעסב והנה, אחלה-חשים מברעמ, אלא-蹼נים.

יד לזרע ואל כלمل להקה

אני כמות תום ורתום, היה אלהים, אני כמות Hak Ha-Ah

אמים, זכר-תשא זימן, חיות-שונן בחרים.

מגדים וערל דגיילה. אנבי מפלקו, אם אני בנט אקדח

ומעדות עלים, עיר-ברת בודינת, מערקית

בכל ליום היה את

וזי ירא ريال מלפכינה, היה אלהים אנלקיה, אני כמות Hak Ha-Ah

לב טוב ירלק טוב ראות בנטיבת יומש שפלת ותבר טוב.

יאלי-יתבליש שמי בנק, יאלי-מעשון שמחה יבלי-כל

זיבורו, יאלי-מעשון כללהISION יבלי-בריהו, יאלי

הנה יארה טבע לברכת בהקאת לעם, עמותת מעשה ותרות

מצרים לגנות בשר שם, שפעממע מעשה ותרות

כתרתה. ואת כללו בתרחקה עם עני ראות והמין

ממל-ייפוך ש損害. חורש בבריתו הקבץ משית זרק

עשמה,_ABI כללו, אל-החשים ריקו מקיפית, אחרים

לממשת עשתה, כי הלשון עם בחליד על- 그리스י עונת-יוצאת.

וחו אום המחברים שמי עמקים בבל-יזום עמיד באתנה

יאברים: שמע יעוראリアル ויהו אלהים יהוה אћא.
IV
Gracious and merciful God, have mercy upon us and upon all of Your creatures, for there is none like You, Adonai our God. We beseech You — forgive our wrongdoing, Avinu Malkenu, our Rock and our Redeemer, living, everlasting God, You who are mighty, loving and good to all Your creatures. For You are Adonai our God, a God who is patient and abundantly merciful. Act on our behalf because of Your great compassion and save us, for that is Your nature. Hear our prayer, our Ruler, and save us from the hand of our enemies. Heed our prayer, our Sovereign, and save us from all trouble and sorrow. Avinu Malkenu, we bear Your name; do not abandon us. Do not neglect us, our Master; do not desert us, our Creator. Do not forget us, our Maker, for You, God, are gracious and merciful.

You are beyond compare, Adonai our God, gracious and merciful, profoundly patient and abounding in love and faithfulness. Redeem us with Your abundant compassion. Save us from rage and from wrath. Avinu Malkenu, if we lack righteousness or good deeds, remember Your covenant with our ancestors and our affirmation each day: Adonai ehad.

V From the Siddur of Rav Amram Gaon
May it be Your will, Adonai our God and God of our ancestors, that You grant us a good heart and a generous spirit, humility and modesty, and good companions. May Your name not be profaned through us. May we not become a source of gossip or derision. May our future not end in failure nor our hopes languish in despair. May we not be dependent upon the gifts of others, for such gifts are meager and the embarrassment they cause is great. Grant us a share in Your Torah with all who do Your will. Save us from all harsh decrees; with Your abundant love help Your Messiah and Your people. Avinu Malkenu, turn us not away from You empty-handed. Answer our prayers, not for our sake, but to honor Your name by Your love and Your faithfulness. Be gracious to a people who declare that You are One, affirming twice each day, with love: "Hear, O Israel: Adonai is our God, Adonai alone."
On days when the מרי is not read, מרי begins here.
When a מרי is present, those wearing מרי on the left arm rest their head on the right forearm.
Others rest their head on the left forearm.

נאמור ב' ב'_DUMP

рош ההגה ובמהות וברור שנייה נעה, נפשו יсад
נבייך ונימי, מנהיגות וחוזה גם, נפשו יсад

ביيش יאבדים נאזכרת כלנה, ירוש המלך יבש, ישבות
אפסות בושם.

ב' מנהיגות

שיה מפזלות ממוקמים קראיקה בייזה, יאנים שמשוה
בקולו היניסך אשריך נשוב כלנה ובנה, אמצעות
יתפרים קאוץ מניים, מניים השכחת למס
תורה. קאוץ יישה קוזך בפשיילם והחלים. בפשי
לאטרו מט formulario לבן שפירимв לבן, בחלים יישאר
אול ייש מש יענני-יווד המלך נהרה עם פרות.

ודותו יפדה אשת ישראל מבלי בונהה.

Tahanun is also known as “N’filat Apayim (falling prone).” This refers to resting the head on the forearm during this portion of Tahanun — a symbolic vestige of early supplications, which were offered in a prostrate position. This gesture continues from Va-yomer David (II Samuel 24) through the accompanying psalm.
On days when the Torah is not read, Taanun begins here.

When a Sefer Torah is present, those wearing tefillin on the left arm rest their head on the right forearm. Others rest their 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.
שמור ישראל, שמור שאריות ישראל.

伊拉 יאבר ישראל, צאצאים:
שמם ישראל.

שמור ויגן כן, שמור שאריות עמו כן.
伊拉 יאבר גוי זאגר, שממוריין שמך:
היה אללאה יזוהו אגר.

שמור ויגן קורש, שמור שאריות עמו קורש.
伊拉 יאבר גוי קורש,
המשלימים בושש קדוש קולו קורש.

maharat hashemim motifos bekefnim, ha'recha unhifos
לך עז ב', אל פו עזר, ישבנו במרבנ ובברנ
אתראאתו סנטביו, והשהרו ושהרוו ידיה עבונה, ידיה עבונה.
伊拉 תלעבנו חודה אללאה, אילתרוק מומן.

אבן פלמא, תגון矩阵 כ', ע' בן ממעש, עשת עמון
דרכון בתקס פרושעון.

אבתו לא בור מדיהש, כ', עליי ענני, בור רבחה
סיכום מתכני, כ', מעליו חומת, היה-ס kvinneיה עלייה,
זכרו יקהלך ל', איל תימר-תחו תונת ראשוים, מוחר
יקחימ עמקה, כ', долמ נראל, תבון בנייה עמנון, כריב
שברנו בו, ברך רחמן חומת, כי היא ובית יצרים,
זכרו כי-עפר אוונאיו, תגון חודה עמליה ישמע עלאבר.
 ebony-
When praying without a设有, continue on page 78.
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'yahadim shimkha:
Adonai Eloheinu, Adonai ehad.

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.

When praying without a minyan, continue on page 78.
הציו קוריש

Reader:

 notions ותנתקש שמה רבنا, ישלמה לי ברא, ברעיה, 
ודמייך עלבתיו בברחים וביימינך, 
גוּמְזִי יֵכְלְיֵי יֶשָאָל, 
Whitespace וביננָא גבונות קרוב, אַמְרֵךְ אָמְרָא.

Congregation and Reader:

 obstruction יָהֲא שֶמֶה רַבַּה מְבָרָך עַלְעוּלָה וְיֶלֶּעְלָה עַלְיוּמָה.

Reader:

 ישיבת וישמעו ותאמרו ויתרוסו ויתבששא 
ית(down) תורעלו ויתшелשו שמה กรกฎาคม, ברוך הוה 
Whitespace ילבּא אַמְרֵךְ בְּברֵךְ אַהֲרָנָא 
*Between היה Berkshire and Berkshire
Whitespace גבונות עַלֵּעַלָה מְפַלְּבֵךְ אָמְרֵךְ 
Whitespace תְּשִׁיבֹתָה יָבֹטִיתָא אֲכָמְרַא וְיֶלֶּעְלָה אָמְרֵךְ.

On Mondays and Thursdays (except as noted below):

לא אֲפֹאֵת אֲבִירַהֲוֶז אָמְרֵת, אַלְּמֵקָטַהּ פָּנָי מַמּוֹתָא, 
חרתה יֵהלְעַל יִלְיָשְרָאִל טַפּוֹק, אַלְּמֵקָטַהּ מְפֶלֶךְ, תָּשִׁיאֲוָא 
Whitespace לֵי אַמְרֵת, לָלִּיחֲאֵת כּוֹר בְּרֵךְ אָמְרֻא.

When the שלום is read (see note on page 47), continue on page 65.
When the שלום is not read, continue with Киш, page 78.

The passage above is omitted on Rosh Hodesh and Hol Ha-mo’ed, and on the day before Yom Kippur and Pesah; on Hanukkah, Purim (both 14 & 15 Adar I & II), Yom Ha-shoah, Yom Ha-atzma’ut, Yom Y’rushalayim, and Tishah B’Av. It is not recited in a house of mourning. Some also omit it on the day before Rosh Hashanah and the day before and the day after each Festival.
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.

On Mondays and Thursdays
(except as noted on the facing page):
Patient God, abounding in love and faithfulness, do not hide Your presence from us. Have pity on Your people Israel and save us from every evil. Though we have sinned against You, Adonai, forgive us in Your abundant compassion.

When the Torah is read (see note on page 47),
continue on page 65.
When the Torah is not read, continue with Ashrei, page 78.

The passage above, "El Erekh Apayim (patient God)," is considered a special plea for salvation. As such, it is not recited on joyous days. It is also omitted on occasions of mourning, times of introspection that are not to be disturbed by other concerns.
The Torah is read at Shaharit every Monday and Thursday, in addition to the readings on Shabbat and special occasions, so that three days do not pass without our engaging in Torah study. The Rabbis explained that just as a person cannot go three days without water, neither can Israel exist three days without Torah, for the study of Torah is our sustenance (Bava Kama 82a).

The choice of Monday and Thursday, market days, when a large gathering could be expected to hear the public reading, is attributed by the Talmud to Ezra the Scribe or, alternatively, to the prophets.
TORAH SERVICE

We rise as the Ark is opened.

Va-y’hi binsoa ha-aron, va-yomer Mosheh:
Kumah Adonai v’yafutzu oyvekhah, v’yanusu m’san-ekha mi-panekhah.
Ki mi-Tziyon tetze Torah, u-d’var Adonai mirushalayim.
Barukh she-natan Torah l’amo Yisra-el bi-k’dushato.

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered;
may Your foes be put to flight.

Torah shall come from Zion,
the word of Adonai from Jerusalem.
Praised is God who gave the Torah to Israel in holiness.

The Sefer Torah is taken from the Ark.

Reader:
Acclaim Adonai with me; let us exalt God together.

Reader and congregation:
L’kha Adonai ha-g’dulah v’ha-g’vurah v’ha-tiferet
v’ha-netzah v’ha-hod, ki khol ba-shamayim u-va-aretz,
l’kha Adonai ha-mamlakhah v’ha-mitnasei l’khol l’rosh.
Rom’mu Adonai Eloheinu v’hishtahavu la-hadom raglav, kadosh hu.
Rom’mu Adonai Eloheinu v’hishtahavu l’har kodsho,
ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty,
for all in heaven and on earth is Yours.
Yours, Adonai, is supreme sovereignty.

Exalt Adonai; worship God, who is holy.
Exalt Adonai our God, and bow toward God’s holy mountain.
Adonai our God is holy.

The entire Torah is divided into sections which are assigned to each Shabbat during the course of the year. At Min’nah on Shabbat and the following Monday and Thursday morning, we read the beginning of the portion for the coming Shabbat. We are encouraged to engage throughout the week in preparation for Shabbat, which is described in our prayers as the pinnacle of creation.

The Torah readings for weekdays may be found on pages 261 ff.
At Minhash on Shabbat, on Mondays and Thursdays, on Hanukkah (except on Rosh Ḥodesh), on Purim, on Yom Ha-atzma’ut, and on a public fast, three aliyyot are read. On Rosh Ḥodesh and on Hol Ha-mo’ed, four aliyyot are read.

Each aliyyah consists of a Torah portion of three or more verses. In all, there must be a minimum of ten verses.
May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

_Torah Reader or Gabbai:_

May God’s sovereignty be revealed to us soon.
May God favor the remnant of His people Israel with grace and kindness, with compassion and love.
And let us say: Amen.
Let us all declare the greatness of God and give honor to the Torah.

_(Let the first to be honored come forward.)_

Praised is God who gave the Torah to Israel in holiness.

_Congregation and Torah Reader or Gabbai:_

_V'atem ha-d’vekim ba-Adonai Eloheikhem hayim kulhem ha-yom._

You who remain steadfast to Adonai your God have been sustained to this day.

_(The others who are honored come forward as they are called to the Torah.)_

_The Torah Service is composed of verses from the Bible which speak of the grandeur of the Torah and of God. The twin verses which are prescribed by the Torah to be said when the Ark traveled and when it rested (Numbers 10:35-36) are used, at the beginning and end of the Torah Service, to refer to the procession of the Torah scroll._
Each congregant receiving an ענ Whatsapp recites these ת라면.

Before the reading:
ברוך א-רחמן מל-מיד.

Congregation responds:
ברוך-ידיה כי-ApplicationContext.

Congregant repeats above response, then continues:
ברוך א-רחמן מל-מיד.
אשר ברך בת ים ושם לאו-טוריה.
ברוך א-רחמן כי-ApplicationContext.

After the reading:
ברוך א-רחמן מל-מיד.
אשר ברך בת ים ושם לאו-טוריה.
ברוך א-רחמן כי-ApplicationContext.

BIRKAT HA-GOMEL
ברכת-ה復וגמל

Birkat Ha-gomel is recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth).

ברוך א-רחמן כי-ApplicationContext, שימּוֹלִית הנַבֵּים וּשה. שֵׁםַלַי לַשְׁמוֹיִם שָׁבוּץ, שִּׁמַּלֵּית לֶשֶׁבֶץ.

Barukh atah Adonai, Eloheinu melekh ha-olam, ha-gomel l’hayavim tovet, she-g’malani kol tov.
Praised are You Adonai our God, who rules the universe, showing goodness to us beyond our merits, for bestowing favor upon me.

Congregation responds:

May God who has been gracious to you continue to favor you with all that is good.
Birkhot Ha-Torah

Each congregant receiving an aliya recites these b’rakhot.

Before the reading:
Bar’khu et Adonai ha-m’vorakh.

Congregation responds:
Barukh Adonai ha-m’vorakh l’olam va-ed.

Congregant repeats above response, then continues:
Barukh atah Adonai, Eloheinu melek ha-olam,
asher baḥar banu mi-kol ha-amim, v’natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

After the reading:
Barukh atah Adonai, Eloheinu melek ha-olam,
asher natan lanu torat emet, v’hayei olam nata b’tokhenu.
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

Praised are You Adonai our God, who rules the universe,
choosing us from among all peoples by giving us the Torah.
Praised are You Adonai, who gives the Torah.

Praised are You Adonai our God, who rules the universe,
giving us the Torah of truth, planting within us life eternal.
Praised are You Adonai, who gives the Torah.

In many congregations, one of the following b’rakhot
is recited by parents of a Bar/Bat Mitzvah:

For a boy: שפטרנו על התורה נפשנו של חдеся
For a girl: שפטרנו על התורה נפשנו של חдеся

Barukh atah Adonai, Eloheinu melek ha-olam,
Praised are You Adonai our God, who rules the universe,
1. she-heḥeyanu v’kiy’manu v’higi-anu la-z’man ha-zeh.
granting us life, sustaining us, and enabling us to reach this day.
2. (she-p’tarani/she-p’taranu) (me-onsho shel zeh/me-onshah shel zo).
bringing us to this time when our child assumes
the obligation of mitzvot.
For those called to the הרכה

A male:

מי שבת אבותינו, אברכים ידוקיכם ומעקב. שרה רבקה רחל אלהים.
וזה אברך אתה בן שבעה בלכבדךיה ומעקומך
בלכבוד חיתות (לכבדךיה בחיתות/לכבדךיה בחיות), בקורים בחיתך יהא
לשהר יתושים עזריכם מבטח 의해, משלח ברכה לכל עול Sabha יבש.

A female:

מי שבת אבותינו, אברכים ידוקיכם ומעקב. שרה רבקה רחל אלהים.
וזה אברך אתה בַּת שבעותי בלכבודךיה ומעקומך
בלכבוד חיתות (לכבדךיה בחיתות/לכבדךיה בחיות), בקורים בחיתך יהא
לשהר יתושים עזריכם מבטח 의해, משלח ברכה לכל עול Sabha יבש.

Plural:

מי שבת אבותינו, אברכים ידוקיכם ומעקב. שרה רבקה רחל אלהים.
וזה אברך אתה לאשת שבת שבעותי בלכבודךיה ומעקומות
בלכבוד חיתות (לכבדךיהבחיתות/לכבדךיהבחיות), בקורים בחיתך יהא
לשהר יתושים עזריכם מבטח 의해, משלח ברכה לכל עול Sabha יבש.

For those about to be married

מי שבת אבותינו, אברכים ידוקיכם ומעקב. שרה רבקה רחל אלהים.
וזה אברך אתה בַּת שבעותי בלכבודךיה ומעקומות
בלכבוד חיתות (לכבדךיהבחיתות/לכבדךיהבחיות), בקורים בחיתך יהא
לשהר יתושים עזריכם מבטח 의해, משלח ברכה לכל עול Sabha יבש.
For those called to the Torah

A male:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______, who has been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

A female:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______, who has been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

Plural:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (______ and ______ and/ all those) who have been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Aufruf)
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Hatan ______ and the Kallah ______, soon to be joined under the ḥuppah, who (has/have) been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.
For one who is ill

A male:

A female:

All:

For a man

For a woman
For one who is ill
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,

A male:
bring blessing and healing to ______. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being,

A female:
bring blessing and healing to ______. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being,

All:
bring blessing and healing to (______, and to) all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being,
together with all others who are ill, and strengthen those who tend to them. We hope and pray that healing is at hand. And let us say: Amen.

For a Bar Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ________, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God and the Torah (and the new month/and the Festival). May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds. May he find favor before God and the community. And let us say: Amen.

For a Bat Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ________, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God and the Torah (and the new month/and the Festival). May the Holy One protect and sustain her, helping her to be wholehearted in her faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May her parents rear her to maturity, guiding her to a love of Torah, to the huppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.
For the well-being of a mother after childbirth

"For the parents of a newborn daughter"

"For the mother of a newborn daughter"

"For the parents of a newborn son"

"For the mother of a newborn son"
For the well-being of a mother after childbirth
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has given birth to a (son/daughter). May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

For the parents of a newborn daughter
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the daughter born to them. May her name be known among the people Israel as ___________. May these parents be privileged to raise their daughter to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the daughter born to her. May her name be known among the people Israel as ______. May she be privileged to raise her daughter to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son
(The son is named at the Brit Milah.)
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the son born to her. May she be privileged to raise her son to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.
וֶה יִקְרָא וְלַעֲלֹּלֵּם עֲלָלְמֵּנִי

Reader:

ֶהֶרֶבֶךְ וַיֹּשְׁמֶךְ שָׁם רְבָּא, בְּעֵלֶּם וְיִכְרָא, בְּרֵעוֹתָהוּ.

ֹּכְלֶנֶךְ בְּעֵלֶּם בִּחְיוֹתָוּ הָעָהוּ דְּרֵעָהוּ,

בֶּטֶנֶךְ בְּעֵלֶּם קָרָי, אֲמַרְתִּי אָמְרָה.

Congregation and Reader:

יְהֵא שְׁמַה רְבָּא מִבְּרָיָה לַעֲלֹּלֵּם עֲלָלְמֵּנִי.

Reader:

ֹּכְלֶנֶךְ לַעֲלֹּלֵּם מִבְּרָיָה לַעֲלָלְמֵּנִי.

וְיַכְּלֶנֶךְ לַעֲלֹּלֵּם מִבְּרָיָה שָׁמַּה בְּרֵעוֹתָהוּ, בָּרֲקֵי הָהוּ.

לָעֲלָלֵּם מִבְּרָיָה לַעֲלָלְמֵּנִי.

*Between Rosh haShana and Yom Kippur:

לָעֲלָלֵּם מִבְּרָיָה לַעֲלָלְמֵּנִי.

יְנַסְּבֵּהוֹתָה אָנָּטְמָתָה בְּעֵלֶּם, אֲמַרְתִּי אָמְרָה.

The ?? and ?? are called to raise and tie the ??

וַאֲתָה תְּתוֹרָה אָשֶׁר שָׁמַּה וְנָתָנָה לְעַלֵּם בְּרֵעוֹתָהוּ,

על פִּי תְּתוֹרָה בְּרֵעוֹתָהוּ.

On Rosh haShana, and at ??, continue on ??.

On Mondays and Thursdays, when ?? is recited, continue on ??.

On other days, continue on ??.
(At Minḥah, omit this Kaddish and continue below.)

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.

The Sefer Torah is raised.
V’zot ha-Torah asher sahm Mosheh lifnei b’nei Yisra-el,
al pi Adonai, b’yad Mosheh.
This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

On Yom Ha-atzma’ut, Tishah B’Av,
and at Minḥah on a public fast, continue on page 74.

On Mondays and Thursdays, when Taḥanun is recited,
continue on page 72.

On other days, continue on page 75.