

English

SUKKOTH PRAYERS SUKKOTH PRAYERS

(For individuals)

This text only includes the prayers for the Holy Days of *Hag Sukkoth* (the Festival of Huts) and the Holy Day of *Shemini 'Asereth* (the Eighth of Assembly). The text does *not* include the prayers for the intermediate days of Hag Sukkoth. This is due to the fact that during the intermediate days one prays the regular weekday prayers, but simply makes the “*ya’ale w-yavo*” (may it arise and come) addition in the 3rd to last blessing of the Amida (the Standing Prayer). However, since God commands us in the Torah to make additional sacrifices in the Temple during these intermediate days, we therefore pray the Additional Standing Prayer (Musaf) during each of the intermediate days. Although during the intermediate days one prays the regular weekday prayers with the “*ya’ale w-yavo*” addition, one prays the same exact Musaf Prayer as he prays during the Holy Day part of Hag Sukkoth.

Additionally, the *Hillel* Psalms have not been included. They can be found in the already publicized Ways of Torah Siddur. Similarly, the guidelines for constructing a sukka, for lifting up the 4 species, and for sanctifying the Holy Days of Sukkoth over a cup of wine, are already available on various websites. They have not been included due to time constraints. *Mo:adim l-simHa! Hagim uzmanim l-sason!*

ARVITH

Nighttime Shema

You are worthy of worship O ETERNAL our God, King of the Universe, Who by His word brings on the evenings; Who causes light to pass before darkness, and darkness before light. You are worthy of worship O ETERNAL, Who brings on the evenings.

With an everlasting love, You love Your People Israel; and You will never remove Your love from them. You are worthy of worship O ETERNAL, Who loves His People Israel.

(Elongate the sound of "n" in the word "One," long enough to renew your acceptance of God's dominion over the heavens, the earth, and all creation.)

Hear O Israel: the ETERNAL is our God;

the ETERNAL is One.

(*Whisper: Worshipful is the Name of His Royal Majesty, forever and ever.*)

You shall love the ETERNAL your God with all your heart and with all your being and with all your resources. These words that I command you this day shall be on your heart. You shall teach them diligently to your sons and shall speak about them when you sit in your house and when you walk on the way, and when you lie down and when you rise up. You shall bind them upon your arm as a symbol and they shall be as *tefillin* on your forehead. You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

And it shall be that if you earnestly obey My commandments which I command you today, to love the ETERNAL your God and serve Him with all your heart and with all your soul, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. And I will send grass in your fields for your livestock, that you may eat and be filled. Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them, lest the ETERNAL's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the ETERNAL is giving you. Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the ETERNAL swore to your fathers to give them, like the days of the heavens above the earth. (Deut. 11:13-21)

Again the ETERNAL spoke to Moses, saying, Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the ETERNAL and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember and do all My commandments, and be holy for your God. I am the ETERNAL your God, who brought you out of the land of Egypt, to be your God: I am the ETERNAL your God." (Num. 15:37-41)

Truly and faithfully You have established it; They saw Your might manifested in the sea; with great joy they together proclaimed: "Who is like You among the powers, O ETERNAL? Who is like You, mighty in holiness? Immensely awesome to praise; Doer of wonders! They praised You, accepted Your kingship, and said: the ETERNAL shall reign everlasting!" And they said, "The ETERNAL of hosts, our Redeemer, is His Name - the Holy One of Israel!" You are worthy of worship O ETERNAL, Redeemer of Israel.

Lay us down in peace, O ETERNAL our God, and cause us to arise with life; and spread over us the shelter of Your peace. May our eyes see, our hearts rejoice, and our souls exult in Your deliverance, at the saying to Sion: "Your God reigns!" For the dominion is Yours, and forever shall You reign glorious! You

are worthy of worship O ETERNAL, Who in His glory reigns perpetual, Self-existent and Eternal - forever. Amen.

Nighttime Standing Prayer

(voluntary)

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. [...] These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

"Divine Lord, open my lips, and my mouth shall declare Your praise."

GOD OF HISTORY

(bow down) You are worthy of worship *(arise)* O ETERNAL our Venerable and Powerful Authority; God of our forefathers; God of Abraham, Isaac, and Jacob. The Greatest, most Valiant, overwhelmingly Fearsome God! The Unsurpassable Power; Who benevolently bestows devoted loving-kindness; Possessor of all; Who remembers the kind devotion of the patriarchs, and brings a redeemer to their children's children. O King, Deliverer, and Protector - *(bow down)* You are worthy of worship *(arise)* O ETERNAL, shield of Abraham.

GOD OF MIGHT

You are eternally valiant O ETERNAL, abundantly able to save;

Recite all Sukkoth until Musaf of last day: You cause the dew to descend,

Beginning with Musaf of last day, recite: You cause the rain to descend,

In both circumstances, continue: ...sustain the living with devoted kindness, revive the dead with abundant compassion, [You] heal the sick, release the bound, and maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? You are worthy of worship O ETERNAL, Who revives the dead.

HOLY GOD

You are Holy. Your Name is overwhelming fearsome. There is no God but You. You are worthy of

worship O ETERNAL, the Holy King.

SANCTITY OF THE DAY

From among all peoples, You choose us. Of all languages, You favored us. You sanctified us with Your commandments and drew us nigh, O King; and You declared Your great and holy name over us. Grant us, O ETERNAL our God, appointed times for joy, festivals and times for happiness, even:

During Sukkoth say: this Festival of Huts,

During Shemini 'Asereth say: this eighth day, the Festival of Asereth

In both circumstances continue: ...the time of our rejoicing, a holy convocation, a remembrance of the exodus from Egypt.

Our God, God of our forefathers, may our remembrance arise and come, arrive, be seen, be recalled, taken into account before You – a remembrance of our forefathers, of Jerusalem Your city, and of Your people the House of Israel, for deliverance, goodness, grace, mercy, and compassion, on this day:

During Sukkoth say: this Festival of Huts,

During Shemini 'Asereth say: this eighth day, the Festival of Asereth,

On all days continue: Remember us, O ETERNAL our God, for goodness; take us into account on it, as a blessing; deliver us on it for life, as a matter of salvation and compassion.

And lift us up, O ETERNAL our God, with the blessing of Your appointed time – for life, joy, and peace as You desired, and as You stated that You would bless us.

On Shabbath add: Our God, God of our forefathers, find favor in our rest,

On all days continue: ...Sanctify us with Your commandments; grant us our portion in Your Torah; make us rejoice in Your deliverance; and purify our heart to serve You in truth. And cause us to inherit...

On Shabbath add: with love and favor,

On all days continue: ...with joy and happiness,

On Shabbath add: Sabbaths and...

On all days continue: ...Your holy appointed times. You are worthy of worship O ETERNAL, Who sanctifies
(*On Shabbath add:* ...the Sabbath and) Israel and the [designated] times.

THE SERVICE

Find favor, O ETERNAL our God, in Your people and their prayer, and restore service to the inner chamber of Your Temple. Accept favorably the fire-offerings of Israel, and their prayer. May Israel's service [of worship] always find favor; and may our eyes behold Your return to Zion with compassion. You are worthy of worship O ETERNAL, Who restores His 'Dwelling' to Zion.

ACKNOWLEDGMENT

(bow down) We are grateful to You that You are He, (arise) O ETERNAL our Venerable and Powerful Authority, for all eternity - for our lives committed into Your Hand, our souls that are entrusted to You, even and morning. For (or "over") everything, be worshiped and exalted, for You are One Alone, and there is no other beside You. (bow down) You are worthy of worship (arise) O ETERNAL, most Benevolent is Your Name, and to You it is becoming to give thanks.

PEACE

Place peace, goodness, and blessing upon us; grace, loving-kindness, and compassion. Bless us all from the light of Your countenance, for from the light of Your countenance You have given us, O ETERNAL our God, Torah and life, love and devoted kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment with peace. You are worthy of worship O ETERNAL, Who blesses His people Israel with peace. (bow down) Amen.

"May the words of my mouth and my heart's contemplation be favorable before You O ETERNAL, my Creator and Redeemer."

Take three steps back while remaining bent over, turn your head to the left and say: "Peace."

Turn your head to the right and say: "Peace."

Lift your head from bowing and say: "He shall make peace."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

SHAHARITH

Morning Shema

You are worthy of worship O ETERNAL our God, King of the Universe, Who forms light and creates darkness; makes peace and creates all things; Who illuminates the earth and those who dwell upon it; Who continually, every day, renews the act of creation. You are worthy of worship O ETERNAL, Former of the luminaries.

You love us with an everlasting love, O ETERNAL our God; and with exceedingly abundant mercy you have mercy on us, for the sake of our forefathers who trusted in You. Teach us the statutes of life; Indeed, O compassionate Father, our Father, grant us grace. Have compassion on us, O Compassionate One. Allow our hearts to understand, hear, learn, teach, guard, do, and uphold all the matters of Your

Torah's instruction, with love. Enlighten our eyes with Your commandments and instill Your fear in our hearts. Unite our hearts to love Your Name, and so we shall not be eternally shamed; for we have trusted in Your great, holy, and fearsomely awesome Name. From the four extremities of the earth, bring us to peace and direct us to our land with upright confidence. We shall rejoice in Your deliverance, for You have chosen us from every people and language and drawn us near to Your Name - to thank You and proclaim Your singularity. You are worthy of worship O ETERNAL, Who chooses His people Israel.

(Elongate the sound of "n" in the word "One," long enough to renew your acceptance of God's dominion over the heavens, the earth, and all creation.)

Hear O Israel: the ETERNAL is our God; the ETERNAL is One.

(Whisper: Worshipful is the Name of His Royal Majesty, forever and ever.)

You shall love the ETERNAL your God with all your heart and with all your being and with all your resources. These words that I command you this day shall be on your heart. You shall teach them diligently to your sons and shall speak about them when you sit in your house and when you walk on the way, and when you lie down and when you rise up. You shall bind them upon your arm as a symbol and they shall be as *tefillin* on your forehead. You shall write them on the doorposts of your house and on your gates. (Deut. 6:4-9)

And it shall be that if you earnestly obey My commandments which I command you today, to love the ETERNAL your God and serve Him with all your heart and with all your soul, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. And I will send grass in your fields for your livestock, that you may eat and be filled. Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them, lest the ETERNAL's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the ETERNAL is giving you. Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the ETERNAL swore to your fathers to give them, like the days of the heavens above the earth. (Deut. 11:13-21)

Again the ETERNAL spoke to Moses, saying, Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the ETERNAL and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember and do all My commandments, and be holy for your God. I am the ETERNAL your God, who brought you out of the land of Egypt, to be your God: I am the ETERNAL your God."

(Num. 15:37-41)

True and fair, established and enduring, upright and trustworthy, goodly and beautiful is this matter to us and our forefathers, our children, and all our generations; upon the early and later generations - this testament endures, a law that shall never pass away. It is true! You are the ETERNAL our God, God of our forefathers; our King, King of our forefathers; our Redeemer, and Redeemer of our forefathers -- this is Your renown from of old; we have no other God but You!

You are our forefathers' help from of old; You shield and deliver their children after them, in each and every generation. Happy is the man who heeds Your commandments; who places Your Word, the Torah, upon his heart. It is true! You are Your people's Lord and King, valiant to fight their fights. It is true! You are the First and the Final [Deity]; we have no savior but You! You redeemed us from Egypt; from the house of bondage You liberated us; and all their firstborn You killed. You split the Sea of Reeds, brought the cherished ones across, and water covered their foes - none remained. For this the redeemed praised and exalted God. The cherished ones gave forth musical songs of praise to the Self-Existent and Eternal God, the King. High and lifted up! Fearsomely awesome and great! He lowers the haughty; lifts the lowly; releases the bound; liberates the humble; and when His people cry out to Him, He answers. Worshipful is He! Everyone sang to you, saying, "Who is like You among the powers? Who is like You, mightily holy, too awesome for praise, Doer of wonders!" "The ETERNAL shall reign everlasting!" Our Redeemer - the ETERNAL of hosts is His name! - the Holy One of Israel; You are worthy of worship O ETERNAL, Redeemer of Israel.

Morning Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

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In both circumstances continue: ...the time of our rejoicing, a holy convocation, a remembrance of the exodus from Egypt.

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THE SERVICE

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Turn your head to the right and say: "Peace."

Lift your head from bowing and say: "He shall make peace."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

HALLEL

(Psalms 113-118)

REMEMBER to recite Hallel after completing the Morning Prayers. During Sukkoth, it should be recited with a blessing. You can find the text for Hallel in the already publicized Ways of Torah weekday siddur. We have also provided the text below...

THE FOUR SPECIES

(arab:ath ha-mineem)

"On the first day, you must take for yourself a fruit of the citron tree, an unopened palm frond (lulav), myrtle branches, and willows of the brook. You shall rejoice before God for seven days."

(Leviticus 23:40)

For more information on how the 4 species are to be waved during recitation of Hallel, see the Laws of Lulav 7:9 in the Mishneh Torah.

How does one wave the 4 species

One passes the lulav forward and shakes the top of the lulav three times, brings it back and shakes the top of the lulav three times. One follows this same pattern when lifting it up and down.

Laws of Lulav 7:9

תְּהִלִּים Chapter 113

א הַלְלוּ-יְהוָה: 1 Hallelujah. {N}
הַלְלוּ, עֲבָדֵי יְהוָה; Praise, O ye servants of the LORD,
הַלְלוּ, אֶת-שֵׁם יְהוָה. praise the name of the LORD.

- ב** יְהִי שֵׁם יְהוָה מְבָרַךְ -- מֵעַתָּה, וְעַד-עוֹלָם.
- ג** מִמֶּזְרַח-שֶׁמֶשׁ עַד-מְבֹאֵוֹ -- מְהֵלֵל, שֵׁם יְהוָה.
- ד** רָם עַל-כָּל-גּוֹיִם יְהוָה; עַל הַשָּׁמַיִם כְּבוֹדוֹ.
- ה** מִי, כִּי־יִהְיֶה אֵל הֵינוּ -- הַמִּגְבִּיֵּה לְשָׁבֶת.
- ו** הַמִּשְׁפִּילִי לְרֵאוֹת -- בַּשָּׁמַיִם וּבָאָרֶץ.
- ז** מִקִּימֵי מַעַפָּר דָּל; מֵאֲשַׁפֹּת, יְרִים אֲבִיוֹן.
- ח** לְהוֹשִׁיבֵי עַם-נְדִיבִים; עַם, נְדִיבֵי עַמּוֹ.
- ט** מוֹשִׁיבֵי, עֲקָרַת הַבַּיִת -- אִם-הַבָּנִים שְׂמֵחָה: הֵלְלוּ-יְהוָה.
- 2** Blessed be the name of the LORD from this time forth and for ever.
- 3** From the rising of the sun unto the going down thereof the LORD'S name is to be praised.
- 4** The LORD is high above all nations, His glory is above the heavens.
- 5** Who is like unto the LORD our God, that is enthroned on high,
- 6** That looketh down low upon heaven and upon the earth?
- 7** Who raiseth up the poor out of the dust, and lifteth up the needy out of the dunghill;
- 8** That He may set him with princes, even with the princes of His people.
- 9** Who maketh the barren woman to dwell in her house as a joyful mother of children. {N} Hallelujah.

תְּהִלִּים Chapter 114 Psalms

- א** בְּצֵאת יִשְׂרָאֵל, מִמִּצְרַיִם; בֵּית יַעֲקֹב, מֵעַם לֵעֵז.
- ב** הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ; יִשְׂרָאֵל, מִמְּשֻׁלּוֹתָיו.
- 1** When Israel came forth out of Egypt, the house of Jacob from a people of strange language;
- 2** Judah became His sanctuary, Israel His dominion.

- ג הַיָּם רָאָה, וַיִּנְסֶ; הַיַּרְדֵּן, יָסֹב לְאַחֲרָי. 3 The sea saw it, and fled; the Jordan turned backward.
- ד הַהָרִים, רָקְדוּ כְּאַיִלִים; גְּבֻעוֹת, כְּבָנֵי-צֹאֵן. 4 The mountains skipped like rams, the hills like young sheep.
- ה מֵה-לֶךְ הַיָּם, פִּי תִנּוּס; הַיַּרְדֵּן, תִּסֹּב לְאַחֲרָי. 5 What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest backward?
- ו הַהָרִים, תִּרְקְדוּ כְּאַיִלִים; גְּבֻעוֹת, כְּבָנֵי-צֹאֵן. 6 Ye mountains, that ye skip like rams; ye hills, like young sheep?
- ז מִלִּפְנֵי אֲדוֹן, חוּלֵי אֶרֶץ; מִלִּפְנֵי, אֱלֹהֵי יַעֲקֹב. 7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
- ח הַהֹפְכֵי הַצּוּר אֲגָם-מַיִם; חֲלָמִישׁ, לְמַעַיְנוּ-מַיִם. 8 Who turned the rock into a pool of water, the flint into a fountain of waters.

תְּהִלִּים Chapter 115

- א לֹא לָנוּ יְהוָה, לֹא לְאֱלֹהֵינוּ: פִּי-לְשׁוֹנֵךְ, תִּין כְּבוֹד--עַל-חַסְדֵּךְ, עַל-אַמְתֵּךְ. 1 Not unto us, O LORD, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.
- ב לָמָּה, יֹאמְרוּ הַגּוֹיִם: אֵי-הוּא, אֱלֹהֵיהֶם. 2 Wherefore should the nations say: 'Where is now their God?'
- ג וְאֵלֵינוּ בַשָּׁמַיִם-- כֹּל אֲשֶׁר-חָפֵץ עָשָׂה. 3 But our God is in the heavens; whatsoever pleased Him He hath done.
- ד עֲצֵבֵיהֶם, כֶּסֶף וְזָהָב; מַעֲשֵׂה, יְדֵי אָדָם. 4 Their idols are silver and gold, the work of men's hands.

- ה פה-לָהֶם, וְלֹא יִדְבְּרוּ; עֵינַיִם
לָהֶם, וְלֹא יִרְאוּ. 5 They have mouths, but they speak
not; eyes have they, but they see not;
- ו אָזְנַיִם לָהֶם, וְלֹא יִשְׁמְעוּ; אַף
לָהֶם, וְלֹא יִרְיַחוּן. 6 They have ears, but they hear not;
noses have they, but they smell not;
- ז יָדֵיהֶם, וְלֹא יִמְיִשוּן--רַגְלֵיהֶם,
וְלֹא יִהְלְכוּ; לֹא-יִהְגּוּ, בְּגֵרוֹנָם. 7 They have hands, but they handle
not; feet have they, but they walk not;
neither speak they with their throat.
- ח כְּמוֹהֶם, יִהְיוּ עֹשֵׂיהֶם-- כֹּל
אֲשֶׁר-בֹּטַח בָּהֶם. 8 They that make them shall be like
unto them; yea, every one that trusteth
in them.
- ט יִשְׂרָאֵל, בְּטַח בִּיהוָה; עֲזָרְךָ
וּמִגְנָם הוּא. 9 O Israel, trust thou in the LORD! He
is their help and their shield!
- י בֵּית אַהֲרֹן, בְּטַחוּ בִיהוָה; עֲזָרְךָ
וּמִגְנָם הוּא. 10 O house of Aaron, trust ye in the
LORD! He is their help and their
shield!
- יא יִרְאֵי יְהוָה, בְּטַחוּ
בִיהוָה; עֲזָרְךָ וּמִגְנָם הוּא. 11 Ye that fear the LORD, trust in the
LORD! He is their help and their
shield.
- יב יְהוָה, זָכְרָנוּ יְבָרֶךְ:
יְבָרֶךְ, אֶת-בֵּית יִשְׂרָאֵל; יְבָרֶךְ,
אֶת-בֵּית אַהֲרֹן. 12 The LORD hath been mindful of us,
He will bless-- {N}
He will bless the house of Israel; He
will bless the house of Aaron.
- יג יְבָרֶךְ, יִרְאֵי יְהוָה-- הַקְּטָנִים,
עַם-הַגָּדֹל לֵים. 13 He will bless them that fear the
LORD, both small and great.
- יד יִסַּף יְהוָה עֲלֵיכֶם; עֲלֵיכֶם,
וְעַל בְּנֵיכֶם. 14 The LORD increase you more and
more, you and your children.
- טו בְּרוּכִים אַתֶּם, לִיהוָה-- עֹשֵׂה,
שָׁמַיִם וָאָרֶץ. 15 Blessed be ye of the LORD who
made heaven and earth.

- טז הַשָּׁמַיִם שָׁמַיִם, לַיְהוָה; וְהָאֲרֶץ, נָתַן לְבְנֵי-אָדָם. 16 The heavens are the heavens of the LORD; but the earth hath He given to the children of men.
- יז לֹא הַמֵּתִים, יְהַלְלוּ-יָהּ; וְלֹא, כָּל-יֹרְדֵי דוֹמָה. 17 The dead praise not the LORD, neither any that go down into silence;
- יח וְאֲנַחְנוּ, נְבָרַךְ יָהּ-- מֵעַתָּה וְעַד-עוֹלָם: הַלְלוּ-יָהּ. 18 But we will bless the LORD from this time forth and for ever. {N} Hallelujah.

תְּהִלִּים Chapter 116 Psalms

- א אֶהְבֵּתִי, כִּי-יִשְׁמַע יְהוָה-- אֶת-קוֹלִי, תַחֲנוּנָי. 1 I love that the LORD should hear my voice and my supplications.
- ב כִּי-הִטָּה אָזְנוֹ לִי; וּבְיָמַי אֶקְרָא. 2 Because He hath inclined His ear unto me, therefore will I call upon Him all my days.
- ג אֶפְפוּנִי, חֲבָלֵי-מָוֶת-- וּמְצָרֵי שְׂאוֹל מְצָאוּנִי; צָרָה וַיְגֹן אֶמְצָא. 3 The cords of death compassed me, and the straits of the nether-world got hold upon me; I found trouble and sorrow.
- ד וּבְשֵׁם-יְהוָה אֶקְרָא: אָנָּה יְהוָה, מִלְּטָה נַפְשִׁי. 4 But I called upon the name of the LORD: 'I beseech thee, O LORD, deliver my soul.'
- ה חַנוּן יְהוָה וְצַדִּיק; וְאֵל הַיְנוּן מְרַחֵם. 5 Gracious is the LORD, and righteous; yea, our God is compassionate.
- ו שׁוֹמֵר פְּתָאִים יְהוָה; דָּלֹתִי, וְלִי יְהוֹשִׁיעַ. 6 The LORD preserveth the simple; I was brought low, and He saved me.

ז שׁוּבִי נַפְשִׁי, לְמַנוּחַיִכִּי: כִּי-יְהוָה, גָּמַל עָלַיִכִּי. 7 Return, O my soul, unto thy rest; for the LORD hath dealt bountifully with thee.

ח כִּי חִלַצְתָּ נַפְשִׁי, מִמָּוֹת: אֶת-עֵינַי מִן-דְּמָעָה; אֶת-רַגְלִי מִדְּחִי. 8 For Thou hast delivered my soul from death, mine eyes from tears, and my feet from stumbling.

ט אֶתְהַלֵּךְ, לְפָנַי יְהוָה-- בְּאֲרָצוֹת, הַחַיִּים. 9 I shall walk before the LORD in the lands of the living.

י הֶאֱמַנְתִּי, כִּי אֲדַבֵּר; אֲנִי, עָנִיתִי מְאֹד. 10 I trusted even when I spoke: 'I am greatly afflicted.'

יא אֲנִי, אָמַרְתִּי בְחָפְזִי: כָּל-הָאָדָם, כֹּזֵב. 11 I said in my haste: 'All men are liars.'

יב מָה-אֶשְׁיב לַיהוָה-- כָּל-תַּגְּמוֹלוֹהִי עָלַי. 12 How can I repay unto the LORD all His bountiful dealings toward me?

יג כּוֹס-יְשׁוּעוֹת אֶשָּׂא; וּבְשֵׁם יְהוָה אֶקְרָא. 13 I will lift up the cup of salvation, and call upon the name of the LORD.

יד נְדָרַי, לַיהוָה אֲשַׁלֵּם; נְגִדָה-נָא, לְכָל-עַמּוֹ. 14 My vows will I pay unto the LORD, yea, in the presence of all His people.

טו יָקָר, בְּעֵינַי יְהוָה-- הַמּוֹתָה, לְחַסִּידָיו. 15 Precious in the sight of the LORD is the death of His saints.

טז אָנָּה יְהוָה, כִּי-אֲנִי עַבְדְּךָ: אֲנִי-עַבְדְּךָ, בֶן-אִמְתְּךָ; פִּתְחָתָּ, לְמוֹסְרִי. 16 I beseech Thee, O LORD, for I am Thy servant; {N} I am Thy servant, the son of Thy handmaid; Thou hast loosed my bands.

יז לְךָ-אֲזַבֵּחַ, זֶבַח תּוֹדָה; וּבְשֵׁם יְהוָה אֶקְרָא. 17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

יֵה נְדָרַי, לַיהוָה אֲשִׁלֵּם; נִגְדָה-נָא,
לְכָל-עַמּוֹ. 18 I will pay my vows unto the LORD,
yea, in the presence of all His people;

יֵט בְּחִצְרוֹת, בַּיִת יְהוָה-- בְּתוֹכֵכִי
יְרוּשָׁלָּיִם:
הִלְלוּ-יְהוָה. 19 In the courts of the LORD'S house,
in the midst of thee, O Jerusalem. {N}
Hallelujah.

תְּהִלִּים Chapter 117 Psalms

א הִלְלוּ אֶת-יְהוָה,
כָּל-גּוֹיִם; שִׁבְחוּהוּ, כָּל-הָאֲמִים. 1 O praise the LORD, all ye nations;
laud Him, all ye peoples.

ב כִּי גָבַר עָלֵינוּ,
חֲסֵדוֹ-- וְאֶמֶת-יְהוָה לְעוֹלָם:
הִלְלוּ-יְהוָה. 2 For His mercy is great toward us;
and the truth of the LORD endureth for
ever.{N}
Hallelujah.

תְּהִלִּים Chapter 118 Psalms

**Wave the 4 Species while you recite
verse 1**

א הוֹדוּ לַיהוָה כִּי-טוֹב: כִּי לְעוֹלָם
חֲסֵדוֹ. 1 'O give thanks unto the LORD, for
He is good, for His mercy endureth for
ever.'

ב יֹאמְרוּ-נָא יִשְׂרָאֵל: כִּי לְעוֹלָם
חֲסֵדוֹ. 2 So let Israel now say, for His mercy
endureth for ever,

ג יֹאמְרוּ-נָא בֵּית-אַהֲרֹן: כִּי 3 So let the house of Aaron now say,

- לְעוֹלָם חַסְדּוֹ. for His mercy endureth for ever.
- ד** יִאֲמְרוּ-נָא יְרֵאֵי יְהוָה: כִּי לְעוֹלָם חַסְדּוֹ. **4** So let them now that fear the LORD say, for His mercy endureth for ever.
- ה** מִן-הַמִּצָּר, קָרָאתִי יְהוָה; עֲנָנִי בַמְרִחֵב יְהוָה. **5** Out of my straits I called upon the LORD; He answered me with great enlargement.
- ו** יְהוָה לִי, לֹא אֵירָא; מַה-יַעֲשֶׂה לִי אָדָם. **6** The LORD is for me; I will not fear; what can man do unto me?
- ז** יְהוָה לִי, בְּעֵזְרִי; וְאֲנִי, אֶרְאֶה בְּשׁוֹנְאֵי. **7** The LORD is for me as my helper; and I shall gaze upon them that hate me.
- ח** טוֹב, לְחַסוֹת בַּיהוָה-- מִבֶּטֶחַ, בְּאָדָם. **8** It is better to take refuge in the LORD than to trust in man.
- ט** טוֹב, לְחַסוֹת בַּיהוָה-- מִבֶּטֶחַ, בְּנְדִיבִים. **9** It is better to take refuge in the LORD than to trust in princes.
- י** כָּל-גּוֹיִם סָבְבוּנִי; בְּשֵׁם יְהוָה, כִּי אֶמְלֹךְ. **10** All nations compass me about; verily, in the name of the LORD I will cut them off.
- יא** סְבּוּנִי גַם-סָבְבוּנִי; בְּשֵׁם יְהוָה, כִּי אֶמְלֹךְ. **11** They compass me about, yea, they compass me about; verily, in the name of the LORD I will cut them off.
- יב** סְבּוּנִי כְדְבוּרִים-- דִּעְכוּ, כְּאֵשׁ קוֹצִים; בְּשֵׁם יְהוָה, כִּי אֶמְלֹךְ. **12** They compass me about like bees; they are quenched as the fire of thorns;{N} verily, in the name of the LORD I will cut them off.
- יג** דָּחָה דְחִיתַנִּי לְנַפְלִי; וַיִּהְיֶה עֲזָרָנִי. **13** Thou didst thrust sore at me that I might fall; but the LORD helped me.

- יד** עָזִי וְזִמְרַת יְהוָה; וַיְהִי-לִי, לִישׁוּעָה.
- 14** The LORD is my strength and song; and He is become my salvation.
- טו** קוֹל, רִנָּה וִישׁוּעָה--בְּאֹהֲלַי צְדִיקִים; יָמִין יְהוָה, עֹשֶׂה חַיִּל.
- 15** The voice of rejoicing and salvation is in the tents of the righteous; the right hand of the LORD doeth valiantly.
- טז** יָמִין יְהוָה, רוּמְמָה; יָמִין יְהוָה, עֹשֶׂה חַיִּל.
- 16** The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly.
- יז** לֹא-אָמוּת כִּי-אֶחְיֶה; וְאֶסְפָּר, מַעֲשֵׂי יְהוָה.
- 17** I shall not die, but live, and declare the works of the LORD.
- יח** יֵסֶר יִסְרָנִי יְהוָה; וְלִמּוֹת, לֹא נָתַנְנִי.
- 18** The LORD hath chastened me sore; but He hath not given me over unto death.
- יט** פָּתְחוּ-לִי שַׁעְרֵי-צֶדֶק; אֲבֹא-בָם, אֹדֶה יְהוָה.
- 19** Open to me the gates of righteousness; I will enter into them, I will give thanks unto the LORD.
- כ** זֶה-הַשַּׁעַר לַיהוָה; צְדִיקִים, יָבֹאוּ בּוֹ.
- 20** This is the gate of the LORD; the righteous shall enter into it.
- כא** אֹדֶךָ, כִּי עֲנִיתָנִי; וַתְּהִי-לִי, לִישׁוּעָה.
- 21** I will give thanks unto Thee, for Thou hast answered me, and art become my salvation.
- כב** אֲבֹן, מְאֹסוֹ הַבּוֹנִים-- הִיְתָה, לְרֹאשׁ פִּנֵּה.
- 22** The stone which the builders rejected is become the chief corner-stone.
- כג** מֵאֵת יְהוָה, הִיְתָה זֵאת; הִיא נִפְלְאָת בְּעֵינֵינוּ.
- 23** This is the LORD'S doing; it is marvellous in our eyes.
- כד** זֶה-הַיּוֹם, עָשָׂה יְהוָה; נִגִּילָה וְנִשְׂמְחָה בּוֹ.
- 24** This is the day which the LORD hath made; we will rejoice and be glad in it.

Wave the 4 Species while you recite verse 25

כה אָנָּא יְהוָה, הוֹשִׁיעָה נָּא; אָנָּא
יְהוָה, הַצְּלִיחָה נָּא. **25** We beseech Thee, O LORD, save
now! We beseech Thee, O LORD,
make us now to prosper!

כו בְּרוּךְ הַבָּא, בְּשֵׁם
יְהוָה; יְבַרְכְּנוּכֶם, מִבֵּית יְהוָה. **26** Blessed be he that cometh in the
name of the LORD; we bless you out
of the house of the LORD.

כז אֵל,
יְהוָה--וַיֵּאָר-לָנוּ: אֶסְרוּ-חַג
בְּעֵבֶר תִּים--עַד קַרְנוֹת, הַמִּזְבֵּחַ. **27** The LORD is God, and hath given
us light; order the festival procession
with boughs, even unto the horns of
the altar.

כח אֵלֵי אַתָּה וְאוֹדֶךָ; אֵלֵּי הִי,
אֲרוּמְמֶךָ. **28** Thou art my God, and I will give
thanks unto Thee; Thou art my God, I
will exalt Thee.

Wave the 4 Species while you recite verse 29

כט הוֹדוּ לַיהוָה כִּי-טוֹב: כִּי
לְעוֹלָם חַסְדּוֹ. **29** O give thanks unto the LORD, for
He is good, for His mercy endureth for
ever. {P}

MUSAF

(SUKKOTH ADDITIONAL PRAYER)

Same text recited both on Sukkoth Holy Days as well as for Musaf during the Intermediate Days.

Ps. 145

A Psalm of David.

I exalt You, my God the King, and I shall bless Your Name forever.

Every day I shall bless You, and I shall praise Your Name forever.

Great is the ETERNAL and most worthy of praise; and His Greatness is beyond investigation.

Generation after generation shall praise Your works, and Your exceedingly might they shall declare.

Of the magnificence of the glory of Your splendor, and of the matters of Your wonders I shall commune;

And of the strength of Your awe-filling deeds they shall speak, and Your Majesty I shall recount.

Commemoration of Your abundant goodness they gush forth, and Your righteousness they shall exultingly sing.

Gracious and Compassionate is the ETERNAL, slow to anger, great in undeserved kindness.

The ETERNAL is good to all, and His compassions are upon all His works.

They shall gratefully acknowledge You, O ETERNAL, all Your works; and Your devout ones shall bless You.

They glory of Your Dominion they shall tell, and of Your valor they shall speak;

To inform mankind of His acts of valor, and the glory of the splendor of His Dominion.

Your dominion is a dominion of all ages, and Your governance is in every single generation. The

ETERNAL supports all the fallen, and straightens all the bent.

The eyes of all look to You with expectation, and You give them food in its time;

You open Your 'hand' and satiate all living with favor.

Righteous is the ETERNAL in all His ways; magnanimous in all His doings;

The ETERNAL is near to all who call upon Him; to all who call upon Him with sincerity.

The will of those who fear Him, He shall do; their cry He shall hear, and He shall save them. The

ETERNAL guards all those who love Him; and the ungodly He shall destroy. The praise of the ETERNAL shall my mouth speak; and all flesh shall bless His Holy Name forever and evermore!

Musaf Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

"Divine Lord, open my lips, and my mouth shall declare Your praise."

GOD OF HISTORY

(bow down) You are worthy of worship *(arise)* O ETERNAL our Venerable and Powerful Authority; God of our forefathers; God of Abraham, Isaac, and Jacob. The Greatest, most Valiant, overwhelmingly Fearsome God! The Unsurpassable Power; Who benevolently bestows devoted loving-kindness; Possessor of all; Who remembers the kind devotion of the patriarchs, and brings a redeemer to their children's children. O King, Deliverer, and Protector - *(bow down)* You are worthy of worship *(arise)* O ETERNAL, shield of Abraham.

GOD OF MIGHT

You are eternally valiant O ETERNAL, abundantly able to save;

Recite all Sukkoth until Musaf of last day: You cause the dew to descend,

Beginning with Musaf of last day, recite: You cause the rain to descend,

In both circumstances, continue: ...sustain the living with devoted kindness, revive the dead with abundant compassion, [You] heal the sick, release the bound, and maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? You are worthy of worship O ETERNAL, Who revives the dead.

HOLY GOD

You are Holy. Your Name is overwhelming fearsome. There is no God but You. You are worthy of worship O ETERNAL, the Holy King.

SANCTITY OF THE DAY

From among all peoples, You choose us. Of all languages, You favored us. You sanctified us with Your commandments and drew us nigh, O King; and You declared Your great and holy name over us. Grant us, O ETERNAL our God, appointed times for joy, festivals and times for happiness, even:

During Sukkoth say: this Festival of Huts,

During Shemini 'Asereth say: this eighth day, the Festival of Asereth,

In both circumstances continue: ...the time of our rejoicing, a holy convocation, a remembrance of the exodus from Egypt.

We are exiled from our Land because of our sins, and distanced from our soil; and we are unable to ascend to witness and prostrate before You in Your chosen House, in the great and holy House upon which your Name is called, because of the hand that is cast forth over Your Temple.

May it be Your will, O ETERNAL our God, that You return and have mercy upon it and upon us with Your abundant mercies. Draw near those of us scattered among the nations, and gather from the far reaches of the earth those of us dispersed. Bring us to Sion with joyous singing, to Jerusalem Your city with an everlasting joy; and we shall make our obligatory sacrifice before You – the additional sacrifice of (*On Shabbath add:* this Sabbath Day, and of):

During Sukkoth say: ...this day of the Festival of Huts;

During Shemini Asereth say: ...this eighth day, the Festival of Asereth;

On all days continue: ...as You wrote for us in Your Torah, by means of Moses Your servant.

O Compassionate King, have compassion on us; O He who is Good and does good, for us be found! Return to us with Your immense compassion, because of our forefathers who did Your will. Build Your House as before; establish Your Temple on its foundation, and let us see its being built. Cause us to rejoice in its repairing. May the *kohanim* ascend to their service, the Levites to their position; and return Israel to his oasis. There shall we ascend and be seen before You thrice yearly, as it is written:

“Three times a year shall all your males see the presence of the ETERNAL your God in the place He shall choose, on the Festival of Unleavened Bread, and on the Festival of Weeks, and on the Festival of Huts; and he shall not see the presence of the ETERNAL empty. Every man according to this means, according to the blessing which the ETERNAL your God shall give you.”

And lift us up, O ETERNAL our God, with the blessing of Your appointed time – for life, joy, and peace as You desired, and as You stated that You would bless us.

On Shabbath add: Our God, God of our forefathers, find favor in our rest,

On all days continue: ...Sanctify us with Your commandments; grant us our portion in Your Torah; make us rejoice in Your deliverance; and purify our heart to serve You in truth. And cause us to inherit...

On Shabbath add: with love and favor,

On all days continue: ...with joy and happiness,

On Shabbath add: Sabbaths and...

On all days continue: ...Your holy appointed times. You are worthy of worship O ETERNAL, Who sanctifies (*On Shabbath add:* ...the Sabbath and) Israel and the [designated] times.

THE SERVICE

Find favor, O ETERNAL our God, in Your people and their prayer, and restore service to the inner chamber of Your Temple. Accept favorably the fire-offerings of Israel, and their prayer. May Israel's

service [of worship] always find favor; and may our eyes behold Your return to Zion with compassion. You are worthy of worship O ETERNAL, Who restores His 'Dwelling' to Zion.

ACKNOWLEDGMENT

(bow down) We are grateful to You that You are He, (arise) O ETERNAL our Venerable and Powerful Authority, for all eternity - for our lives committed into Your Hand, our souls that are entrusted to You, even and morning. For (or "over") everything, be worshiped and exalted, for You are One Alone, and there is no other beside You. (bow down) You are worthy of worship (arise) O ETERNAL, most Benevolent is Your Name, and to You it is becoming to give thanks.

PEACE

Place peace, goodness, and blessing upon us; grace, loving-kindness, and compassion. Bless us all from the light of Your countenance, for from the light of Your countenance You have given us, O ETERNAL our God, Torah and life, love and devoted kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment with peace. You are worthy of worship O ETERNAL, Who blesses His people Israel with peace. (bow down) Amen.

"May the words of my mouth and my heart's contemplation be favorable before You O ETERNAL, my Creator and Redeemer."

Take three steps back while remaining bent over, turn your head to the left and say: "Peace."

Turn your head to the right and say: "Peace."

Lift your head from bowing and say: "He shall make peace."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

MINHA

(SUKKOTH AFTERNOON PRAYER)

Ps. 145

A Psalm of David.

I exalt You, my God the King, and I shall bless Your Name forever.

Every day I shall bless You, and I shall praise Your Name forever.

Great is the ETERNAL and most worthy of praise; and His Greatness is beyond investigation.

Generation after generation shall praise Your works, and Your exceedingly might they shall declare.

Of the magnificence of the glory of Your splendor, and of the matters of Your wonders I shall commune;

And of the strength of Your awe-filling deeds they shall speak, and Your Majesty I shall recount. Commemoration of Your abundant goodness they gush forth, and Your righteousness they shall exultingly sing.

Gracious and Compassionate is the ETERNAL, slow to anger, great in undeserved kindness.

The ETERNAL is good to all, and His compassions are upon all His works.

They shall gratefully acknowledge You, O ETERNAL, all Your works; and Your devout ones shall bless You.

They glory of Your Dominion they shall tell, and of Your valor they shall speak;

To inform mankind of His acts of valor, and the glory of the splendor of His Dominion.

Your dominion is a dominion of all ages, and Your governance is in every single generation. The ETERNAL supports all the fallen, and straightens all the bent.

The eyes of all look to You with expectation, and You give them food in its time;

You open Your 'hand' and satiate all living with favor.

Righteous is the ETERNAL in all His ways; magnanimous in all His doings;

The ETERNAL is near to all who call upon Him; to all who call upon Him with sincerity.

The will of those who fear Him, He shall do; their cry He shall hear, and He shall save them. The

ETERNAL guards all those who love Him; and the ungodly He shall destroy. The praise of the ETERNAL shall my mouth speak; and all flesh shall bless His Holy Name forever and evermore!

Afternoon Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

"Divine Lord, open my lips, and my mouth shall declare Your praise."

GOD OF HISTORY

(bow down) You are worthy of worship *(arise)* O ETERNAL our Venerable and Powerful Authority; God of our forefathers; God of Abraham, Isaac, and Jacob. The Greatest, most Valiant, overwhelmingly Fearsome God! The Unsurpassable Power; Who benevolently bestows devoted loving-kindness; Possessor of all; Who remembers the kind devotion of the patriarchs, and brings a redeemer to their children's children. O King, Deliverer, and Protector - *(bow down)* You are worthy of worship *(arise)* O ETERNAL, shield of Abraham.

GOD OF MIGHT

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Recite all Sukkoth until Musaf of last day: You cause the dew to descend,

Beginning with Musaf of last day, recite: You cause the rain to descend,

In both circumstances, continue: ...sustain the living with devoted kindness, revive the dead with abundant compassion, [You] heal the sick, release the bound, and maintain faithfulness to those asleep in the dust. Who is like You, O Almighty? Who is comparable to You, causing death and restoring life? You are worthy of worship O ETERNAL, Who revives the dead.

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During Sukkoth say: this Festival of Huts,

During Shemini 'Asereth say: this eighth day, the Festival of Asereth

In both circumstances continue: ...the time of our rejoicing, a holy convocation, a remembrance of the exodus from Egypt.

Our God, God of our forefathers, may our remembrance arise and come, arrive, be seen, be recalled, taken into account before You – a remembrance of our forefathers, of Jerusalem Your city, and of Your people the House of Israel, for deliverance, goodness, grace, mercy, and compassion, on this day:

During Sukkoth say: this Festival of Huts,

During Shemini 'Asereth say: this eighth day, the Festival of Asereth,

On all days continue: Remember us, O ETERNAL our God, for goodness; take us into account on it, as a blessing; deliver us on it for life, as a matter of salvation and compassion.

And lift us up, O ETERNAL our God, with the blessing of Your appointed time – for life, joy, and peace as You desired, and as You stated that You would bless us.

On Shabbath add: Our God, God of our forefathers, find favor in our rest,

On all days continue: ...Sanctify us with Your commandments; grant us our portion in Your Torah; make us rejoice in Your deliverance; and purify our heart to serve You in truth. And cause us to inherit...

On Shabbath add: with love and favor,

On all days continue: ...with joy and happiness,

On Shabbath add: Sabbaths and...

On all days continue: ...Your holy appointed times. You are worthy of worship O ETERNAL, Who sanctifies
(*On Shabbath add:* ...the Sabbath and) Israel and the [designated] times.

THE SERVICE

Find favor, O ETERNAL our God, in Your people and their prayer, and restore service to the inner chamber of Your Temple. Accept favorably the fire-offerings of Israel, and their prayer. May Israel's service [of worship] always find favor; and may our eyes behold Your return to Zion with compassion. You are worthy of worship O ETERNAL, Who restores His 'Dwelling' to Zion.

ACKNOWLEDGMENT

(bow down) We are grateful to You that You are He, (arise) O ETERNAL our Venerable and Powerful Authority, for all eternity - for our lives committed into Your Hand, our souls that are entrusted to You, even and morning. For (or "over") everything, be worshiped and exalted, for You are One Alone, and there is no other beside You. (bow down) You are worthy of worship (arise) O ETERNAL, most Benevolent is Your Name, and to You it is becoming to give thanks.

PEACE

Place peace, goodness, and blessing upon us; grace, loving-kindness, and compassion. Bless us all from the light of Your countenance, for from the light of Your countenance You have given us, O ETERNAL our God, Torah and life, love and devoted kindness, righteousness and peace; and it is good in Your eyes to bless Your people Israel at every moment with peace. You are worthy of worship O ETERNAL, Who blesses His people Israel with peace. (bow down) Amen.

"May the words of my mouth and my heart's contemplation be favorable before You O ETERNAL, my Creator and Redeemer."

Take three steps back while remaining bent over, turn your head to the left and say: "Peace."

Turn your head to the right and say: "Peace."

Lift your head from bowing and say: "He shall make peace."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

Tizku l-shaneem rabboth ula-mo:adeem toveem!

May you merit many years and many appointed times of goodness.

Shana tova!

Hebrew

SUKKOTH PRAYERS

(For individuals)

This text only includes the prayers for the Holy Days of *Hag Sukkoth*, the Festival of Huts. The text does *not* include the prayers for the intermediate days of Hag Sukkoth. This is due to the fact that during the intermediate days one prays the regular weekday prayers, but simply makes the “*ya’ale w-yavo*” (may it arise and come) addition in the 3rd to last blessing of the Amida (the Standing Prayer). However, since the God commands us in the Torah to make additional sacrifices in the Temple during these intermediate days, we therefore pray the Additional Standing Prayer (Musaf) during each of the intermediate days. Although during the intermediate days one prays the regular weekday prayers with the “*ya’ale w-yavo*” addition, one prays the same exact Musaf Prayer as he prays during the Holy Day part of Hag Sukkoth.

Additionally, the *Hillel* Psalms have not been included. They can be found in the already publicized Ways of Torah siddur. Similarly, the guidelines for constructing a sukka, for lifting up the 4 species, and for sanctifying the Holy Days of Sukkoth over a cup of wine, are already available on various websites. They have not been included due to time constraints. *Mo:adim l-simHa! Haqim uzmanim l-sason!*

ARVITH

Nighttime Shema

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מַעְרִיב עַרְבִים, גּוֹלֵל אוֹר
מִפְּנֵי חַדְשׁ יוֹם לַיְלָה מִפְּנֵי אוֹר. בְּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עַרְבִים.

אֶהְבֶּת עוֹלָם עִמָּךְ יִשְׂרָאֵל אֶהְבֶּת, וְאֶהְבֶּתְךָ לֹא תִסּוּר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה
יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

An undotted *daleth* is pronounced like the *th* in the word *the*. “Pronunciation of the *daleth* of *ehad* should be elongated long enough to renew acceptance of HaShem’s singular dominion in

the heavens, the earth, and in all corners of the globe;" (Laws of Shema 2,9)

שִׁמְעַי יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

ברוך שם כבוד מלכותו, לעולם ועד :Whisper

וְאֶהְבֵּתָ אֶת יְהוָה אֱלֹהֵינוּ. בְּכָל לְבָבְךָ וּבְכָל גִּפְנוֹךָ וּבְכָל
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל
לְבָבְךָ: וְשִׁנְנֶתָם לְבִנְיָן וְדַבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶךָ
בְּדֶרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל יְדְךָ, וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְהָיָה אִם שָׁמַעְתָּ מְשֻׁמְעוֹ אֶל מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכָל לְבַבְכֶם וּבְכָל
גִּפְנוֹתְכֶם: וְנָתַתִּי מְטַר אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלִקוֹשׁ, וְאִסְפַּתִּי
דְגָנְךָ וְתִיר אֲשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתֶיךָ. וְאָכַלְתָּ
וְשִׂבַּעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתָּם וְעַבַּדְתָּם
אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף יְהוָה בְּכֶם וְעָצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מְטָר וְהִיאָדְמָה לֹא תִתֵּן אֶת יְבוּלָהּ,
וְאִבַּדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
וְשִׁמְתֶם אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל גִּפְנוֹתְכֶם, וְקִשְׁרָתֶם
אֹתָם לְאוֹת עַל יְדְכֶם, וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם

אֲתֶם אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתֹּךָ בַדֶּרֶךְ
וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן
יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לֵאבֹתֵיכֶם לָתֵת לָהֶם, כִּי־יֵמֵי הַשָּׁמַיִם עַל הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֵל מֹשֶׁה לְאֹמְרֵי: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמְרָת
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ עַל
צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ,
וַיִּזְכְּרֶתֶם אֶת כָּל מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ
אֲחֵרֵי לְבַבְכֶם וְאֲחֵרֵי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קֹדֵשׁ
לְאֵלֵי הֵיכָל: אֲנִי יְהוָה אֵלֵי הֵיכָל אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהֵיוֹת לָכֶם לְאֵלֵי הַיָּם, אֲנִי יְהוָה אֵלֵי הֵיכָל:

אַמֶּת אֲמוּנָה קַיִּמָּת. רָאוּ אֶת גְּבוּרַתְךָ עַל הַיָּם; בְּשִׁמְחָה רַבָּה אָמְרוּ כָלֵם: מִי
כַּמֹּכָה בַּאֲלִים יְהוָה; מִי כַּמֹּכָה בְּאֲדָר בְּקֹדֶשׁ; נוֹרָא תְהִלּוֹת, עֲשֵׂה פִלָּא. הוֹדוּ
וְהִמְלִכוּ וְאָמְרוּ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד. וְנֶאֱמַר: גּוֹאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְהוָה, גֹּאֲלֵ יִשְׂרָאֵל.

הַשְׁפִּיבֵנוּ יְהוָה אֵלֵי הַיָּם לְשִׁלּוּם, וְהַעֲמִידֵנוּ לְחַיִּים, וּפְרוֹס עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ.
יִרְאוּ עֵינֵינוּ וַיִּשְׂמַח לִבֵּנוּ וְתִגַּל נַפְשֵׁנוּ בִישׁוּעַתְךָ בְּאֹמְרֵי לְצִיּוֹן: מֶלֶךְ אֵלֵי הַיָּם! כִּי
הַמְּלָכוֹת שְׁלֹךְ הֵיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד. בְּרוּךְ אַתָּה יְהוָה, הַמֵּלֵךְ בְּכָבוֹדוֹ,
חַי וְקַיִם תָּמִיד יִמְלֹךְ לְעוֹלָם וָעֶד.

Nighttime Standing Prayer

(voluntary)

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. [...] These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence (of disturbances, and the intention of one's heart." (Laws of Prayer 4:1

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

אֲדָנִי, שְׂפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה (arise) יְהוָה, אֵלֵינוּ וְאֵלֵי אֲבוֹתֵינוּ, אֵלֵהי אֲבֹתֵנוּ אֵלֵהי יִצְחָק וְאֵלֵהי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל, זוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם, מְלַךְ מוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה (arise) יְהוָה, מִגֵּן אֲבֹתֵנוּ.

אַתָּה גִּבּוֹר לְעוֹלָם יְהוָה, רַב לְהוֹשִׁיעַ,

מִזְרִיד הַטָּל Recite all Sukkoth until Musaf of last day:

מִזְרִיד הַגִּזְשָׁם Beginning with Musaf of last day, recite:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, רוֹפֵא חוֹלִים, מְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ מִמִּית וּמְחַיֶּה. בָּרוּךְ אַתָּה יְהוָה, מְחַיֶּה

הַמֵּתִים.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהַּ מִבְּלַעְדְּךָ. בְּרוּךְ אַתָּה יְהוָה,
הַמֶּלֶךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, רְצִיתָ בָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ
בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלִּבְנוֹ לְעִבּוֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ
קִרְאתָ. וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ מוֹעֲדִים לְשִׂמְחָה תְּגִים וְזִמְנִים
לְשִׁשׁוֹן וַיּוֹם:

During Sukkoth say:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחַתְנוּ,

During Shemini 'Asereth say:

שְׁמִינֵי חַג עֲצַרְת הַזֶּה, זְמַן שִׂמְחַתְנוּ,

In both circumstances, continue:

מִקְרָא קְדָשׁ, זִכָּר לַיְצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֵלֵי הַיְיָ אֲבוֹתֵינוּ יַעֲלֶה וַיְבֹא, יִגִּיעַ, יִרְאֶה, יִזְכָּר, יִפְקֹד
זְכוֹרֵינוּ, זְכוֹרֵן אֲבוֹתֵינוּ, זְכוֹרֵן יְרוּשָׁלַיִם עִירְךָ וְזְכוֹרֵן עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה, לְטוֹבָה, לְחַן לְחֶסֶד וּלְרַחֲמִים, בְּיוֹם:

During Sukkoth say:

חַג הַסֻּכּוֹת הַזֶּה,

During Shemini 'Asereth say:

שְׁמִינֵי חַג עֲצַרְת הַזֶּה,

On all days, continue:

זְכֵרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, פְּקֻדָּנוּ בּוֹ לְבִרְכָה, הוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים, בְּדַבֵּר יְשׁוּעָה וְרַחֲמִים.
וְהַשִּׂיאוּנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים לְשִׂמְחָה וּלְשָׁלוֹם
כְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.

(אֱלֹהֵינוּ וְאֵלֵי הֵי אַבּוֹתֵינוּ. רְצֵה נָא בְּמִנוּחֵתָנוּ (On Shabbat add:)

קִדְשָׁנוּ בְּמִצּוֹתֶיךָ, תּוֹן חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׂמְחָנוּ בִּישׁוּעָתְךָ. וְטַהֵר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחֵילָנוּ (בְּאַהֲבָה וּבְרָצוֹן (On Shabbat add:) בְּשִׂמְחָה
וְשִׂשׁוֹן (שְׂבִתוֹת וְ (On Shabbat add:) מוֹעֲדֵי קִדְשֶׁךָ. בְּרוּךְ אַתָּה יְהוָה,
מְקַדֵּשׁ (הַשְּׂבִת וְ (On Shabbat add:) יִשְׂרָאֵל וְהַזְּמִינִים.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ וּתְפִלָּתָם, וְהַשֵּׁב עֲבוּדָה לְדַבִּיר בֵּיתְךָ,
וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם תִּקְבִּיל בְּרָצוֹן, וּתְהִי לְרָצוֹן עֲבוּדַת יִשְׂרָאֵל.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר
שְׂכִינְתוֹ לְצִיּוֹן.

מוֹדִים אֲנִיחָנוּ לָךְ שְׂאֵתָה הוּא (arise) יְהוָה אֱלֹהֵינוּ לְעוֹלָם
וְעַד, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, עַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, עַל
נַפְשֶׁךָ וְרַחֲמֶיךָ שֶׁבְּכָל עֵת, עָרַב וּבִקֵּר; וְעַל כָּל־תְּהַלְלָתְךָ וְתַתְּרוּמָם
כִּי יַחִיד אַתָּה וְאֵין זוּלָתְךָ.

בְּרוּךְ אַתָּה (arise) יְהוָה, הַטּוֹב שְׂמֶךָ וּלְךָ נִאֲהָ לְהוֹדוֹת.

שִׁים שְׁלוֹם, טוֹבָה, וּבִרְכָה עָלֵינוּ, חַן וְחֶסֶד וְרַחֲמִים. וּבָרְכֵנוּ כְּלָנוּ
בְּמֵאוֹר פְּנִיךָ, כִּי מְמֵאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְהוָה אֱלֹהֵינוּ, תוֹרָה

וְחַיִּים, אֶהְבֶּה וְחֹסֵד צְדָקָה וְשָׁלוֹם, וְטוֹב בְּעֵינַיִךְ לְבָרֶךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל יְעַת בְּשָׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, הַמְבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם. אָמֵן. (bow down).

יְהִיו לְרַצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבָבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Take three steps back while remaining bent over, turn your head to the left and say:

שָׁלוֹם

Turn your head to the right and say:

שָׁלוֹם

Lift your head from bowing and say:

יַעֲשֶׂה שָׁלוֹם

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

SHAHARITH

Morning Shema

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חַשְׁךְ, עוֹשֶׂה שָׁלוֹם
וּבוֹרֵא אֶת הַכּוֹל; הַמְאִיר לְאָרֶץ וְלַדָּרִים עָלֶיהָ, הַמְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה
בְּרֵאשִׁית. בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

אֶהְבֶּת עוֹלָם אֶהְבְּתֵנוּ יְהוָה אֱלֹהֵינוּ; חֲמֵלָה גְדוֹלָה יִתִּירָה חֲמֵלָתְ עַלְיָנוּ בְּעַבּוֹר
אֲבוֹתֵינוּ שֶׁבְטָחוּ בְּךָ; וְתִלְמָדֵנוּ חֲקֵי חַיִּים; כֵּן תִּחַנְּנוּ אֲבִינוּ, אָב הַרְחֵמֵנוּ. הַמְּרַחֵם,
רַחֵם עַלְיָנוּ, וְתֵן בְּלַבְנוּ לְהַבִּין, לְשִׁמוֹעַ, לְלַמּוֹד, וְלִלְמַד, לְשָׁמֹר, לַעֲשׂוֹת, וּלְקַיֵּם
אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה. הָאֵר עֵינֵינוּ בְּמַצּוֹתֶיךָ וְדַבֵּק לַבְּנוּ לִירְאָתְךָ,

וַיַּחַד לְבַבְנוּ לְאַהֲבָה שְׁמֶךְ; לֹא גִבּוּשׁ לְעוֹלָם וָעֶד, כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
בְּטַחְנוּ. וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע פְּנּוֹת הָאָרֶץ וְהוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ. נְגִילָה
וְנִשְׁמְחָה בִּישׁוּעָתְךָ, כִּי בָנוּ בְּחֶרֶת מְכַל עִם וְלִשׁוֹן, וְקִרְבָּתְנוּ לְשִׁמְךָ לְהוֹדוֹת לְךָ
וּלְיַחְדְּךָ. בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל.

An undotted *daleth* is pronounced like the *th* in the word *the*. "Pronunciation of the *daleth* of *ehad* should be elongated long enough to renew acceptance of HaShem's singular dominion in the heavens, the earth, and in all corners of the globe." (Laws of Shema 2:9)

שְׁמַע יִשְׂרָאֵל יְהוָה אֵל הַיְיָ יְהוָה

אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ, לְעוֹלָם וָעֶד :Whisper

וְאַהֲבָתָ אֵת יְהוָה אֵל הַיְיָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מֵאֵדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל
לְבָבְךָ: וְשִׁנְנָתָם לְבָנֶיךָ וְדַבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בְּדֶרֶךְ, וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וְקִוִּיְתָם לְאוֹת עַל יְדְךָ, וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ אֵל מְצוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֵת יְהוָה אֵל הַיְיָ וּלְעֲבֹדוֹ, בְּכָל לְבַבְכֶם וּבְכָל
נַפְשְׁכֶם: וְנָתַתִּי מְטָר אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ, וְאַסַּפְתָּ
דָּגְנְךָ וְתִיר שֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבִהֶמְתְּךָ, וְאָכַלְתָּ
וְשָׂבַעְתָּ: הִשְׁמְרוּ לְכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתָם וַעֲבַדְתָם

אֵלֵּהֶם אַחֲרַיִם וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף יְהוָה בְּכֶם וְעָצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהֶאֱדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ,
וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
וְשַׁמְתֶּם אֶת דְּבַרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל גַּפְשֵׁיכֶם, וּקְשַׁרְתֶּם
אֶתְּם לְאוֹת עַל יַדְכֶם, וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם
אֶתְּם אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלִכְתֹּךְ בַּדֶּרֶךְ
וּבְשִׁכְבְּכֶם וּבְקוּמְכֶם: וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם: לְמַעַן
יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לְאָבֹתֵיכֶם לָתֵת לָהֶם, כִּי־יֵמֵי הַשָּׁמַיִם עַל הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֵל מִנְּשֵׂה לְאִמֹּר: דַּבֵּר אֵל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ עַל
צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ,
וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ
אֲחֵרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קֹדֵשִׁים
לְאֵלֵי הֵיכָל: אֲנִי יְהוָה אֵלֵי הֵיכָל אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיּוֹת לָכֶם לְאֵלֵי הֵיכָל, אֲנִי יְהוָה אֵלֵי הֵיכָל:

אַמֶּת וְיָצִיב, נָכוֹן וְקָיָם, יָשָׁר וְנֶאֱמָן, טוֹב וְנִפְּהָה הַדְּבָר הַזֶּה עָלֵינוּ וְעַל אֲבוֹתֵינוּ, עַל
בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, עַל הָרֵאשׁוֹנִים וְהָאֲחֵרוֹנִים דְּבַר קָיָם, חֵק וְלֹא יַעֲבוֹר.
אַמֶּת, שְׁאֵתָהּ הוּא יְהוָה אֵלֵי הֵיכָל וְאֵלֵי הֵיכָל אֲבוֹתֵינוּ; מְלַכְנוּ, מְלַךְ אֲבוֹתֵינוּ; גּוֹאֲלֵנוּ,

גואל אבותינו, מעולם הוא שמך ואין אל הים עוד זולתך.

עזרת אבותינו אתה הוא מעולם. מגן ומושיע בניהם אחריהם בכל דור ודור. אנשי איש שישמע למצותיך, ותורתך ודברך ישים על לבו. אמת, אתה הוא אדון לעמך, מלך גבור לריב ריבם. אמת, אתה הוא ראשון ואתה הוא אחרון, ומבלעדיך אין לנו ומושיע. ממצרים גאלתנו, מבית עבדים פדיתנו, כל בכוריהם הרגת, ים סוף בקעת, וידידים העברת, ויכסו מים צריהם, אהד מהם ל'א נותר. על זאת נשפחו גאולים ורוממו אל ונתנו ידידים שירות זמירות תשפחות למלך אל חי וקים. רם ונשא, גדול ונורא, משפיל גאים, מגביה שפלים, מוציא אסירים, פודה ענוים, ועונה לעמו בעת שועם אליו, ברוך הוא. לך אמרו שירה כלם: מי כמוך באלים יהוה, מי כמכה נאדר בק' דש; נורא תהלת, עשה פלא. יהוה ימלך לעולם ועד. ונאמר: גואלנו יהוה צבאות שמו, קדוש ישראל. ברוך אתה יהוה, גאל ישראל.

Morning Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

אדני, שפתי תפתח ופי יגיד תהלתך:

(bow down) ברוך אתה (arise) יהוה, אל הינו ואל הי אבותינו, אל הי אברהם אל הי יצחק ואל הי יעקב, האל הגדול הגבור

וְהִנּוּרָא. אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, זוֹכֵר חֲסָדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, מֶלֶךְ מוֹשִׁיעַ וּמַגֵּן.

(bow down) בָּרוּךְ אַתָּה (arise) יְהוָה, מִגֵּן אֲבֹתֶם.

אַתָּה גִבּוֹר לְעוֹלָם יְהוָה, רַב לְהוֹשִׁיעַ,

מוריד הַטָּל Recite all Sukkoth until Musaf of last day:

מוריד הַגֶּשֶׁם Beginning with Musaf of last day, recite:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, רוֹפֵא חוֹלִים,
מַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כָמוֹךָ בַּעַל
גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ מִמִּית וּמְחַיֶּה. בָּרוּךְ אַתָּה יְהוָה, מְחַיֶּה
הַמֵּתִים.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהִים מִבְּלַעֲדֶךָ. בָּרוּךְ אַתָּה יְהוָה,
הַמֶּלֶךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, רְצִיתָ בָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ
בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ
קִרְאתָ. וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים
לְשִׁשּׁוֹן וַיּוֹם:

During Sukkoth say:

חַג הַסְּכּוֹת הַזֶּה, זְמַן שִׂמְחָתָנוּ,

During Shemini 'Asereth say:

נְשִׁמִינֵי חַג עֲצָרֶת הַזֶּה, זְמַן שְׂמִחָתָנוּ,

In both circumstances, continue:

מִקְרָא קֹדֶשׁ, זִכָּר לַיְצִיאַת מִצְרָיִם.

אֵל הַיְנוּ וְאֵל הֵי אַבוֹתֵינוּ יַעֲלֶה וַיֵּבֵא, יִגִּיעַ, יֵרָאֶה, יִזְכָּר, יִפְקַד
זְכוּרֵינוּ, זְכוּרֵן אַבוֹתֵינוּ, זְכוּרֵן יְרוּשָׁלַיִם עִירֵךְ וְזְכוּרֵן עַמֶּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה, לְטוֹבָה, לְחַן לְחֶסֶד וּלְרַחֲמִים, בְּיוֹם:

During Sukkoth say:

חַג הַסֻּכּוֹת הַזֶּה,

During Shemini 'Asereth say:

נְשִׁמִינֵי חַג עֲצָרֶת הַזֶּה,

In both circumstances, continue:

זְכָרְנוּ יְהוָה אֵל הַיְנוּ בּוֹ לְטוֹבָה, פְּקֻדָּנוּ בּוֹ לְבִרְכָה, הוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים, בְּדַבַּר יְשׁוּעָה וְרַחֲמִים.
וְהַשִּׂיאֵנוּ יְהוָה אֵל הַיְנוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים לְשִׂמְחָה וּלְשָׁלוֹם
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.

(אֵל הַיְנוּ וְאֵל הֵי אַבוֹתֵינוּ. רִצָּה נָא בְּמִנוּחֵתָנוּ (On Shabbat add:)

קֹדֶשׁנוּ בְּמִצּוֹתֶיךָ, תָּנוּ חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂמִיחָנוּ בִישׁוּעָתְךָ. וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ (בְּאַהֲבָה וּבְרִצּוֹן (On Shabbat add:) בְּשִׂמְחָה
וּשְׁשׂוֹן (שְׂבִתוֹת ו (On Shabbat add:) מוֹעֲדֵי קֹדֶשְׁךָ. בְּרוּךְ אַתָּה יְהוָה,
מִקְדָּשׁ (הַשְּׂבִת ו (On Shabbat add:) יִשְׂרָאֵל וְהַזְּמִינֵם.

רִצָּה יְהוָה אֵל הַיְנוּ בְּעַמֶּךָ וּתְפִלָּתָם, וְהָשִׁב עֲבוֹדָה לְדַבִּיר בֵּיתְךָ,

וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם תִּקְבִּיל בְּרָצוֹן, וּתְהִי לְרָצוֹן עֲבוֹדַת יִשְׂרָאֵל.
וְתִחַזְּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר
שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָה הוּא (arise) יְהוָה אֵלֵינוּ לְעוֹלָם
וְעַד, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, עַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, עַל
נַסִּיךְ וּרְחַמֶיךָ שֶׁבְּכָל עֵת, עָרַב וְבִקְרֹ; וְעַל כָּלֵם תַּתְּבַרֵךְ וְתַתְּרוּמָם
כִּי יַחִיד אַתָּה וְאֵין זוּלָתְךָ.

בְּרוּךְ אַתָּה (arise) יְהוָה, הַטּוֹב שְׂמֵךְ וּלְךָ נֹאֶה לְהוֹדוֹת.
שֵׁים שְׁלוֹם, טוֹבָה, וּבִרְכָה עָלֵינוּ, חַן וְחֶסֶד וּרְחַמִים. וּבְרַכְנוּ כְּלָנוּ
בְּמֵאוֹר פְּנִיךָ, כִּי מִמֵּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְהוָה אֵלֵינוּ, תּוֹרָה
וְחַיִּים, אֶהְבָּה וְחֶסֶד צְדָקָה וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת בְּשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם. (arise) אָמֵן.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

Take three steps back while remaining bent over, turn your head to the left and say:

שְׁלוֹם

Turn your head to the right and say:

שְׁלוֹם

Lift your head from bowing and say:

יַעֲשֶׂה שְׁלוֹם

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

HALLEL

(Psalms 113-118)

The text for Hallel in English and Hebrew appears in the English translation of the machzor above....

REMEMBER to recite Hallel after completing the Morning Prayers. During Sukkoth, it should be recited with a blessing. You can find the text for Hallel in the already publicized Ways of Torah weekday siddur. We have also provided the text below...

THE FOUR SPECIES

(arab:ath ha-mineem)

"On the first day, you must take for yourself a fruit of the citron tree, an unopened palm frond (lulav), myrtle branches, and willows of the brook. You shall rejoice before God for seven days."

(Leviticus 23:40)

For more information on how the 4 species are to be waved during recitation of Hallel, see the Laws of Lulav 7:9 in the Mishneh Torah.

How does one wave the 4 species

One passes the lulav forward and shakes the top of the lulav three times, brings it back and shakes the top of the lulav three times. One follows this same pattern when lifting it up and down.

Laws of Lulav 7:9

Insert Hallel here

MUSAF

(SUKKOTH ADDITIONAL PRAYER)

Psalm 145 תהלים קמה |

תְּהִלָּה לְדָוִד אַרְוַמְמַךְ אֱלֹהֵי הַמַּלְךְ; וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכֹל יוֹם אַבְרָכְךָ וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר:
דּוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ:
הַדָּר כְּבוֹד הַדָּוָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹז נִוְרָאוֹתֶיךָ יֵאֱמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרָנָה:
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתְּךָ יִרְנָנוּ:
חֲנוּן וְרַחוּם יְהוָה, אַרְךְ אַפַּיִם וּגְדֹל חֶסֶד:
טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:
יִדְוֶךָ יְהוָה כָּל מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה:
כְּבוֹד מַלְכוּתְךָ יֵאֱמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרַתְךָ, וּכְבוֹד הַדָּר מַלְכוּתְךָ:
מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכֹל דּוֹר וָדָר:
סוּמְךָ יְהוָה לְכֹל הַנִּפְלְאִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים:
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ:
פּוֹתַח אֶת יָדְךָ וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן:
צַדִּיק יְהוָה בְּכֹל דְרָכָיו, וְחִסִּיד בְּכֹל מַעֲשָׂיו:
קָרוֹב יְהוָה לְכֹל קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:
רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע נְיוֹשִׁיעִים:
שׁוֹמֵר יְהוָה אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:
תְּהִלַּת יְהוָה יִדְבֹר פִּי וּיְבָרֶךְ כָּל בְּשָׂר נֶשְׁמַח קִדְשׁוֹ לְעוֹלָם וָעֶד:

Musaf Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amidah, even though the time for prayer arrived. If one prayed the Amidah while violating one of these five, he is to pray the Amidah again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the

intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה (arise) יְהוָה, אֶל־הֵינוּ וְאֶל־הֵי אֲבוֹתֵינוּ, אֵל־הֵי אֲבָרְהָם אֵל־הֵי יִצְחָק וְאֶל־הֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא. אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל, זוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, מְלַךְ מוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה (arise) יְהוָה, מְגִן אֲבָרְהָם.

אַתָּה גְּבוּר לְעוֹלָם יְהוָה, רַב לְהוֹשִׁיעַ,

מִזְרִיד הַטָּל Recite all Sukkoth until Musaf of last day:

מִזְרִיד הַגֶּשֶׁם Beginning with Musaf of last day, recite:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, רוֹפֵא חוֹלִים, מַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ מִמִּית וּמְחַיֶּה. בָּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהַּ מְבַלְעָדְךָ. בָּרוּךְ אַתָּה יְהוָה, הַמְּלַךְ הַקְּדוֹשׁ.

אָמַתָּה בְּחַרְבָּתְנוּ מִכָּל הָעַמִּים, רְצִיתָ בָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתְנוּ
בְּמִצְוֹתֶיךָ וְקִרְבָּתְנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ
קִרְאתָ. וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים
לְשִׁשּׁוֹן וַיּוֹם:

During Sukkoth say:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתְנוּ,

During Shemini 'Asereth say:

שְׁמִינִי חַג עֲצַרֶת הַזֶּה, זְמַן שִׂמְחָתְנוּ,

In both circumstances, continue:

מִקְרָא קִדְשׁ, זִכָּר לִיצִיאַת מִצְרָיִם.

מִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאֶרֶצְנוּ וַנִּתְרַחַק מֵעַל אֲדַמָּתְנוּ, וְאִין אָנוּ
יְכוֹלִים לַעֲלוֹת לְרֵאוֹת לְהַשְׁתַּחֲוֹת לְפָנֶיךָ בְּבֵית בְּחִירָתְךָ בְּבֵית
הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׂמְךָ עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ.
יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ, שֶׁתִּשׁוּב וּתְרַחֵם עָלָיו וְעָלֵינוּ
בְּרַחֲמֶיךָ הַרְבִּים. קִרְבַּ פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ כִּנְס
מִיִּרְכְּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן בְּרִנָּה וְלִירוּשָׁלַיִם עִירְךָ בְּשִׂמְחַת
עוֹלָם וְנַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבֵּן חוֹבָתֵינוּ, אֶת מוֹסֵף יוֹם (הַשַּׁבָּת הַזֶּה, וְאֶת

יום: On Shabbath:

During Sukkoth say:

חַג הַסֻּכּוֹת

During Shemini 'Asereth say:

שְׁמִינֵי חַג עֶצְרֹת

In both circumstances, continue:

הַזֶּה, כְּמוֹ שֶׁפָּתַבְתָּ עָלֵינוּ בְּתוֹרַתְךָ עַל יְדֵי מֹשֶׁה עֲבָדְךָ.
מִלֶּךְ רַחֲמָן רַחֵם עָלֵינוּ; טוֹב וּמְטִיב הַדְרָשׁ לָנוּ; שׁוֹב עָלֵינוּ בְּהַמּוֹן
רַחֲמֶיךָ בְּגִלְלֵי אָבוֹת שֶׁעָשׂוּ רְצוֹנְךָ. בְּנֵה בֵּיתְךָ כְּבִתְחִלָּה, כּוֹנֵן
מִקְדָּשְׁךָ עַל מְכוּנֵנוּ, הֲרֵאֵנוּ בְּבִנְיָנוּ; שִׁמְחֵנוּ בְּתַקּוּנֵנוּ; יַעֲלוּ כֹּהֲנֵי
לְעִבּוֹדָתְךָ וְלוֹוִיִּם לְדוֹכָנְךָ; הֲשִׁיב יִשְׂרָאֵל לְנוֹיָהּ. שָׁם נַעֲלֶה וְנִרְאֶה
לְפָנֶיךָ שֶׁלֹּא שֶׁפְּעָמִים בְּשָׁנָה כְּפָתוּב: "שְׁלוֹשׁ פְּעָמִים בְּשָׁנָה יִרְאֶה
כָּל זְכוּרְךָ אֶת פְּנֵי יְהוָה אֱלֹהֵיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר, בַּחֲג הַמִּצּוֹת
וּבַחֲג הַשְּׁבֻעוֹת, וּבַחֲג הַסִּפּוֹת; וְלֹא יִרְאֶה אֶת פְּנֵי יְהוָה רִיקָם. אִישׁ
כְּמִתְנַת יָדוֹ כְּבִרְכַּת יְהוָה אֱלֹהֵיךָ אֲשֶׁר נָתַן לְךָ."
וְהִשְׂיֵאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים לְשִׁמְחָה וּלְשָׁלוֹם
כְּאֲשֶׁר רָצִיתָ וְאַמַּרְתָּ לְבָרְכֵנוּ.

(אֱלֹהֵינוּ וְאֵלֵי הֵי אָבוֹתֵינוּ. רְצֵה נָא בְּמִנוּחֵתֵנוּ. On Shabbat add:)

קִדְשָׁנוּ בְּמִצּוֹתֶיךָ, תָּנוּ חֶלְקֵנוּ בְּתוֹרַתְךָ, שִׁמְחֵנוּ בִּישׁוּעָתְךָ. וְטַהַר
לִבֵּנוּ לְעֲבָדְךָ בְּאַמֶּת. וְהִנְחִילֵנוּ (בְּאַהֲבָה וּבְרָצוֹן On Shabbat add:) בְּשִׁמְחָה
וְשִׁשׁוֹן (שְׁבִתוֹת וְ On Shabbat add:) מוֹעֲדֵי קִדְשְׁךָ. בְּרוּךְ אַתָּה יְהוָה,
מִקְדָּשׁ (הַשְּׁבִת וְ On Shabbat add:) יִשְׂרָאֵל וְהַזְּמִנִּים.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ וּתְפַלְתֵם, וְהֲשִׁיב עִבּוֹדָה לְדַבִּיר בֵּיתְךָ,
וְאִשֵּׁי יִשְׂרָאֵל וּתְפַלְתֵם תְּקַבִּיל בְּרָצוֹן, וּתְהִי לְרָצוֹן עִבּוֹדַת יִשְׂרָאֵל.
וּתְחַזְּינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְחַזְּרִיר

נְשַׁכְּנִיתוּ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא (arise) יְהוּה אֵלֵינוּ לְעוֹלָם
וְעַד, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, עַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, עַל
נַפְשֵׁךָ וְרַחֲמֵיךָ שֶׁבְּכָל־עֵת, עָרַב וְבִקְרָה; וְעַל כָּל־תַּבְּרַחַךְ וְתַתְּרוּמָם
כִּי יַחֲדֵי אֵתָה וְאִין זוּלָתְךָ.

בָּרוּךְ אַתָּה (arise) יְהוּה, הַטּוֹב שְׂמַח וְלֶךְ נְאֻה לְהוֹדוֹת.
שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה עָלֵינוּ, חַן וְחֶסֶד וְרַחֲמִים. וּבְרַכְנוּ כְּלָנוּ
בְּמֵאוֹר פְּנִיךָ, כִּי מְמֵאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְהוּה אֵלֵינוּ, תוֹרָה
וְחַיִּים, אֶהְבָּה וְחֶסֶד צְדָקָה וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל־עֵת בְּשְׁלוֹם. בָּרוּךְ אַתָּה יְהוּה, הַמְּבָרַךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם. (bow down) אָמֵן.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי.

Take three steps back while remaining bent over, turn your head to the left and say:

שְׁלוֹם

Turn your head to the right and say:

שְׁלוֹם

Lift your head from bowing and say:

יְעֲשֶׂה שְׁלוֹם

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

MINHA

(SUKKOTH HOLY DAY AFTERNOON PRAYER)

Psalm 145 תהלים קמה |

תְּהִלָּה לְדָוִד אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ; וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל יוֹם אֲבָרְכֶךָ וְאֶהְלֶלְהָ שְׁמֶךָ לְעוֹלָם וָעֶד:
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר:
דּוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ וּגְבוּרֹתֶיךָ יִגִּידוּ:
הַדָּר כְּבוֹד הַדּוֹכָךְ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹז נִוְרָאוֹתֶיךָ יֵאֱמָרוּ, וּגְדֻלְתְּךָ אֲסַפְּרָנָה:
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתְּךָ יִרְנָנוּ:
חֲנּוּן וְרַחוּם יְהוָה, אַרְךְּ אֲפַיִם וּגְדֹל חֶסֶד:
טוֹב יְהוָה לְכָל ל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:
יִדְוֶךָ יְהוָה כָּל מַעֲשָׂיךָ, וְחִסְדֵיךָ יִבְרַכּוּכָה:
כְּבוֹד מַלְכוּתְךָ יֵאֱמָרוּ, וּגְבוּרַתְךָ יִדְבָּרוּ:
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרַתְךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדָר:
סוֹמֵךְ יְהוָה לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים:
עֵינַי כֹּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:
פּוֹתַח אֶת יָדְךָ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן:
צַדִּיק יְהוָה בְּכָל דְרָכָיו, וְחִסִּיד בְּכָל מַעֲשָׂיו:
קָרוֹב יְהוָה לְכָל קִרְאוֹ, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:
רְצוֹן יִרְאוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע נְיוֹשִׁיעִים:
שׁוֹמֵר יְהוָה אֶת כָּל אֲהַבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:
תְּהִלַּת יְהוָה יִדְבָּר פִּי וּיְבָרַךְ כָּל בְּשָׂר נֶשְׁמַח קִדְשׁוֹ לְעוֹלָם וָעֶד:

Afternoon Standing Prayer

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the

אָמְתָה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, רָצִיתָ בָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ
בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּכַנּוּ לְעִבּוֹדְתֶךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ
קִרְאתָ. וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים
לְשִׂשׁוֹן וַיּוֹם:

During Sukkoth say:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתָנוּ,

During Shemini 'Asereth say:

שְׁמִינִי חַג עֲצַרֶת הַזֶּה, זְמַן שִׂמְחָתָנוּ,

In both circumstances, continue:

מִקְרָא קִדְשׁ, זִכָּר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֵלֵי הַיְיָ אֲבוֹתֵינוּ יַעֲלֶה וַיְבֹא, יִגִּיעַ, יִרְאֶה, יִזְכָּר, יִפְקֹד
זְכוּרֵינוּ, זְכוּרֵן אֲבוֹתֵינוּ, זְכוּרֵן יְרוּשָׁלַיִם עִירְךָ וְזְכוּרֵן עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה, לְטוֹבָה, לְחַן לְחֶסֶד וּלְרַחֲמִים, בְּיוֹם:

During Sukkoth say:

חַג הַסֻּכּוֹת הַזֶּה,

During Shemini 'Asereth say:

שְׁמִינִי חַג עֲצַרֶת הַזֶּה,

On all days, continue:

זְכָרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, פְּקֻדָּנוּ בּוֹ לְבִרְכָה, הוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים, בְּדַבָּר יְשׁוּעָה וְרַחֲמִים.
וְהַשִּׂיאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים לְשִׂמְחָה וּלְשָׁלוֹם

כְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.

(אֵלֵּי הֵינּוּ וְאֵלֵּי הֵי אֲבוֹתֵינוּ. רְצֵה נָא בְּמִנוּחֵינוּ (On Shabbat add:

קִדְשֵׁנוּ בְּמִצּוֹתֶיךָ, תַּחַן חֲלָקֵנוּ בְּתוֹרָתְךָ, שְׁמַחְנוּ בִּישׁוּעָתְךָ. וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחֵילֵנוּ (בְּאַהֲבָה וּבְרָצוֹן (On Shabbat add: בְּשִׂמְחָה
וְשִׂשׂוֹן (שְׂפֹתוֹת וְ (On Shabbat add: מוֹעֲדֵי קִדְשֶׁךָ. בְּרוּךְ אַתָּה יְהוָה,
מְקִדֵּשׁ (הַשְּׂפֹת וְ (On Shabbat add: יִשְׂרָאֵל וְהַזְּמִינִים.

רְצֵה יְהוָה אֵלֵּי הֵינּוּ בְּעַמְּךָ וּתְפַלְתֵּם, וְהֵשִׁב עֲבוּדָה לְדָבִיר בֵּיתְךָ,
וְאֲשִׁי יִשְׂרָאֵל וּתְפַלְתֵּם תְּקַבִּיל בְּרָצוֹן, וּתְהִי לְרָצוֹן עֲבוּדַת יִשְׂרָאֵל.
וְתִחַזְּקֵנָה עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר
שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָה הוּא (arise) יְהוָה אֵלֵּי הֵינּוּ לְעוֹלָם
וְעַד, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, עַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, עַל
נַסִּיךָ וְרַחֲמֶיךָ שְׂבָכָל עֵת, עָרַב וּבִקְרָה; וְעַל כָּלֵם תַּתְּבַרֵךְ וְתַתְּרוּמָם
כִּי יַחִיד אַתָּה וְאֵין זוּלָתְךָ.

בְּרוּךְ אַתָּה (arise) יְהוָה, הַטּוֹב שְׂמֵךְ וּלְךָ נֶאֱדָה לְהוֹדוֹת.

שִׁים שְׁלוֹם, טוֹבָה, וּבְרָכָה עָלֵינוּ, חַן וְחֶסֶד וְרַחֲמִים. וּבְרַכְנוּ כְּלָנוּ
בְּמֵאוֹר פְּנִיךָ, כִּי מֵמֵאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְהוָה אֵלֵּי הֵינּוּ, תוֹרָה
וְחַיִּים, אֶהְבָּה וְחֶסֶד צְדָקָה וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת בְּשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשְׁלוֹם. (arise) אָמֵן.

יְהִי־לְרֵצוֹן אִמְרֵי פִי וְהִגִּיזוֹן לְבָבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי.

Take three steps back while remaining bent over, turn your head to the left and say:

שְׁלוֹם

Turn your head to the right and say:

שְׁלוֹם

Lift your head from bowing and say:

יַעֲשֶׂה שְׁלוֹם

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

Sukkoth Standing Prayers

TRANSLITERATED

(Transliteration key found at the end.)

ONLY FOR SUKKOTH HOLY DAYS. NOT FOR SUKKOTH INTERMEDIATE DAYS. THE INTERMEDIATE DAYS HAVE REGULAR AMIDA PLUS THE MUSAF PRAYER PROVIDED HERE.

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly [unless it was a voluntary prayer]. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

Evening, Morning, Afternoon Prayers all take the following wording:

Adonoi, sefoṭai tiftaḥ, ufee yageed tihilateka.

(bow down) Baruk ata (arise) Adonoi, elohenu weloheh avotenu; elohesh avraham, elohesh yis'Haq, weloheh ya:aqov; ha-el, ha-gadol, ha-gibor, w-ha-nora, el :elyon; gomel Hasadeem toveem w-qoneh ha-kol; zoḳer Hasdeh avot u-mevee go'el livneh vnehem; meleḳ, moshia: u-magen. (bow down) Baruk ata (arise) Adonoi, magen avraham.

ata gibor lo:-olam Adonoi, rav lo-hoshia;

All Sukkoth until Musaf of last day, recite: moreed ha-tal;

Beginning with Musaf of last day, recite: moreed ha-geshem;

mekalkel Haiyim beh-Hesed, ma-Haiyeh meeteem
beh-raHameem rabeem; rofeh Holeem, u-mateer asureem,
umqaiyim emunaṭo leesheneh :afar. mee kamoka baa:al
gevuroṭ, u-mee domeh lak, memeeṭ umHaiyeh. Baruk ata
Adonoi, mHaiyeh ha-meeteem.

qadosh ata w-norah shemak weh-ehn eloah mibal:adak.
Baruk ata Adonoi, ha-melek ha-qadosh.

ata vaHartanu mikol ha-:ameem, raseeta banu mikol
ha-leshonoṭ, qidashtanu b-miswoṭeka, w-qeravtanu malkenu
la-:avodateka. shimka ha-gadol w-ha-qadosh :alenu qarata.
wa-titen lanu Adonoi elohenu, mo:adim l-simHa, Hageem
uzmaneem l-sason, w-yom...

During Sukkoth say: Hag ha-sukot ha-zeh,

During Shemini 'Asereth say: shemeenee Hag :aseret ha-zeh,

...zman simHatenu, miqra qodesh, zeker leese'eṭ misraiym.

elohenu weloheh avoṭenu, ya:aleh w-yavo, yagia:, yera'eh,
yizakair, yipaqed zikronenu, zikron avoṭenu, zikron
yerushalaiyeem :erak w-zikron :ameka bet yisra'el lefaneka
lifleṭa, l-tova, l-Hen l-Hesed ul-raHameem, b-yom...

During Sukkoth say: Hag ha-sukoṭ,

During Shemini 'Asereth: Shemeenee Hag :aseret ha-zeh,

...zakerenu Adonoy elohenu bo l-tova, faqadenu vo livraka,

hoshee:enu vo l-Haiyeem, bidvar yeshu:a weh-raHameem.

wa-hasee'enu Adonoy elohenu et birkat mo:adeka la-Haiyeem
l-simHa ul-shalom ka'ashair raseeta w-amarta leh-vorekenu.

(On Shabbath add: ...elohenu weloheh avotenu, raseh vimnuHatenu)

qadeshenu beh-miswoteka, ten Helqenu beh-toratak,
sameHenu beeshu:atak, w-taher libenu la-:avdeka beh'emet,
w-hanHeelenu *(On Shabbath add: beh-ahava uvrason)* beh-simHa
w-sason *(On Shabbath add: shabatot u-)* mo:adeh qadsheka. Baruk
ata Adonoi, meh'qadesh *(ha-shabat w-)* yisra'el weh-ha-zemaneem.

reseh Adonoi elohenu ba-:ameka utfilatam, wa-hashev :avoda
lidveer beteka, wi'isheh yisra'el utfilatam teqabel b-rason,
ut'hee l-rason :avodat yisra'el. w-teHezena :enenu b-shuvka
l-siyon b-raHameem. Baruk ata Adonoi, ha-maHzeer
shekeenato l-siyon.

(bow down) modeem anaHnu lak, sheh-ata hu *(arise)* Adonoi elohenu
lo-:olam weh-:ed, :al Haiyenu ha-mesureem b-yadak, :al
nishmotenu ha-pequdot lak, :al niseka w-raHameka sheh-b-kol
:et, :erev wa-boqer; w-:al kulam titbarak w-titromam kee
yiHeed ata weh-en zulatak. *(bow down)* Baruk ata *(arise)* Adonoi,
ha-tov shimka uleka na'eh lo-hodot.

seem shalom, tova, uvraka, Hen weh-Hesed w-raHameem.
uvorekenu kulanu bim'or paneka, kee mimo'or paneka natata
lanu Adonoi elohenu, tora wa-Haiyim, ahava weh-Hesed,

sedaqa w-shalom, w-tov beh-:eneka l-vorek et :ameka yisra'el
b-kol :et ba-shalom. Baruk ata Adonoi, ha-mevorek et :amo
yisra'el ba-shalom. (bow down)

Amen. yihyu l-rason imreh fee weh-hegyon libee lefaneka,
Adonoi suree w-go'alee.

Take three steps back while remaining bent over, turn your head to the left and say: "shalom."

Turn your head to the right and say: "shalom."

Lift your head from bowing and say: "ya:aseh shalom."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

HALLEL

(Psalms 113-118)

REMEMBER to recite Hallel after completing the Morning Prayers. During Sukkoth, it should be recited with a blessing. You can find the text for Hallel in the already publicized Ways of Torah weekday siddur.

THE FOUR SPECIES

(arab:ath ha-mineem)

"On the first day, you must take for yourself a fruit of the citron tree, an unopened palm frond (lulav), myrtle branches, and willows of the brook. You shall rejoice before God for seven days."

(Leviticus 23:40)

For more information on how the 4 species are to be waved during recitation of Hallel, see the Laws of Lulav 7:9 in the Mishneh Torah.

MUSAF

(SUKKOTH ADDITIONAL PRAYER)

This text of Musaf is recited both during Sukkoth Holy Days as well as during Intermediate Days of Sukkoth.

"Five things withhold one from properly fulfilling his duty to pray the Amida, even though the time for prayer arrived. If one prayed the Amida while violating one of these five, he is to pray the Amida again properly. These are they: purity of hands, covering of nakedness, purity of the location of prayer, absence of disturbances, and the intention of one's heart." (Laws of Prayer 4:1)

"There are eight matters that one praying the Amida should be careful to do. If he did not do these, either due to pressure or coercion, or if he simply transgressed and did not do one of them, he is not required to pray the Amida again. These are they: praying in a standing position, facing the direction of the Temple, preparation of the body, preparation of one's clothing, suitability of the location, lowering one's voice, bending down, and prostration." (Laws of Prayer 5:1)

Adonoi, sefoṭai tiftaḥ, ufee yageed tihilateka.

(bow down) Baruk ata (arise) Adonoi, elohenu weloheh avotenu;
elohesh avraham, elohesh yis'Haq, weloheh ya:aqov; ha-el,
ha-gadol, ha-gibor, w-ha-nora, el :elyon; gomel Hasadeem
toveem w-qoneh ha-kol; zoqer Hasdeh avot u-mevee go'el
livneh vnehem; meleq, moshia: u-magen. (bow down) Baruk ata (arise)
Adonoi, magen avraham.

ata gibor lo-:olam Adonoi, rav lo-hoshia:, moreed ha-tal;
mekalkel Haiyim beh-Hesed, ma-Haiyeh meṭeem
beh-raHameem rabeem; rofeh Holeem, u-mateer asureem,
umqaiyim emunaṭo leesheneh :afar. mee kamoka baa:al
gevuroṭ, u-mee domeh lak, memeeṭ umHaiyeh. Baruk ata

Adonoi, mHaiyeh ha-meteem.

qadosh ata w-norah shemak weh-ehn eloah mibal:adak.

Baruk ata Adonoi, ha-melek ha-qadosh.

ata vaHartanu mikol ha-:ameem, raseeta banu mikol
ha-leshonot, qidashtanu b-miswoteka, w-qeravtanu malkenu
la-:avodateka. shimka ha-gadol w-ha-qadosh :alenu qarata.
wa-titen lanu Adonoi elohenu, mo:adim l-simHa, Hageem
uzmaneem l-sason, w-yom...

During Sukkoth say: Hag ha-sukot ha-zeh,

During Shemini 'Asereth say: shemeenee Hag :aseret ha-zeh,

...zman simHatenu, miqra qodesh, zeker leese'e'at misraiyim.

mipeneh Hata'enu galeenu meh-arsenu wah-nitraHaq meh-:al
admatenu, wa-en lanu yekuleem la-:alot leh-ra'ot

leh-hishtaHawot lefaneka beh-vet beHeeratak bah-baiyeet

ha-gadol wa-ha-qadosh sheh-niqra shimka :alaw mipeneh

ha-yad sheh-nishtalaHa beh-miqdashak. Yihee rason

milefaneka Adonoi elohenu, sheh-tashuv utraHem :alaw

weh-:alenu beh-raHameka ha-rabeem. Qarev pezurenu

miben ha-goyeem unfosenu kanes meeyarketeh ares.

Wah-havee'enu leh-siyon beh-rina wa-leerushalaiyeem :eerak

beh-simHat :olam weh-na:aseh lefaneka et qorban Hovatenu,

et musaf yom (*On Shabbath say:* ...ha-shabat ha-zeh w-et yom)

During Sukkoth say: Hag ha-sukot

During Shemini Aseret say: shemeenee Hag :aseret

In both circumstances continue: ...ha-zeh, kemo sheh-katavta :alenu
beh-toratak :al yedeh mosheh :avdak.

melek raHman raHem :alenu. Tov umeteev hidaresh lanu.
Shuv :alenu bah-hamon raHameka biglal avot sheh-:asu
resonak. Beneh vetak keh-vateHila, konen miqdashak :al
mekono. Har'enu beh-vinyano. sameHenu beh-tiquno.
ya:alu kohaneem lah-:avodatam ulwiyeem leh-dukanam.
Hashev yisra'el linwehu. Sham na:aleh weh-nera'eh lefaneka
shalosh peh:ameem beh-shana kah-katuv – “shalosh
peh:ameem bah-shana yera'eh kol zekurka et peneh Adonoi
eloheka ba-maqom ashair yivHar, beh-Hag ha-masot uv-Hag
ha-shavu:ot, uv-Hag ha-sukot, weh-lo yera'eh et peneh Adonoi
reqam. Ish keh-matenat yado keh-virkat Adonoy eloheka
ashair natan lak.”

wa-hasee'enu Adonoy elohenu et birkat mo:adeka la-Haiyeem
I-simHa ul-shalom ka'ashair raseeta w-amarta leh-vorekenu.

(On Shabbath add: ...elohenu weloheh avotenu, raseh vimnuHatenu)

qadeshenu beh-miswoteka, ten Helqenu beh-toratak,
sameHenu beeshu:atak, w-taher libenu la-:avdeka beh'emet,
w-hanHeelenu *(On Shabbath add: beh-ahava uvrason)* beh-simHa
w-sason *(On Shabbath add: shabatot u-)* mo:adeh qadsheka. Baruk
ata Adonoi, meh'qadesh *(ha-shabat w-)* yisra'el weh-ha-zemaneem.

reseh Adonoi elohenu ba-:ameka utfilatam, wa-hashev :avoda lidveer beteka, wi'isheh yisra'el utfilatam teqabel b-rason, ut'hee l-rason :avodat yisra'el. w-teHezena :enenu b-shuvka l-siyon b-raHameem. Baruk ata Adonoi, ha-maHzeer shekeenato l-siyon.

(bow down) modeem anaHnu lak, sheh-ata hu (arise) Adonoi elohenu lo-:olam weh-:ed, :al Haiyenu ha-mesureem b-yadak, :al nishmotenu ha-pequdot lak, :al niseka w-raHameka sheh-b-kol :et, :erev wa-boqer; w-:al kulam titbarak w-titromam kee yiHeed ata weh-en zulatak. (bow down) Baruk ata (arise) Adonoi, ha-tov shimka uleka na'eh lo-hodot.

seem shalom, tova, uvraka, Hen weh-Hesed w-raHameem. uvorekenu kulanu bim'or paneka, kee mimo'or paneka natata lanu Adonoi elohenu, tora wa-Haiyim, ahava weh-Hesed, sedaqa w-shalom, w-tov beh-:eneka l-vorek et :ameka yisra'el b-kol :et ba-shalom. Baruk ata Adonoi, ha-mevorek et :amo yisra'el ba-shalom. (bow down) Amen.

yihyu l-rason imreh fee weh-hegyon libee lefaneka, Adonoi suree w-go'alee.

Take three steps back while remaining bent over, turn your head to the left and say: "shalom."

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Lift your head from bowing and say: "ya:aseh shalom."

(It is sufficient to merely nod to the left, to the right, and then lift one's head. What is said while nodding is non-binding tradition.)

Tizku l-shaneem rabboth ula-mo:adeem toveem!

May you merit many years and many appointed times of goodness.

Shana tova!

Transliteration key:

g = א ...a "gh" sound similar to a French "r."

d = ת ...a "th" sound like in the word "they."

k = כ ...a "kh" sound similar to proper pronunciation of the German name "Bach."

t = ט ..."th" as in the word "three."

t = ט ...a pharyngealized "t" sound.

s = ש ...a pharyngealized "s" sound.

q = ק ...a "k" sound which is made further back in the throat.

: = ו ...a voiced pharyngeal fricative, a squeezing of the throat muscles while producing a vowel sound.

H = ח ...a voiceless pharyngeal fricative, a squeezing of the throat muscles while making an "h" sound.