Prayers for the Three Festivals

Amidah for Pesach, Shavuot, Sukkot and Shemini Atzeret; Kiddush Rabba

Comparable to the

Siddur Tehillat HASHEM

NUSACH HA-ARI ZAL

According to the Text of
Rabbi Shneur Zalman of Liadi

Compiled and newly typeset by Shmuel Gonzales. The text is consistent with the text of the Siddur Tehillat Hashem. It is provided via the Internet as a resource for study and for use for prayer when a siddur is not immediately available. This text was created with the many people in mind that travel through out the world and find, to their horror, that their siddur is missing. Now it’s accessible for all of us in those emergency situations.

One should not rely only upon this text. A siddur is not just an order of prayer. It is intended to serve as a text for education in Jewish tradition and the keeping of mitzvot. This text lacks many of those qualities. Thus, one should own a siddur of their own and study it.

When printed this text is "sheimos", or bearing the Divine Name. On paper it is fit for sacred use and therefore should not be disposed of or destroyed. If you print it, when you are finished it should be taken to a local Orthodox synagogue so that it may be buried in honor, according to Jewish Law.
Eruv Tavshilin

Shabbat and Festival work prohibitions are different in one characteristic, regarding cooking and preparing food. On a Festival one may prepare food to be eaten that same day. (see Exodus 12:16)

Festivals can often fall on the immediate days preceding Shabbat, either Thursday or Friday. Though the work of preparation of food for other days is abstained from on Festival days, it is nonetheless necessary and permissible to prepare food needed for an upcoming Shabbat. However in order to remind oneself that we are doing this only for the honor of Shabbat one makes an Eruv Tavshilin – an assorted mixture of both bread (or matzah) and cooked foods together to be used for Shabbat.

The establishment of this eruv is often done by a Rabbi or leader for the entire community, though it is proper for each person to make their own for their household and guests. On the day before the Festival one should take the bread and a choice cooked food (such as meat, fish or eggs) and hand it over to another person who receives it on behalf of the entire community. While handing the items over the leader says:

The person who receives the bread and food should take and lift them a tefach (a “hand-breadth,” approximately 3.5 inches) and then return them to the person making the eruv. Then the leader should then hold the food in hand and reciting the blessing:

The following declaration is also made:

One may now engage in preparation at any time during the Festival prior to Shabbat.
Eruvei Chatzerot

Carrying from private to public domains is prohibited on Shabbat. An Eruv Chatzerot – a mingling of courtyards – is made to define many properties as one distinguishable community in order to permit carrying and pushing inside that marked communal area.

It is the custom that this is done each year on Erev Pesach, thus the enclosed wording is part of the normative Chabad text. However if one is making an eruv for only that Shabbat that phrase may be excluded. If one is making an eruv for an entire city the alternate wording is also provided in parenthesis.

As the laws of constructing an eruv is complicated and the amount that each party must contribute is detailed, one should consult a local rabbinic authority before construction.

The person who receives the matzah should take them and lift them a tefach (a “handsbreadth,” approximately 3.5 inches) and give them to the person making the eruv. Then the leader should then recite the blessing:

ברוך אתה ומלךぞ עלינו ושלום. אשר קראנו בבריתא. בין שמחת בערוהו

The following declaration is also made:

ברוך אתה ומלךぞ עלינו ושלום. אשר קראנו בבריתא. בין שמחת בערוהו
לboro אתה ול bezpośredni ושם בהילול ונשים. בין שמחת בערוהו. בין שמחת בערוהו
לboro אתה ול MMI ערבומ בפשטה (בעיר) ומי

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Eruvei Techumin

On Shabbat and Festivals it is prohibited by rabbinic tradition from venturing more than 2000 cubits (approximately 3000 feet) from the city in which one resides. Sometimes one must venture beyond this point. This boundary may be extended by use of an Eruv Techumin in order to define their place of dwelling outside of this limit and thus extending this area another 2000 cubits.

This is established by taking two amount of two meals to any point within 2000 cubits of the city limit on the day before the Shabbat or Festival, and placing it safely there recites the following blessing:

The following declaration is also made:

The eruv is only effective and when a person is consciously aware of its existence. It is important that people be aware that this eruv has been made for them so they may benefit from it. One should consult a local rabbinic authority before construction of an eruv.

Evening Kiddush for the Three Festivals

Pesach, Shavuot and Sukkot

When a Festival occurs on a weekday night the following is said:

The following declaration is also made:

If created for public use add the words:
When these Festivals coincide with Shabbat say the all the normal phrases from "Shalom" through the paragraph "Shalom, " (See "The Shabbat Book," p. 3-5) and continue below.

One should take the Kiddush cup with their right hand and pass it to the left hand; they should then with their left hand lower the cup into the flat and open palm of their right hand; one should then close their fingers faced upwards to hug the base of the cup. The cup should be held approximately 9 inches above the table while the entire Kiddush is recited. Those listening should respond "Amidah" to the blessings.

On wine or grape juice:

If not saying Kiddush on wine or grape juice, one may say over bread:

On Shemini Atzeret:

On Sukkot:

On Shavuot:

On Pesach:


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When a Festival falls on a Saturday night a short havdalah is incorporated into the kiddush at this point. After the following blessing one should fold their fingers over their thumb – so that the thumb is not seen – and look at their fingernails by the light of the flame; then they should turn their hand over and extend the fingers - with the thumb folded beneath them - and look at the fingernails by light of the flame.

On the first night of Sukkot say the following blessing, followed by Shehechianu Blessing below. One the second night, however, the order is reversed; Sukkot. When saying the words “לישב בכספה” one should briefly gaze upon the covering of the Sukkah:

On Pesach, this blessing is said all Festival days except for the seventh and eighth nights:

1. בֻּרְדוּה אָתָה בּ' אֶלְלַחֹנוּ מֵאלָוַת חָלוֹלוֹת. בָּאָרָהּ בְּמַעֲרָוִים (אָמוּרָה)

2. בְּרָדוּ בּ' אָתָה בּ' אֶלְלַחֹנוּ מֵאלָוַת חָלוֹלוֹת בְּכָלָיָּאֵלָי וּכְלֵם הָאֵלָי (אָמוּרָה)
The wine should be distributed to each person listening, the person who recited the Kiddush should be seated and drink at least 2 ounces of the remaining wine.

All people present should wash their hands in the ritual manner; after washing one should abstain from any unnecessary talking until after the eating of the bread. The head of the family should say a blessing over two whole loaves of bread, slice it, and distribute a piece to each person; each individual should recite the blessing over the bread themselves before eating.

שתידון לשלש רכליים

Amidah for the Three Festivals
Pesach, Shavuot and Sukkot

While reciting the Amidah one should concentrate on the meaning of every word, avoiding all distractions and interruptions. One is required to pray loud enough to hear their own words, though it is not necessary to be audible to others. As one begins the Amidah one takes three steps forward, and then three steps back, which signifies our approaching the Throne of God.

1. Psalm 51:17
God's Might – בְּבוֹרָו

Winter. Shmini Atzeret to Pesach:
משה בְּרוֹאֶה והָוֵדָה: גַּם יָוֵדָה מֵהַמַּלָּכָּה מֵימַּרְמָנָה רֵבִּים. סֵמוּך נְפַלְמֵה.

Summer. Pesach through Sukkot:
מְנַיֵּרְיָה חַפֵּל: מֵסְכַּלָּלִים תְּיָה וַחֲשָׁרָה. מַחְיָה מַחְיָה בְּרֵחוֹת רֵבִּים. סֵמוּך נְפַלְמֵה.

Kedushah – כָּרֵו

The Kedushah is recited during the Chazzan's repetition of the Amidah. One is to stand with feet together, avoiding any form of interruptions. One should rise upon the toes when saying the words "דֶּשֶּׁשׁ, קַרְוֶשׁ, קַרְוֶשׁ, קַרְוֶשׁ" , also when saying "יָמֵלָה" and "מַיָּלָה". One should select the corresponding Kedusha for the appropriate service below.

Kedushah for Shacharit – כָּרֵו לְשַׁחַרְיָה

- Congregation, then Chazzan

- Congregation, then Chazzan

2 Isaiah 6:3

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Kedushah for Mincha – קדושה למנהת

3 Ezekiel 3:12
4 Psalms 146:10
5 Isaiah 6:3
6 Ezekiel 3:12
One is to remain standing until after the Chazzan completes the following blessing:

Holiness of God's Name – קדושת השם

When a Festival falls on a Saturday night the following is recited:

Holiness of the Day – קדושת היום

When a Festival falls on a Saturday night the following is recited:

When a Festival falls on a Saturday night the following is recited:
**On Shabbat add**  

<table>
<thead>
<tr>
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**כמא קרא קרש נבר לברית מצרים:**

באלף ואלף עמלות, יעלת ונברת ונברת ונברת עמלות.  
והשק אינא ייבא עמלות וקרות אינא יחמתו. המחנים מlesai בר  
חרות עבשה, אינא ייבא עמלות עי קרשות, המחן כל שומק ביר  
ישראל לפשיה, כלשהה למלכותה. חומ הלכתיו והלכתו להוים  
ʂופבע והשלוח בהים:

**השבת חדש ו𬭶וה**

<table>
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וכם שומק קרא קרש חות, יומ שומק אינא יחמתו בברית:  
וסקונה בי וברקה, והושמענו מבליים ו phủים. וברך יישמע  
ברחמים ושם תחברו, אהלך אליהם והושמעו. מי אנכי ויגע נני, בלא  
כלת ממק נרמה ותהיה:  

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On Shabbat add:

לשמחת הילשון. סאשרא רצינא ואפרט לברכון: אלוהינו אדוני עם נפשנו רצה נא בתוספתנו קדושה בברכון, נא עלぽ לברכון בברכון.

On Shabbat add:

לכון לשבח באומה. הוהיהול נא אלהינו (שהט ט מזון קרשא)

On Shabbat add:

רשמה בך ישראל מקדש שמחה: ברוך אתה נא מקדש

On Shabbat add

השכית (ישראל) אתא קדשא

Temple Service - אבות

栢וה נא אלהינו בטמק ישראל לוֹתָּפָּסְתָּם שמח. והשמ חכודת

לכון בורו. ואש ישראל והтопledo Baumah המהר ברך. וה왔다

לכון טפידי בטמיד ישראל שמח:

ותתנווה ו_Common בקושך לציון בחרם. ברוך אתה נא טפידה

 נחשבת לציון.

Thanksgiving – מודים

Bow at "תודה" and straighten up at "עון". During the Chazzan's repetition of the Amidah he says the full Modim at the right, however the congregation recites the Modim D'Rabbanan on the left in an undertone.
Modim D'Rabbanan

This blessing is added during the Chazzan's repetition of the Amidah, the congregation responds where indicated:

 Priestly Blessing – ברכת קהנים

Bend at בורר, bow at ככה, and straighten up at לו:
Peace

שלום

During the Chazzan's repetition the following line is said silently:

יוחי לֶרֶצון אָמוּר מִי הוֹדוֹו לָבֵי לָפֵוצָה וּזְדוֹן גוֹנְאֵלוֹ.

The Chazzan's repetition ends here.

8 Numbers 6:24-26
9 Psalms 19:15
10 Psalms 60:7, 108:7
11 Psalms 19:15
One should bow and in the bowed position take three steps back, showing reverence as though one is taking leave of a king.

Standing in one place one must bow to the left when saying "לום ואה שורומ וрем" and bow to the right when saying "ינו ולח שורומ ו società וידך" and bow to the front when saying "לום ואה שורומ וрем"

During the Ten Days of Penitence substitute (משה שלום) במרומ

The individual Amidah ends here. When praying with a minyan one should remain standing awaiting the Chazzan's repetition. One is required to remain standing until after the completion of the Kedushah. During the Chazzan's repetition of the Amidah each time one hears the words "ברוך אתה" one should respond "ברוך אתה וברוך שמו" and responding "אמן" after each blessing.

AT MAARIV:

On weeknights: the Chazzan continues on with the Full-Kaddish, followed by the the Omer Count when appropriate, and then קלאמ

On Friday night: one continues on the regular Erev Shabbat service, picking up immediately after the Amidah with the paragraph נקל רטמות.

On the first two nights of Pesach: the Hallel should be said at this point. However if it is a Shabbat, one should say נקל רטמות first and then Hallel.

On the evening of Shemini Atzeret and Simchat Torah: the Chazzan continues on with the Full-Kaddish, followed by Hakafot. On Friday night נקל רטמות is said, and then followed by the Full-Kaddish and the Hakafot.

AT SHACHARIT: The Hallel is said at this point.

AT MINCHA: The Chazzan recites the Full-Kaddish
Yikzor – Prayer for the Souls of the Departed

The prayers to memorialize the souls of one's dearly departed is done during these four major Festivals:

1. Pesach – on the 8th day of Pesach; or on the last day in Israel.
2. Shavout – on the last day outside of Israel
3. Yom Kippur
4. Shemini Atzeret

This memorial service is inserted during the daytime Torah reading service. It is the custom for these prayers to only be said in the presence of those who are saying this memorial. People whose parents are still living should leave the room. Those who are observing the first year of mourning should attend this memorial service, however without reciting the prayers themselves. It is said at the following specified points:

<table>
<thead>
<tr>
<th>WEEKDAYS</th>
<th>SHABBAT</th>
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</thead>
<tbody>
<tr>
<td>Immediately after the Torah reading service.</td>
<td>נמי &quot;יוקט פקוק&quot; and &quot;שברח&quot; after the Haftarah reading.</td>
</tr>
</tbody>
</table>

One who is not able to pray in the presence of a minyan may say it at home if necessary.

The prayer for the fatherless is as follows:

Yكشف–אלוהים נשמת אמי מ التواصل (name) ב – (mothers name) שברח
בשלחtica בשתא. נשמת ישנה ושמה נשמר בברכה וברוך שマーיה נשמת אמי מ التواصل.

The prayer for the motherless is as follows:

Yكشف–אלוהים נשמת אמי מ التواصل (name) ב – (mothers name) שברח
One then continues on with the Musaf Amidah below.

The Torah is also returned to the Ark at that point and the Hatzi-Kaddish is recited, in the regular fashion.

On Pesach the Hatzi-Kaddish is followed by Prayer for Dew, on Shemini Atzeret by the Prayer for Rain; which is lead by the gabbai.

One then continues on with the Musaf Amidah below.
While reciting the Amidah one should concentrate on the meaning of every word, avoiding all distractions and interruptions. One is required to pray loud enough to hear their own words, though it is not necessary to be audible to others. As one begins the Amidah one takes three steps forward, and then three steps back, which signifies our approaching the Throne of God.

12. Psalm 51:17

Patriarchs – אבות

Bend at בורא. bow at אבות, and straighten up at אבות.

God's Might – בגרות

Winter. Shmini Atzeret to Pesach:

Summer. Pesach through Sukkot:

12 Psalm 51:17
The Kedushah is recited during the Chazzan’s repetition of the Amidah. One is to stand with feet together, avoiding any form of interruptions. One should rise upon the toes when saying the words קדושה . קדושה קדושה , also when saying "larıyla" "יקלד". One should select the corresponding Kedusha for the appropriate service below.

Kedushah for Shabbat and Festival Days - קדושה לשבת ויום טוב

- Congregation. then Chazzan

- Congregation. then Chazzan

- Congregation. then Chazzan

- Congregation. then Chazzan

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13 Isaiah 6:3
14 Ezekiel 3:12
Kedushah for Chol HaMoed

- Congregation, then Chazzan

- Congregation, then Chazzan

- Congregation, then Chazzan

- Congregation, then Chazzan

- Congregation, then Chazzan

- Congregation, then Chazzan

- Chazzan

- Chazzan

- Chazzan

15 Deuteronomy 6:4
16 Psalms 146:10
17 Isaiah 6:3
One is to remain standing until after the Chazzan completes the following blessing:

**Holiness of God's Name — קדושת השם**

ראות קדוש השם קדוש, וקדושים בכל יהודים כל אחד.

**Holiness of the Day — קדושת היום**

ראות קבורה של יום, אם קבורה של יום, כי הוא קבורה של יום.

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18 Ezekiel 3:12
19 Psalms 146:10
On the days of Chol HaMoed omit the word מוב in parenthesis:

<table>
<thead>
<tr>
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<tr>
<td>On Shabbat add: בֹּקֶר בַּשְׁנֵי בְּשֵׁשִׁים</td>
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</table>

On Shavuot:

בֹּקֶר בַּשְׁנֵי בְּשֵׁשִׁים בַּשָּׁלוֹם: בֹּקֶר בַּשְׁנֵי בְּשֵׁשִׁים בַּשָּׁלוֹם.
On the first two days of Pesach add:

On Shabbat add:

On the last six days of Pesach add:

Continue (on with “On Shabbat” followed by “אלהים” and “_below:"

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20 Numbers 28:9-10
21 Leviticus 23:7
22 Numbers 28:16-19
23 Numbers 28:19
לכ表彰. ונהנ Girlfriend. ולפי שלום. ושתית וחיים פ鿏הלמה:

Continue (on with “יפורון” on Shabbat) followed by “יוקזונ” below:

On Shavuot add:

ובוֹם המשׂון יִבְקַרְבוּ בְּכָלֶם אַפָּאָה מַעְשֵׂה לְיַעַרְשֵׂה לְיִשְׂרָאֵל. וְהָקַרְבּוּ שִׁלְחוּ מֵרָה נְגֵה לְיַעַרְשֵׂה הַבֵּן אִישׁ בְּכָלֶם אַפָּאָה. אֶלֶף שְׁבָטֵה. שְׁבָטֵה שְׁבָטֵה כָּבָּד בְּנֵי שֵׁה. 24: מַעְשֵׂה וַיְכַסְּתוּ יַעַרְשֵׂה וַיְכַסְּתוּ סְדָרוֹת. הַבֵּן שֵׁה שָׂרְשֵׂה לַיֵּשָּׁר. וְשָׂרְשֵׂה לֶבַשׁ נַחֲלָת. וְשָׂרְשֵׂה לֶבַשׁ נַחֲלָת.

Continue (on with “יפורון” on Shabbat) followed by “יוקזונ” below:

On the first two days of Sukkot add:

ובְּחַלְצַתְם שָׁרֵי יָם לְחַלְצַתְם שָׁרֵי יָם לְחַלְצַתְם שָׁרֵי יָם. כָּלַּמְּלֵאֶת שָׁרֵי יָם לְחַלְצַתְם שָׁרֵי יָם. כָּלַּמְּלֵאֶת שָׁרֵי יָם לְחַלְצַתְם שָׁרֵי יָם. כָּלַּמְּלֵאֶת שָׁרֵי יָם לְחַלְצַתְם שָׁרֵי יָם. כָּלַּמְּלֵאֶת שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָם שָׁרֵי יָמ

Continue (on with “יפורון” on Shabbat) followed by “יוקזונ” below:

24 Numbers 28:26-27
25 Numbers 29:18, Leviticus 23:7
26 Numbers 29:12-13
On the first day of Chol haMoed Sukkot add:

בְּיוֹם הַשָּׁלֶשֶׁת נַחֲלַיָּהוּ פָּרֵיָּם בָּנָּא בָּנָּא לִשְׁכָּרוּתָּם נְסִיפְיָם מֵעָרֹב: שִׁלָּשָׁה שָׁרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים

Conclude with "סנהדרין" on Shabbat followed by "אלתרה" below:

On the second day of Chol haMoed Sukkot add:

בְּיוֹם הַשָּׁלֶשֶׁת נַחֲלַיָּהוּ פָּרֵיָּם בָּנָּא בָּנָּא לִשְׁכָּרוּתָּם נְסִיפְיָם מֵעָרֹב: שִׁלָּשָׁה שָׁרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים לֵאָר שְׁנַרְנִים

Conclude with "סנהדרין" on Shabbat followed by "אלתרה" below:

27 Numbers 29:17
28 Numbers 29:20
29 Numbers 29:20
30 Numbers 29:30
On the third day of Chol haMoed Sukkot add:

On the fourth day of Chol haMoed Sukkot add:

Continue (on with “ишעווה“ on Shabbat) followed by “יאלוהי“ below:

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31 Numbers 29:23
32 Numbers 29:26
33 Numbers 29:26
On Hoshanah Rabba add:

ביימה והשלמה: פרימם שבתת. אליהם שוהה. בכישים בני שבתת ארבעה
ועבר. חמשה: 34 נוהים והסהלים ממזר. שלושה ושתיים לאר.
swith עשרים וללא. ושאריו לכבש. וני חספה. ושיבר. לבר.
техריים וכחלכות. כי עם השבטי. פרים שבתת. אליהם שוהו.
כבישה בני שבתת ארבעה שלשה. חמשה. 35 נוהים והסהלים
ём זכר. שלושה ושתיים לאר. ושאריו ללבש. ושיבר.
לכבש. וני חספה. ושיבר. לבר. ובו הדרים וכחלכות:

Continue on with “אלאונו” below:

On Shemini Atzeret and Simchat Torah add:

ביימה והשלמה: פְּרִים חַּנּוּת לָכֵּם. 36 כל מלאכת עבודה לָא
נתן:ucha הַקָּרְבֵּהַת עַלָּה אָשֶׁר רָדָה לְלֵי פָרָה. אַל לְאַהְר. כבישה בַּנָּי שֵׁה שֵׁה. חומרים: 37 נוהים והסהלים ממזר:
שלשה ושתיים לאר. ושאריו ללבש. ושיבר.
לכבש. ושיבר. לבר. ובו הדרים כחלכות:

Continue (on with “שַׁחֲרָה” on Shabbat) followed by “אלאונו” below

On Shabbat add:

ישראלים מלאכות שומרים שבתקדמה שעה עם מקדשים שבתת.
כלים יבשנים והשנים מסכוב. והשנים ציונות כי וגדות השמיא.
יום אודו קראוה וDDR שלשת ברהשית:

34 Numbers 29:29
35 Numbers 29:32
36 Numbers 29:35, Leviticus 29:36
37 Numbers 29:35-36
אלוהינו ואלהי אבותינו, وكلת דתנו, רуча עלינו, שוכמם ומישיב.
ורחש לול, שיבת אלתי במחומ רוחתי. בלחל אבות שמשו רצות.
בעת ביהח נבון, ושומ לפונת לילופותו, נליים לחריםHon.
והוש יחראלא ל:title. לש בוטה גhora והשמחה לפניהם פשך
כלה. יהושע והתרחקה: שпонת מעמי בהנה, ונה ממ JT.
והם לшло ושנ תבהור. ונה ממ JT.
יח, כי אלitori,:), conferred ל"כ:

On Shabbat add the words in parenthesis:

 Water in us, ואלהי אש ברכה לברכה (On Shabbat add) "מלת יшу" ולשפת
ויתך:ปาก ערב מברך: לפני ישבו ל"פם, ושפתו, ושם ה الرسمي
בתרקחך. שפע ומ为抓ה, ושפתו, ושם ה رسمي
מלבך עמא, והנהלתנו ואלitori (On Shabbat add) "שבת (7) מפליר קדושה, והשם בהב
ישראל מצוה שמח: ברוך אתה עם מך (שבת (7) ישראל
ונ�名:

רצח ואלהי בצלת ישראל. לשלпанם שמח, והשם השכינה
לבית בובא. אשר ישראל והשלペン מחיה, ובאלה בני
ברינו, ויהי לזרוויumper אביה ישראל שמח.
During the Chazzan's repetition of the Amidah he says the full Modim at the right, however the congregation recites the Modim D'Rabbanan on the left in an undertone. Bend at Modim, and straighten up at מודים.

**Modim D'Rabbanan**

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During the Chazzan's repetition of the Amidah he says the full Modim at the right, however the congregation recites the Modim D'Rabbanan on the left in an undertone. Bend at Modim, and straighten up at מודים.
On Festival days the Kohanim ascend to give the Birkat Kohanim – The Priestly Blessing – during the Chazzan’s repetition; and one continues on with page 32. If it is Chol haMoed, or a kohain is not present the Chazzan continues on below.

**Priestly Blessing – ברכה קוהנים**

This blessing is added during the Chazzan's repetition of the Amidah, the congregation responds אמן where indicated:

אלוהינו והעם אבותינו ברכו את الشركات וה샬ום. בחרת
הברכה על ודבר מקודש. האומרים חכל אחול וברוך פה
שם קדושהعنا:

בברכה וברחמים: אמן לאדינו ובנים אלהים ורחמים: אמן יושע ו canyon אליך ויעש לך שלום: אמן

**Peace – שלום**

שלום עולם. מנחוכו וברכה. חיות שלמה וברכה. שלום על
כל ישראל עולם.公園 אלהינו כלמך וברכה בשלום יפה. כי באהבה
שביעיה כל אלהינו üerne תחי ואהבה חסד. וברכה וברכה וברכה
ורחבם ושלום עולם. חם שנינו לברך את שמים ישראל בכל
שת על כל שקר בשלאות: ברוך אלהיך, הניבך ואכל יברך
שמחון:

[During the Chazzan's repetition this line he says this verse silently:]

והי לאותך אמן, פי דעתם לאברך, וברוך יברך ובלום.

[The Chazzan's repetition of the Amidah ends here.]

38 Numbers 6:24-26
39 Psalms 19:15
Standing in one place one must bow to the left when saying “וְנָסָה הָאָדָם קָדָשׁ.” One should bow and in the bowed position take three steps back, showing reverence as though one is taking leave of a king.

During the Ten Days of Penitence substitute

וְנָסָה הָאָדָם קָדָשׁ הָעָלִים.

With a minyan, bow to the front when saying "כְּבוֹדָה הָאָדָם קָדָשׁ הָעָלִים.”

The individual Amidah ends here. When praying with a minyan one should remain standing awaiting the Chazzan’s repetition. One is required to remain standing until after the completion of the Kedushah. During the Chazzan’s repetition of the Amidah each time one hears the words “כְּבוֹדָה הָאָדָם קָדָשׁ” one should respond “כְּבוֹדָה הָאָדָם קָדָשׁ” and responding after each blessing.

40 Psalms 60:7, 108:7
41 Psalms 19:15
Upon completion of the Chazzan's repetition, continue on with the Full-Kaddish. On Festival days one says Mussaf for Shabbat and Festivals, on Chol haMoed one continues on with Shacharit for Weekdays; one picks up with word "כדוהי".

* בירכת קהנים *

The Priestly Blessing

As the Chazzan calls up the Kohanim for the Priestly Blessing they ascend to the duchan in front of the Torah Ark and face it as they pray, the service continues on from this point. While the congregation and Chazzan are saying their sections of "שומך שמח", the Kohanim say the following:

The Kohanim draw out their recital of this prayer, prolonging it so that they complete it in unison with the Chazzan's blessing of "ך טוב שמח"; thus the congregation is able to respond to both both the blessings and this supplication.

The Chazzan says quietly:

The Chazzan calls forth the Kohanim:

The Chazzan then concludes quietly:
The congregation should now cover their face with their tallitot. One who does not wear a tallit gadol should stand close to one who does in order to be covered along with them, while facing the Kohanim but not gazing upon them as they bless.

The Kohanim will now turn to face the congregation. Everyone who is before them and facing them is including in the blessing, however those that are standing behind them however are not. Though there is no type of barrier that can separate one from receiving this blessing (not even a metal barrier), it is understood that this blessing is transferred face-to-face. The Kohanim face those who they are intending to bless, and likewise those who are receiving the blessing face the Kohanim with the intent on receiving a blessing. Therefore everyone should face forward, without distraction for entire duration of the blessing.

The Kohanim should not being to say the blessing below until the congregation has responded to the above blessing. The Kohanim will be cued by the Chazzan in saying each word of the blessing, they should not begin to say any of these words until the other has completed saying it first. Likewise the congregation should not respond until the Kohanim have actually finished saying the blessing; one responds were indicated in parenthesis.

The Priestly Blessing is said in conjunction with a wordless melody that precedes each word. As the melody begins to be sung for the final three words of the blessings the congregation should begin to say the following prayer; during the melody, but not during the actual pronunciation of the words of blessing. At the melody of “ךל וֹלֶם” say:

42 Numbers 6:24-26
Chazzan recites

Upon completion of the Blessing, the congregation then responds

ית ימך באמר

At the melody of “ךל” say:

ואם צרכם РФאה,.getResponse. חתוקות ימך יהודיה מחלייה.

At the melody of “שלום” say:

As the Kohanim say the actual word “שלום” say:

At the melody of “שלום” say:

As the Kohanim say the actual word “שלום” say:

Upon completion of the the Blessing, the congregation then responds "ךל" to the blessing, and says the following prayer while the face is still covered.

 нару כהלן החל utilisateur. אחרים ואל העם ואת העם

Upon completion of the Blessing the Kohanim then say the following prayer, while the Chazzan recites "שלום שמים"

 arabon שלכ עלול. משנוה מה שברעה עלול. ישנה את קדש בשם שמים.

אלה ישראל. ואר עוצמה אשת בחמה עלול. פירש נבשעיה לאלוהים

כ"ך drunken ורחב
The Kohanim draw out their recital of this prayer, prolonging it so that they complete it in unison with the Chazzan's blessing of "לֹם־יִשְׂרָאֵל בְּשָׁלֹーム"; thus the congregation is able to respond to both both the blessings and this supplication.

* מוסף ליווי ראשון של פסח *

Musaf for the First Day of Pesach

On the first day of Pesach the Chazzan's repetition of the Musaf Amidah is extended, incorporating the Prayers for Dew into the middle of the first couple blessings of the Musaf Amidah. In the context of the service, these first blessings are amended as follows:

The Ark is opened at this time.

Patriarchs – אבות

Bend at רוך, bow at אָבֶּה, and straighten up at כְּפִי:

בְּרוֹחֵי אָבֶּה נִלְכַּדְתָנוּ אַלְּהֵמֶשׁ אֶלֶה מֵאָבֶּה. נְעַלְתָּם עֹזַבְּהֵם. נְעַלְתָּם יֹשֵבָה, נְעַלְתָּם הָעָלְמֵי נָאָבְרָה אֶלֶה נְעַלְתָּם.

כְּפִי לְמֵשׁ שִׁמְעָה בָּאתָה: כָּלְכָּל. שִׁמְעָה וּמְשַׁמְּשָה וְכוֹנָה.


Bend at רוך, bow at אָבֶּה, and straighten up at כְּפִי:

בְּרֹשֲׁתָא אֵשֶׁת נִלְכַּדְתָנוּ אַלְּהֵמֶשׁ אֶלֶה מֵאָבֶּה.

43 Psalm 51:17
God's Might – בונהות

אלהים מבויחל צורני. מוחים מחכים שני כדי להקרית:

הָזוֹלָה זְדוֹן לֵדְלָה אָרֻץ. לֵדְלָה בְּרֶכֶת בְּרֶכֶת. לֶב דְּבָרִי וְחָרוּשׁ

בַּהֲפַרְיוֹת. קְוֵם עֵדְתֵּךְ חָפְשָׁה.

סַּל צָה צָהָה מֵסָהְכָה. פָּרִי תַּאֲרוּן לִיֶּאוֹר הַמַּמֵּאָה. עַץ

מֵסָה נִנָּתָה. שִׁמְחָה בְּדָרִי פְּשָׁרָה.

סַּל נַהֲח על אָרֻץ בָּרְכוּת. מַסְגַּל עֵמִים שְׁבָטָהּ בְּרֶכֶת. לִהְזָר

מַהְזָרָה שְׁפָקֵה. פָּרִי אָהָרִים מַשִּׁכָּה.

סַּל יְסִס צָה צָה רוּם. צָעִים בְּמִגְאוֹרָת בְּמִגְאוֹרָת. בָּהֲנָה בְּלָל

מִגְאוֹרָת. יִמְרָה נִנָּתָם. קָוֹל בְּרִימ.

סַּל לִשְׁכֶם מִלְּא אָשָׁמִי. שְׁכַחְתּוֹ הנִבֹּה יְמוֹנו. רָוִי בְּרִיָּפָה וִימַד

שָׁמָנְהוּ. וּלְדוֹת שָׁמָנְהוּ.

The custom is for this following stanzas to be said responsively. The Chazzan recited the first stanza, followed by the congregation; the subsequent stanzas are said first by the congregation and then repeated by the Chazzan.
The following verses are said responsively, first by congregation then repeated by the Chazzan; the congregation responds were indicated upon hearings the Chazzan’s repetition:

The Ark is closed at this time.

Continue on with the Amidah from “אילו כנף יהזMilitary Shacharit.”

Musaf for Shemini Atzeret

On Shemini Atzeret the Chazzan’s repetition of the Musaf Amidah is extended, incorporating the Prayers for Rain into the middle of the first couple blessings of the Musaf Amidah. In the context of the service, these first blessings are amended as follows:

The Ark is opened at this time.

44 Psalm 51:17
Patriarchs – אבות

Bend at bow at ענני. and straighten up at ב':

טרכתי אתך יאלה יאליה אבותיה אלהיה אברכים: אלרה
держанו: אליה ויコー. חאל תודרכו ותנורו אלי אלויה. ד으며
חירות שוכמו. קנה והם: ויהיarchs: אבותיה אלהיה אברכים.
כניניה למשウォ פאראבה: פלך. ויהיarchs ומעון:
אל כי אנה יש שיר נשא. להשביכו והשנינו להרים лучше: מים אלהים בם וירא לפשר. לבדו ישארו בשון ישאר. אenerated בון
בם שיאלי פשרא.

Bend at bow at ענני. and straighten up at ב':

טרכתי אתך יאלה יאליה אברכים:

God's Might – בניות

אתה בנוор לעילם אדון. מחייה מהת-earth אחת רב ליהושע:

ישראל לעילם מלך נשא. לمؤני הון נשיר מצות נשא. מים
לאחדות כוֹת בְּרֵשָׁם. להריהן בropriים לופ運用 נשא. להיה
ponce יבמיר ובמורות נשא.

The custom is for this following stanzas to be said responsively. The Chazzan recited the first stanza, followed by the congregation; the subsequent stanzas are said first by the congregation and then repeated by the Chazzan. The refrains of "כתרך" and "משברות" are said by the congregation in unison with the Chazzan.

אללהית ואלהית אברכים:

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וּלְכוּר אֲבָנָה כָּתוּבָהּ פֶּסֶם. בָּרַכְוֶה בֵּשֵׁן שַׁחֲרוֹל עֲלֵי פֶּסֶם.

בָּנָהוּ הָצֹלֶהִים מַאֲשָׁאֹו פֶּסֶם. דְּרַשְׁוֶה בָּנָהוּ עֲלֵי פֶּסֶם.

בָּעָבוּרֵי אֲלֵי פֶּסֶם פָּנָא:

וּלְכוּר מַעֲלֵה בְּכָשָׁרָה יֵשֵׁה עֵם פֶּסֶם. יִשָּׁחֵת לְהוּדָּה לַשֶּׁמֶש.

לְשַׁפְקָה יֵשֵׁה פֶּסֶם. יִהְיֶה גַם הָיוֹ לַשֶּׁמֶשֶׁל עֲלֵי פֶּסֶם. הָוָּר יִצְאֶה.

בְּשָׁרָה פָּנָא:

בָּעָבְרֵי עַל תֶּשֶּׁרָה פָּנָא:

וּלְכוּר מֶשֶׁה מָכָלֵא עַבְּרֵי יֹרָדָה פֶּסֶם. גַּהֲרֵי לֹא יֵנֵל אֶנָּא מֶסֶר בָּאָר

מָכָלֵא. גַּנֵּבְךָ לֵא שָׁר בָּלָל מַאֲשָׁאֹו פֶּסֶם. לָלָּבָּבָּה לַשֶּׁמֶשֶׁל עֲלֵי פֶּסֶם.

בְּשָׁרָה פָּנָא:

וּלְכוּר מֶשֶׁה גֵּרְבָּה פֶּסֶם וּנְדוֹמָה פֶּסֶם. נָמְשָׁהִי לְרַחְלָה לַשֶּׁמֶשֶׁ קָנָא.

מָכָלֵא קֹנְכִי עַט תֵּקְאוּ לָפֶסֶם. עַל הָסָלָּב קֹנְכִי נְדוֹמָה פָּנָא:

בְּשָׁרָה וּנְדוֹמָה פָּנָא:

וּלְכוּר פָּכְרֵי שְׂחַרְתָּה מָסְלֵאָה בְּמָסְלֵאָה בְּמָסְלֵאָה בְּמָסְלֵאָה בְּמָסְלֵאָה בְּמָסְלֵאָה בְּמָסְלֵאָה בְּמָסְלֵאָה בְּמָסְלֵאָה בְּמָסְלֵאָה בְּמָסְלֵאָה בְּמָסְלֵא.

בְּשָׁרָה וּנְדוֹמָה פָּנָא:

וּלְכוּר נְשֵׂעָה שֶׁבֶם שָׁבֶם שֶׁבֶם שֶׁבֶם שֶׁבֶם שֶׁבֶם שֶׁבֶם שֶׁבֶם שֶׁבֶם שֶׁבֶם שֶׁבֶם.
The following verses are said responsively, first by congregation then repeated by the Chazzan; the congregation responds הנ_threads were indicated upon hearings the Chazzan’s repetition:

Chazzan:

The Ark is closed at this time.

Continue on with the Amidah from "מעל אותם".

The Kiddush Rabba for the Three Festivals

* סדר קוריה רבא לשלש רגלים *

Pesach, Shavuot and Sukkot

Kiddish should preferably be made on wine, but if it is not available one may make Kiddush on bread. This occurrence is not to be confused with the blessing over the bread before the meal which follows the Kiddush on wine.

When these Festivals coincide with Shabbat say the all the normal phrases from יום הדרש through the paragraph יום הדרש (See “The Shabbat Book,” p. 7-9) and continue below.
When a Festival occurs on a weekday say the following paragraph out loud:

On wine or grape juice:

If not saying Kiddush on wine or grape juice, one may say over bread:

On Sukkot add the following blessing when in the sukkah. When saying the words “לישב בנסכה” one should briefly gaze upon the covering of the sukkah:

The wine should be distributed to each person listening, the person who recited the Kiddush should be seated and drink at least 2 ounces of the remaining wine.

All people present should wash their hands in the ritual manner; after washing one should abstain from any unnecessary talking until after the eating of the bread. The head of the family should say a blessing over two whole loaves of bread, slice it, dip it in salt and distribute a piece to each person; each individual should recite the blessing over the bread themselves before eating.

45 Leviticus 23:4
Order of the Pesach Offering

“We offer the words of our lips in place of the sacrifice of bulls.” 46 The Mincha prayer is in place of the daily afternoon offering. In the days of the Beit haMikdash the Pesach offering was sacrificed after the daily afternoon offering. Therefore it is appropriate to study the order of the Pesach offering after Mincha, and say the following:

46 Hosea 14:3
This is a very brief description of the order of the Pesach offering. The God-fearing person should recite it in its proper time, that its recital shall be regarded in place of its offering. One should be low-spirited because of the destruction of the Beit haMikdash, and plead before Hashem, Creator of heaven and earth.
I am the original transcriber of this liturgy "Prayers for The Three Festivals Nusach Ari" and translator/author of its accompanying instructional text. I am licensing the transcriptions within it under the Creative Commons Zero License. and the instructions with the Creative Commons By Attribution license. Attribution may be given as 'Contributors to the Open Siddur Project', with the transcriber/translators name Shmueli Gonzales included in the contributors list."