

ROSH HA-SHANA PRAYERS

Both the nighttime and the morning Shema is recited the same as throughout regular days of the year. There are no changes, neither in the Biblical quotations of the Shema nor in the blessings associated with the recitation of Shema. Immediately upon concluding the Shema and its associated blessings, one stands and proceeds with the Amida ("The Standing Prayer"). On Rosh ha-Shana, the Standing Prayer recited at night and the one recited in the afternoon are exactly the same wording as the Standing Prayer that is recited in the morning. The only difference is the Standing Prayer of the morning is preceded with the Shema and its blessings, whereas the Standing Prayer of the afternoon is preceded by recitation of Psalm 145.

One should recite the Rosh ha-Shana Additional Prayer ("Musaf") after reciting the Morning Standing Prayer, but before the time for the Afternoon Standing Prayer arrives. If the time for the Afternoon Standing Prayer already arrived, one first recites the Afternoon Standing Prayer and only afterward prays the Rosh ha-Shana Additional 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)

ROSH HA-SHANA STANDING PRAYER

(Same text used for Evening, Morning, and Afternoon Prayers)

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

GOD OF HISTORY

bow) 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*) You are worthy of worship (*arise*) O ETERNAL, shield .of Abraham

GOD OF MIGHT

You are eternally valiant O ETERNAL, abundantly able to save; You cause rain to descend, 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, this Day of Remembrance with love, this Day of (*Shabbath*: Remembrance of) the Resounding-Horn, a remembrance of the exodus from Egypt.

Our God, God of our forefathers, reign over the whole world in Your renown; be exalted over all the earth in Your glory, and make Yourself known in the splendor of Your preeminent power over all inhabitants of the earth of Your Land; and all in whom there is breath shall say, 'The ETERNAL, the God of Israel, shall reigns, and His kingdom is over all dominions.'

Sanctify us with Your commandments; grant our portion in Your Torah; and purify our heart to serve You in truth. You are worthy of worship O ETERNAL, King over all the earth, Who sanctifies (*the Sabbath and*) Israel and the Day of Remembrance.

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

We are grateful to You that You are He, 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. You are worthy of worship 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. (*bow*) You are worthy of worship (*arise*) O

יום השַׁבָּת הַזֶּה וְאֵת יוֹם הַזִּכְרוֹן הַזֶּה בְּאַהֲבָה, וְזָרוֹן תְּרוּעָה, וְזָכַר לִיצִיאַת מִצְרָיִם.
אֵלֹהֵינוּ וְאֵלֵי הֵי אֲבוֹתֵינוּ. מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוֹדְךָ. וְהִנָּשֵׂא עַל כָּל הָאָרֶץ
בִּיקָרְךָ וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץךָ. וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה
בְּאָפוֹ, "יְהוָה אֵלֵי הֵי יִשְׂרָאֵל מֶלֶךְ וּמְלֻכוֹתוֹ בְּכָל מְשָׁלָה."

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, תָּנוּ חֻלְקָנוּ בְּתוֹרָתְךָ, וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת. בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ הַשַּׁבָּת וְ יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

רָצָה יְהוָה אֵלֵינוּ בְּעַמְּךָ וּתְפִלָּתָם, וְהִשָּׁב עֲבוֹדָה לְדַבֵּיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל
תִּקְבִּיל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן עֲבוֹדַת יִשְׂרָאֵל. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

(bow) מוֹדִים אֲנִיחֵנוּ לְךָ שְׂאֵתָה הוּא (arise) יְהוָה אֵלֵינוּ לְעוֹלָם וָעֵד, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶיךָ, וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ, עַל נְסִיךְ וְרַחֲמֶיךָ שֶׁבְּכָל עֵת, עָרַב
וּבִקְרָ; וְעַל כָּלֵם תִּתְּבַרְךָ וְתִתְרוֹמֵם כִּי יַחֲדֵי אַתָּה וְאִין זוֹלָתְךָ. (bow) בְּרוּךְ אַתָּה
(arise) יְהוָה, הַטּוֹב שְׂמֶךָ וְלֶךְ נֶאֱדָה לְהוֹדוֹת.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה עָלֵינוּ, חַן וְחֶסֶד וְרַחֲמִים. וּבְרַכְנוּ כְּלָנוּ בְּמֵאוֹר פְּנִיךָ, כִּי
מְמֵאוֹר פְּנִיךָ נִתְתָּה לָנוּ יְהוָה אֵלֵינוּ, תּוֹרָה וְחַיִּים אַהֲבָה וְחֶסֶד צְדָקָה וְשְׁלוֹם,
וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת בְּשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרְךָ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם. (bow) אָמֵן. יְהִיו לְרָצוֹן אֲמָרֵי כִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה
צוּרֵי וְגוֹאֲלֵי:

Stand and take three steps back while remaining bowed over.

Turn your head to the left and say:

שְׁלוֹם

Turn your head to the right and say:

שְׁלוֹם

Lift your head saying:

עֲשֵׂה שְׁלוֹם

THE MOST CONCISE FORMAT FOR THE ROSH HA-SHANA ADDITIONAL PRAYER:

There are different levels for fulfilling the parameters of the Rosh ha-Shana Additional Prayer. Mishneh Torah, in the Laws of Shofar 3:8, states:

"During the three intermediate blessings of the Rosh ha-Shana Additional Prayer [...] one should recite verses related to the topic of each blessing; [...] Even if one only said 'And in Your Torah, O HASHEM our God, it is written stating' and he said just one verse from the Torah and then stops, he is not required to add more."

The following is in fulfillment of the most basic requirement for reciting the Rosh ha-Shana Additional Prayer. This version of the Prayer should only be used by persons or congregations for whom the longer versions are too challenging due to difficulty reading Hebrew, due to trouble focusing during the Prayer, or any other severe challenge to reciting this Prayer. It is preferable that such people fulfill their obligation by reciting this format of the intermediate blessings for the Rosh ha-Shana Additional Prayer. Remember, a congregant can only fulfill his obligation by listening to the prayer leader's public recitation of the Prayer if the congregant is actually attentive; but in reality the multitudes struggle to even stay awake, often sitting down and slumping over during the Prayer. The exaggerated length of popularized versions is a stumbling block to the community's fulfillment of their obligation in this prayer. The following is a sure remedy:

"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)

ROSH HA-SHANA ADDITIONAL PRAYER

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

GOD OF HISTORY

bow) 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*) You are worthy of worship (*arise*) O ETERNAL, shield .of Abraham

GOD OF MIGHT

You are eternally valiant O ETERNAL, abundantly able to save; You cause rain to descend, 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.

HOLY DAY SACRIFICE

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, this Day of Remembrance with love, this Day of (Shabbat: Remembrance of) the Resounding-Horn, a remembrance of the exodus from Egypt.

We are exiled from our Land and distanced from our soil, due to our sins; and we are no longer able to do our obligation before You. May it be favorable before You, O ETERNAL our God, that You have mercy on us and upon Your Temple, with abundant mercies. Draw near those of us who are scattered among the nations, and those of us who are dispersed, gather from the ends of the earth. Bring us back to Zion with joyous singing, and to Jerusalem Your City with an everlasting happiness. Then we shall do our sacrificial duty before You, the additional [sacrifices] of (this Sabbath Day and of) this Day of Remembrance, as You wrote for us in Your Torah through Moses Your servant.

KINGSHIP

And in Your Torah it is written, stating: "The ETERNAL shall reign forever and ever."

Sanctify us with Your commandments; grant our portion in Your Torah; and purify our heart to serve You in truth. You are worthy of worship O ETERNAL, King over all the earth, Who sanctifies (the Sabbath and) Israel and the Day of Remembrance.

REMEMBRANCES

And in Your Torah, O ETERNAL our God, it is written stating: "And God heeded their groan, and God brought to mind His covenant, and Abraham, Isaac, and Jacob." You are worthy of worship O ETERNAL, Rememberer of the covenant.

SHOFAROTH

And in Your Torah, O ETERNAL our God, it is written stating: "And on the day of your rejoicing, in your appointed times, and on your new moons, blast the horns for your elevation offerings and whole sacrifices, and they shall be a remembrance for you before your God; I am the ETERNAL your God." You are worthy of worship O ETERNAL, Who hears the sound of blasting of His People Israel, with mercy.

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

We are grateful to You that You are He, 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. You are worthy of worship 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. *(bow)* You are worthy of worship *(arise)* O .ETERNAL, Who blesses His people Israel with peace. Amen

Bow down and state: "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."

"Upon completing the Amidah, one bends down, takes three steps back while remaining bent down, 'gives peace' to his left and to his right, and then lifts his head from the bow" (Laws of Prayer 5:11). Halakha does not require that any specific words be recited while 'giving peace.' Indeed, R' Saadia Gaon writes that the act of 'giving peace' is no more than a silent nodding of the head to the left and to the right. For one who desires to verbally 'give peace,' we suggest the ancient custom as reported by the Rif.

This concludes the Additional (Musaf) Prayer for Rosh ha-Shana.

The Hebrew version of the Rosh ha-Shana Additional Prayer follows:

אֲדַגֵּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

(bow) בָּרוּךְ אַתָּה (arise) יְהוָה, אֵלֵּינוּ וְאֵלֵּי אֲבוֹתֵינוּ, אֵלֵּי אֲבֹרָהּ אֵלֵּי יִצְחָק וְאֵלֵּי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל, זוֹכֵר חֲסָדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנָי בְּנֵיהֶם, מְלַךְ מוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה (arise) יְהוָה, מַגֵּן אֲבֹרָהּ.

אַתָּה גִּבּוֹר לְעוֹלָם יְהוָה, רַב לְהוֹשִׁיעַ, מוֹרִיד הַגֶּשֶׁם; מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, רוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כְמוֹךָ בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לְךָ מִמִּית וּמְחַיֶּה. בָּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהִים מִבְּלַעְדְּךָ. בָּרוּךְ אַתָּה יְהוָה, הַמְּלַךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, רְצִיתָ בָּנוּ מִכָּל הַלְּשׁוֹנוֹת, קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבָּתָנוּ מִלְּבָנוּ לְעַבְדוֹתֶיךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ. וַתִּתֵּן לָנוּ יְהוָה אֵלֵּינוּ אֶת יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם הַזִּכְרוֹן הַזֶּה בְּאַהֲבָה, יוֹם זִכְרוֹן תְּרוּעָה, זִכְרֵנוּ לִיצִיאַת מִצְרָיִם.

מִפְּנֵי חֲטָאֵינוּ גָּלֵינוּ מֵאַרְצֵנוּ וּנְתַרְחַק מֵעַל אֲדָמָתָנוּ, וְאִין אָנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ לְפָנֶיךָ. יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֵלֵּינוּ, שְׁתַּרְחַם עָלֵינוּ וְעַל מְקַדְּשֶׁךָ בְּרַחֲמֶיךָ הַרְבִּים. קָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפּוּצוֹתֵינוּ בְּנֶס מִיִּרְפָּתֵי אֶרֶץ. וְהַבִּיאֵנוּ לְצִיּוֹן בְּרָנָה וְלִירוּשָׁלַיִם עִירְךָ בְּשִׂמְחַת עוֹלָם, וְנַעֲשֵׂה לְפָנֶיךָ קָרְבָן חוֹבָתֵינוּ, אֶת מוֹסְפֵי יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם הַזִּכְרוֹן הַזֶּה, כְּמוֹ שְׁפָתְךָ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מִשְׁהַ עֲבָדֶיךָ.

מלכויות

וּבַתּוֹרַתְךָ יְהוָה אֱלֹהֵינוּ כָּתוּב לֵאמֹר: "יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד."
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, תּוֹן חֲלָקֵנוּ בְּתוֹרַתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. בְּרוּךְ אַתָּה יְהוָה,
 מֶלֶךְ עַל כָּל הָאָרֶץ, מִקִּדְּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וַיּוֹם הַזְּכָרוֹן.

(ותוקע: תשר"ת תש"ת תר"ת פעם אחת.)

זכרונות

וּבַתּוֹרַתְךָ יְהוָה אֱלֹהֵינוּ כָּתוּב לֵאמֹר: "וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקֹתָם, וַיִּזְכֹּר אֱלֹהִים
 אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב."

בְּרוּךְ אַתָּה יְהוָה, זוֹכֵר הַבְּרִית.

(ותוקע: תשר"ת תש"ת תר"ת פעם אחת.)

שופרות

וּבַתּוֹרַתְךָ יְהוָה אֱלֹהֵינוּ כָּתוּב לֵאמֹר: "וּבַיּוֹם שִׁמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְכָרְאֵשֵׁי
 חֲדָשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצָצְרוֹת עַל עֲלִיתֵיכֶם וְעַל זִבְחֵי שְׁלַמֵיכֶם, וְהָיוּ לָכֶם לְזִכָּרוֹן לְפָנַי
 אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם."

בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

(ותוקע: תשר"ת תש"ת תר"ת פעם אחת.)

רָצָה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ וּתְפַלְתָּם, וְהָשִׁיב עֲבוֹדָה לְדַבֵּיר בֵּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל
 תִּקְבִּיל בְּרָצוֹן, וּתְהִי לְרָצוֹן עֲבוֹדַת יִשְׂרָאֵל. וּתְחַזְּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

(bow) מוֹדִים אֲנַחְנוּ לְךָ שְׂאֵתָה הוּא (arise) יְהוָה אֱלֹהֵינוּ לְעוֹלָם וָעֶד, עַל חַיֵּינוּ
 הַמְּסוּרִים בְּיָדֶיךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ, עַל נְסִיךְ וּרְחֻמֶיךָ שֶׁבְּכָל עֵת, עֶרֶב
 וּבֹקֵר; וְעַל כָּלֵם תְּתַבַּרְךָ וּתְתַרֹמֵם כִּי יַחִיד אַתָּה וְאֵין זוּלָתְךָ. (bow) בְּרוּךְ אַתָּה
 (arise) יְהוָה, הַטּוֹב שְׂמֶךָ וּלְךָ נֶאֱדָה לְהוֹדוֹת.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה עָלֵינוּ, חֵן וְחֶסֶד וְרַחֲמִים. וּבְרַכְנוּ כְּלָנוּ בְּמֵאוֹר פְּנֵיךָ, כִּי
מֵמֵאוֹר פְּנֵיךָ נִתְתַּה לָּנוּ יְהוּה אֵלֵּנוּ, תּוֹרָה וְחַיִּים אֶהְבָּה וְחֶסֶד צְדָקָה וְשְׁלוֹם,
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל יְעַת בְּשְׁלוֹם. בְּרוּךְ אַתָּה יְהוּה, הַמְּבָרֶכֶךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם. (bow) אָמֵן. יְהִי לְרַצוֹן אֱמֶרֶי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה
צוּרֵי וְגוֹאֲלֵי:

Stand and take three steps back while remaining bowed over.

Turn your head to the left and say:

שְׁלוֹם

Turn your head to the right and say:

שְׁלוֹם

Lift your head saying:

יְעֲשֶׂה שְׁלוֹם