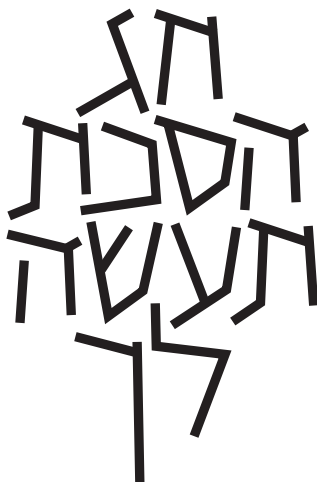


THE GROSS FAMILY EDITION

מחזור קורן לסוכות
THE KOREN SUKKOT MAḤZOR



WITH INTRODUCTION, TRANSLATION AND COMMENTARY BY

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ערב שבת ויום טוב

עירוב תחומין

On Shabbat and Yom Tov it is forbidden to walk more than 2000 cubits (about 3000 feet) beyond the boundary (תחום) of the town where you live or are staying when the day begins. By placing food sufficient for two meals, before nightfall, at a point within 2000 cubits from the town limits, you confer on that place the status of a dwelling for the next day, and are then permitted to walk 2000 cubits from there.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵירוּב.
בְּדִין עֵרוּבָא יְהִי שָׂרָא לִי לְמִיזַל מֵאַתְרָא
הַדִּין תִּרְיַן אֶלְפִין אַמְּיָן לְכָל רוּחָא.

עירוב חצרות

On Shabbat it is forbidden to carry objects from one private domain to another, or from a private domain into space shared by others, such as a communal staircase, corridor or courtyard. An Eiruv Hatzerot is created when each of the Jewish households in a court or apartment block, before Shabbat, places a piece of bread in one of the homes. The entire court or block then becomes a single private domain within which it is permitted to carry.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵירוּב.
בְּדִין עֵרוּבָא יְהִי שָׂרָא לְנָא לְטַלְטוּלֵי וּלְאַפּוּקֵי וּלְעִיּוּלֵי
מִן הַבְּתֵימִים לְחֻצָּר וּמִן הַחֻצָּר לְבֵתֵימִים
וּמִבֵּית לְבֵית לְכָל הַבְּתֵימִים שֶׁבְּחֻצָּר.

EIRUVIN

Eiruv are halakhic devices relating to Shabbat and the festivals by which the sages “joined” different domains of space and time. Eiruv comes from the same root (ע-ר-ב, literally: combine or join) as erev, “evening,” the time that joins day and night; arev, “a guarantor,” who joins another person or

Erev Shabbat and Yom Tov

EIRUV TEḤUMIN

On Shabbat and Yom Tov it is forbidden to walk more than 2000 cubits (about 3000 feet) beyond the boundary (tehum) of the town where you live or are staying when the day begins. By placing food sufficient for two meals, before nightfall, at a point within 2000 cubits from the town limits, you confer on that place the status of a dwelling for the next day, and are then permitted to walk 2000 cubits from there.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to walk from this place, two thousand cubits in any direction.

EIRUV ḤATZEROT

On Shabbat it is forbidden to carry objects from one private domain to another, or from a private domain into space shared by others, such as a communal staircase, corridor or courtyard. An Eiruv Hatzerot is created when each of the Jewish households in a court or apartment block, before Shabbat, places a piece of bread in one of the homes. The entire court or block then becomes a single private domain within which it is permitted to carry.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to move, carry out and carry in from the houses to the courtyard, or from the courtyard to the houses, or from house to house, for all the houses within the courtyard.

persons in a bond of shared responsibility, and arev, “pleasant,” the mood that prevails when people join in friendship. An eiruv softens the sharp divide of boundaries.

An eiruv tehum is a device that allows us to walk for up to two thousand cubits beyond the two-thousand-cubit boundary that marks how far we may walk outside the limits of a town. An eiruv hatzerot joins multiple homes into a single private domain for the purpose of carrying between them on

עירוב תבשילין

It is not permitted to cook for Shabbat on a Yom Tov that falls on Thursday and Friday unless an Eiruv Tavshilin has been made prior to the Yom Tov. This is done by taking a loaf or piece of matza together with a boiled egg, or a piece of cooked fish or meat to be used on Shabbat. While holding them, say the following:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵירוּב.

בְּדִין עֵרוּבָא יְהִי לָנָא לְמִיפָא וְלִבְשָׁלָא וְלֵאֲטַמְנָא וְלֵאֲדַלְקָא שְׂרָגָא
וְלִמְעַבְדָּא כָּל צְרָכָנָא מִיוֹמָא טַבָּא לְשַׁבְתָּא
לָנוּ וְלְכָל יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת.

הדלקת נרות

On Erev Yom Tov, say the following blessing and then light the candles from an existing flame. If also Shabbat, cover the eyes with the hands after lighting the candles and say the following blessing, adding the words in parentheses.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ, וְהַגִּיעָנוּ לְזִמְנֵי הַזֶּה.

On Erev Shabbat Hol HaMo'ed that is not a Yom Tov, cover the eyes with the hands after lighting the candles, and say:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Shabbat. An *eiruv tavshilin* permits us to prepare food for Shabbat on a festival that immediately precedes Shabbat. All three were instituted to enhance the joy of the festival and the delight of Shabbat without weakening the

EIRUV TAVSHILIN

It is not permitted to cook for Shabbat on a Yom Tov that falls on Thursday and Friday unless an Eiruv Tavshilin has been made prior to the Yom Tov. This is done by taking a loaf or piece of matza together with a boiled egg, or a piece of cooked fish or meat to be used on Shabbat. While holding them, say the following:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
who has made us holy through His commandments,
and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to bake, cook, insulate food, light a flame and do everything necessary on the festival for the sake of Shabbat, for us and for all Jews living in this city.

CANDLE LIGHTING

On Erev Yom Tov, say the following blessing and then light the candles from an existing flame. If also Shabbat, cover the eyes with the hands after lighting the candles and say the following blessing, adding the words in parentheses.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
who has made us holy through His commandments,
and has commanded us to light (the Sabbath light and)
the festival light.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
who has given us life, sustained us, and brought us to this time.

On Erev Shabbat Hol HaMo'ed that is not a Yom Tov, cover the eyes with the hands after lighting the candles, and say:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
who has made us holy through His commandments,
and has commanded us to light the Sabbath light.

essential structure of Jewish law that surrounds and protects the holiness of space and time.

CANDLE LIGHTING

Candle lighting on Shabbat and festivals represents *shelom bayit*, “peace in the home.” The sages say that Adam and Eve were created on the eve of

Some add:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בַּיַּת
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמֶינִי. וְעֲרָבָה לִיהוָה מִנְחַת
יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמֶינִי:

Prayer after candlelighting

(add the words in parentheses as appropriate):

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׂתַחֲוֶנִי אוֹתִי (וְאֵת
אִישִׁי/ וְאֵת אָבִי/ וְאֵת אִמִּי/ וְאֵת בְּנֵי וְאֵת בָּנוֹתַי) וְאֵת כָּל קְרוֹבֵי,
וְתֵן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאַרְפִּים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה
וּבְרָכָה, וְתַפְקְדֵנוּ בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ בְּרָכוֹת גְּדוֹלוֹת,
וְתִשְׁלַח בְּתֵינוּ וְתִשָּׁבֵן שְׂכִינְתְּךָ בֵּינֵינוּ. וְזַכְּנֵנוּ לְגִדּוֹל בָּנִים וּבָנֵי בָנִים
חֲכָמִים וְנְבוֹנִים, אוֹהֲבֵי יְהוָה יְרֵאֵי אֱלֹהִים, אֲנִשֵׁי אֱמֶת זְרַע קֹדֶשׁ,
בִּיהוּהוּ דְבִקִּים וּמְאִירִים אֵת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים וּבְכָל
מְלָאכֶת עֲבוֹדַת הַבּוֹרָא. אָנָּה שְׂמַע אֵת תְּחִנָּתִי בְּעֵת הַזֹּאת בְּזִכְוֹת
שָׂרָה וְרִבְקָה וְרַחֵל וְלֵאָה אֲמוֹתֵינוּ, וְהָאֵר נִרְנֵנוּ שְׂלֵא יִכָּבֵה לְעוֹלָם וָעֶד,
וְהָאֵר פְּנֶיךָ וְנִשְׂעָה. אָמֵן.

Shabbat, the sixth day, and sinned and were sentenced to exile from Eden on the same day (*Avot deRabbi Natan* 1). God took pity on them and delayed the start of their exile by a day so that they were able to spend one day, Shabbat, in paradise. On that day, said the sages, the sun did not set. It was a day of light, physical and spiritual, in which the first man and woman experienced the harmony of the universe and of their relationship. The candles of Shabbat – customarily two, though Jewish law requires minimally one – symbolize the two aspects of holy time: *zakhor*, “remember” (Ex. 20:8) and *shamor* “guard” (Deut. 5:12). They also symbolize man and woman, humanity and God, heaven and earth, united on this day. Though, since the first humans, we no longer inhabit paradise, we capture something of it on Shabbat and

Some add:

יְהִי רְצוֹן May it be Your will, LORD our God and God of our
ancestors, that the Temple be speedily rebuilt in our days, and
grant us our share in Your Torah. And may we serve You there *Mal. 3*
in reverence, as in the days of old and as in former years.

Prayer after candlelighting

(add the words in parentheses as appropriate):

יְהִי רְצוֹן May it be Your will, LORD my God and God of my forebears,
that You give me grace – me (and my husband/and my father/and
my mother/and my sons and my daughters) and all those close to
me, and give us and all Israel good and long lives. And remember us
with a memory that brings goodness and blessing; come to us with
compassion and bless us with great blessings. Build our homes until
they are complete, and allow Your Presence to live among us. And
may I merit to raise children and grandchildren, each one wise and
understanding, loving the LORD and in awe of God, people of truth,
holy children, who will cling on to the LORD and light up the world
with Torah and with good actions, and with all the kinds of work that
serve the Creator. Please, hear my pleading at this time, by the merit of
Sarah and Rebecca, Rachel and Leah our mothers, and light our candle
that it should never go out, and light up Your face, so that we shall be
saved, Amen.

the festivals when in the soft light of the flickering flames, the jagged edges of the week lose their sharpness and we begin to feel the unity of all things in the sensed presence of their Creator.

יְהִי רְצוֹן *May it be Your will.* A beautiful prayer usually said by the woman of the house, invoking the merits and enduring influence of the matriarchs of our people – Sarah, Rebecca, Rachel and Leah – and the courage and devotion of their steadfast love for God and their families. It is a touching summary of the values by which Jewish women through the millennia lived and taught their children.

מנחה לחול

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה:

אֲשֶׁרִי הָעַם שְׂכֵכָה לּוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו:

תְּהִלָּה לַדָּוָד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהַלְלֶה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ:

הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי גְבוּרָתְךָ אֲשִׁיחָה:

וְעִזּוֹ נוֹרָאֲתֶיךָ יֹאמְרוּ, וּגְדוּלַתְךָ אֶסְפְּרָנָה:

זֶכֶר רַב־טוֹבְךָ יַפִּיעוּ, וְצִדְקֹתֶיךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה, אֲדָךְ אַפִּים וּגְדֹל־חֶסֶד:

תהלים פד

תהלים קמד

תהלים קמה

Minḥa for Weekdays

אֲשֶׁרִי Happy are those who dwell in Your House;
they shall continue to praise You, Selah!

Ps. 84

Happy are the people for whom this is so;

Ps. 144

happy are the people whose God is the LORD.

A song of praise by David.

Ps. 145

I will exalt You, my God, the King, and bless Your name for ever and all time. Every day I will bless You, and praise Your name for ever and all time. Great is the LORD and greatly to be praised; His greatness is unfathomable. One generation will praise Your works to the next, and tell of Your mighty deeds. On the glorious splendor of Your majesty I will meditate, and on the acts of Your wonders. They shall talk of the power of Your awesome deeds, and I will tell of Your greatness. They shall recite the record of Your great goodness, and sing with joy of Your righteousness. The LORD is gracious and compassionate, slow to anger and great in loving-kindness. The LORD is good to all,

MINḤA – AFTERNOON SERVICE

The Afternoon Service corresponds to the daily afternoon sacrifice (*Berakhot* 26b). The *Minḥa*, or “meal-offering,” was not unique to the afternoon sacrifice. The afternoon service may have become known as *Minḥa* because of the verse in Psalms (141:2): “May my prayer be like incense before You, the lifting up of my hands like the afternoon offering [*minḥat arev*].”

The sages (*Berakhot* 6b) attached special significance to the afternoon prayer, noting that Elijah’s prayer was answered at this time (1 Kings 18:36). It is easier to pray in the morning and evening as we are about to begin or end our engagement with the world for the day. *Minḥa* is more demanding. It means that we are turning to God in the midst of our distractions. We are bringing Him into our life when it is maximally preoccupied with other things. *Minḥa* is the triumph of the important over the urgent, of what matters ultimately over what matters immediately. That is why prayer in the midst of the day has a special transformative power.

The Ba’al Shem Tov said: “Imagine a man whose business hounds him

through many streets and across the marketplace throughout the day. He almost forgets that there is a Maker of the world. Only when the time for the afternoon prayer comes, does he remember, ‘I must pray.’ And then, from the bottom of his heart, he heaves a sigh of regret that he has spent his day on idle matters, and he runs into a side street and stands there and prays. God holds him dear, very dear, and his prayer pierces the heavens.”

אֲשֶׁרִי *Psalm 145. Ashrei*, at the beginning of *Minḥa*, is an abridged form of the more extended *Pesukei DeZimra*, the Verses of Praise, of the morning service. It is a meditation prior to the Amida. The Amida is prayer in its purest form, and it requires *kavana*, a direction of the mind, a focusing of our thoughts. *Kavana* involves “clearing your mind of all extraneous thoughts, and seeing yourself as if you are standing before the Divine Presence. Therefore it is necessary to sit for a while before prayer in order to direct your mind, and then pray gently and pleadingly, not like one who prays as if he were carrying a burden which he is keen to unload and leave” (Maimonides,

טוֹב־יְהוָה לְכָל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה:
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יְדַבְּרוּ:
 לְהוֹדִיעַ לְבַנְיָהּ הָאָדָם גְּבוּרָתוֹ, וּכְבוֹד הַדָּר מַלְכוּתוֹ:
 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דָּוָר וְדָר:
 סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים:
 עֵינַיִךְ כָּל־אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה גוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 פּוֹתֵחַ אֶת־יְדֶיךָ, וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן:
 צְדִיק יְהוָה בְּכָל־דְּרָכָיו, וַחֲסִיד בְּכָל־מַעֲשָׂיו:
 קָרוֹב יְהוָה לְכָל־קֹדְאָיו, לְכָל־אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:
 רִצּוֹן־יְרֵאָיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע, וְיוֹשִׁיעֵם:
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו, וְאֶת־כָּל־הַרְשָׁעִים יִשְׂמִיד:
 תַּהֲלֵת יְהוָה יְדַבֵּר פִּי, וַיְבָרֶךְ כָּל־בְּשָׂר שִׂים קֹדֶשׁ לְעוֹלָם וָעֶד:
 וְאַנְחֵנוּ נְבָרֶךְ יְהוָה מִעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ:

תהלים קטו

and His compassion extends to all His works. All Your works shall thank You, LORD, and Your devoted ones shall bless You. They shall talk of the glory of Your kingship, and speak of Your might. To make known to mankind His mighty deeds and the glorious majesty of His kingship. Your kingdom is an everlasting kingdom, and Your reign is for all generations. The LORD supports all who fall, and raises all who are bowed down. All raise their eyes to You in hope, and You give them their food in due season. You open Your hand, and satisfy every living thing with favor. The LORD is righteous in all His ways, and kind in all He does. The LORD is close to all who call on Him, to all who call on Him in truth. He fulfills the will of those who revere Him; He hears their cry and saves them. The LORD guards all who love Him, but all the wicked He will destroy. ▶ My mouth shall speak the praise of the LORD, and all creatures shall bless His holy name for ever and all time.

We will bless the LORD now and for ever. Halleluya!

Ps. 115

which include three times the word *Ashrei* (“happy”), the first word of the book of Psalms; and one at the end, which ends with *Halleluya*, the last word of the book of Psalms. Thus *Ashrei* is a miniature version of the book of Psalms as a whole.

Ashrei means “happy, blessed, fruitful, flourishing.” It refers not to a temporary emotional state but to a life as a whole. One who is *ashrei* does well and fares well, living uprightly and honestly, respected by those worthy of respect. The word is in the plural construct, literally “the happinesses of,” as if to say that happiness is not one thing but a harmonious blend of many things that make up a good life. Psalm 1 gives a vivid picture of such a life:

Happy is one who does not walk in step with the wicked, or stand in the place of sinners, or sit in the company of mockers, but whose delight is in the Torah of the LORD, and who meditates on His Torah day and night. He is like a tree planted by streams of water that yields its fruit in season and whose leaf does not wither – whatever he does prospers. (Verses 1–3)

Laws of Prayer 4:16). *Ashrei* is the way we “sit for a while before prayer” in order to direct our mind (*Berakhot* 32b). Therefore, though it may be said standing or sitting, the custom is to say it sitting.

It consists of Psalm 145, chosen for three reasons: (1) It is an alphabetical acrostic, praising God with every letter of the alphabet (except *nun*, missing lest it refer to a verse that speaks about the fall, *nefila*, of Israel). (2) It contains the verse, “You open Your hand, and satisfy every living thing with favor,” regarded by the sages as one of the essential features of prayer, namely recognition of our complete dependence on God (*Berakhot* 4b). (3) As the psalm speaks of the joy and serenity of those who trust in God, it fulfills the requirement to pray joyfully (see Rashi, *Berakhot* 31a). Psalm 145 is also the only one of the 150 psalms to be called a psalm (*tehillah*) in its superscription.

Added to Psalm 145 are verses from other psalms: two at the beginning,

חצי קדיש

ש"ץ: יתגדל ויתקדש שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֵלְמָא דִּי בְרָא כִרְעוּתָהּ
 וַיְמַלִּיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
 קהל וש"ץ: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
 ש"ץ: יְתַבְרַךְ וַיְשַׁתְּבַח וַיְתַפָּאֵר וַיְתְּרוּמֵם וַיְתַנְשֵׂא
 וַיְתַהַדֵּר וַיְתַעֲלֶה וַיְתַהַלֵּל
 שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא
 דְאִמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

עמידה

The following prayer, until קדמניות on page 31, is said silently, standing with feet together. If there is a מנין, the עמידה is repeated aloud by the שליח ציבור. Take three steps forward and at the points indicated by *, bend the knees at the first word, bow at the second, and stand straight before saying God's name.

דברים לב
 תהלים נא

כִּי שֵׁם יְהוָה אֶקְרָא, הִבּוּ גֵדְלֵי לְאַלְהֵינוּ:
 אֲדַנִּי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב
 הַיָּלֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן

THE AFTERNOON AMIDA

The sages (*Berakhot* 26b) associated the afternoon Amida with Isaac, who “went out to meditate in the field toward evening” (Gen. 24:63). If Abraham

HALF KADDISH

Leader: יתגדל ויתקדש Magnified and sanctified may His great name be, in the world He created by His will. May He establish His kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Leader: Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, blessed be He, beyond any blessing, song, praise and consolation uttered in the world – and say: Amen.

THE AMIDA

The following prayer, until “in former years” on page 30, is said silently, standing with feet together. If there is a minyan, the Amida is repeated aloud by the Leader. Take three steps forward and at the points indicated by *, bend the knees at the first word, bow at the second, and stand straight before saying God's name.

When I proclaim the LORD's name, give glory to our God.
 O LORD, open my lips, so that my mouth may declare Your praise.

Deut. 32
 Ps. 51

PATRIARCHS

ברוך Blessed are You, LORD our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; the great, mighty and awesome God, God Most High,

represents the dawn of Jewish faith, and Jacob the nighttime of exile, Isaac represents the afternoon joining of past and future, the unspectacular heroism of Jewish continuity. We are each a link in the chain of generations, heirs

גוֹמֵל חֲסָדִים טוֹבִים, וְקִנְהַ הַכֹּל
וּזְכוֹר חֲסֵדֵי אֲבוֹת
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

גבורות
אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנָי
מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ

In Israel:

מוריד הטל

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ
מֶלֶךְ, מִמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.
וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה יְהוָה, מַחְיֶה הַמֵּתִים.

When saying the Amidah silently, continue with אַתָּה קָדוֹשׁ on the next page.

of our ancestors, guardians of our children's future, remembering God in the midst of time and placing our destiny in His hands.

The Central Blessings. There are thirteen central blessings in the weekday Amidah and they are grouped into four sets of three: (1) personal spiritual requests: for knowledge, repentance and forgiveness, (2) personal material

who bestows acts of loving-kindness and creates all,
who remembers the loving-kindness of the fathers
and will bring a Redeemer to their children's children
for the sake of His name, in love.

King, Helper, Savior, Shield:

Blessed are You, LORD,
Shield of Abraham.

DIVINE MIGHT

אַתָּה גְּבוּר You are eternally mighty, LORD.
You give life to the dead
and have great power to save.

In Israel:

He causes the dew to fall.

He sustains the living with loving-kindness,
and with great compassion revives the dead.
He supports the fallen, heals the sick, sets captives free,
and keeps His faith with those who sleep in the dust.

Who is like You, Master of might,
and to whom can You be compared,
O King who brings death and gives life,
and makes salvation grow?

Faithful are You to revive the dead.

Blessed are You, LORD,
who revives the dead.

When saying the Amidah silently, continue with "You are holy" on the next page.

requests: for redemption, healing and prosperity, (3) collective material-political requests: for the ingathering of exiles, the restoration of sovereignty, and the removal of enemies, and (4) collective spiritual requests: for the righteous, the rebuilding of Jerusalem, and the restoration of the kingdom of David. The thirteenth blessing is all-embracing, asking God to hear and heed our prayer.

קדושה

During the חזרת הש"ץ, the following is said standing with feet together, rising on the toes at the words indicated by ^.

קְדַשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמֶךָ דִּישִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם
 בְּכַתּוּב עַל יַד נְבִיאֶיךָ:
 וְקָרָא זֶה אֱלֹהֵי וְאָמַר

ישעיהו

קְדוֹשׁ, קְדוֹשׁ, יְקְדוֹשׁ, יְהוּה צְבָאוֹת, מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ:
 לְעַמְתָּם בְּרוּךְ יֹאמְרוּ

יהוהקאלג

אֲבִרוּךְ כְּבוֹד־יְהוּה מִמְקוֹמוֹ:
 וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר

תהלים קמו

יִמְלֹךְ יְהוּה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ:
 לְדוֹר וָדוֹר נְגִיד גְּדֻלָּתְךָ, וּלְנִצַּח נִצְחִים קִדְשֶׁתְךָ נְקִדִישׁ
 וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד
 כִּי אֵל מְלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
 בְּרוּךְ אַתָּה יְהוּה, הָאֵל הַקְּדוֹשׁ.

The Leader continues with שליח ציבור on the next page.

קדושת השם

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ
 וְקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה.
 בְּרוּךְ אַתָּה יְהוּה, הָאֵל הַקְּדוֹשׁ.

דעת

אַתָּה חוֹנֵן לְאָדָם דַּעַת
 וּמְלַמֵּד לְאֲנוֹשׁ בִּינָה.

Knowledge, Repentance and Forgiveness. Note the sequence.

KEDUSHA

During the Leader's Repetition, the following is said standing with feet together, rising on the toes at the words indicated by ^.

Cong. then נְקַדֵּשׁ We will sanctify Your name on earth,
 Leader: as they sanctify it in the highest heavens,
 as is written by Your prophet,
 "And they [the angels] call to one another saying:

Is. 6

Cong. then ^Holy, ^holy, ^holy is the LORD of hosts;
 Leader: the whole world is filled with His glory."
 Those facing them say "Blessed –"

Cong. then ^"Blessed is the LORD's glory from His place."
 Leader: And in Your holy Writings it is written thus:

Ezek. 3

Cong. then ^"The LORD shall reign for ever.
 Leader: He is your God, Zion,
 from generation to generation, Halleluya!"

Ps. 146

Leader: From generation to generation
 we will declare Your greatness, and we will proclaim Your
 holiness for evermore.
 Your praise, our God, shall not leave our mouth forever,
 for You, God, are a great and holy King.
 Blessed are You, LORD,
 the holy God.

The Leader continues with "You grace humanity" on the next page.

HOLINESS

אַתָּה קְדוֹשׁ You are holy and Your name is holy,
 and holy ones praise You daily, Selah!
 Blessed are You, LORD,
 the holy God.

KNOWLEDGE

אַתָּה חוֹנֵן You grace humanity with knowledge
 and teach mortals understanding.

תְּנֵנוּ מֵאַתָּךְ דַּעַה בִּינָה וְהַשְׂכִּיל.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

תשובה

הַשִּׁיבֵנו אָבִינוּ לְתוֹרַתְךָ
וְקִרְבָנוּ מִלְּבָנוּ לְעִבּוֹדֶתְךָ
וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתַשׁוּבָה.

סליחה

Strike the left side of the chest at °.

סָלַח לָנוּ אָבִינוּ בִּי ° חָטָאנוּ
מִחַל לָנוּ מִלְּבָנוּ בִּי ° פָּשַׁעְנוּ
בִּי מִזִּחַל וְסוּלַח אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חַנּוּן הַמְּרַפֵּה לְסָלַח.

גאולה

רְאֵה בְּעַנְיֵנוּ
וְרִיבָה רִיבָנוּ
וּגְאַלְנוּ מִהֲרָה לְמַעַן שְׁמֶךָ
בִּי גּוֹאֵל חֲזָק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

First we pray for knowledge and understanding. Without these it is as if we travel blind. Judaism is a religion of emotion, but emotion instructed by the mind. Second, understanding should lead us not to intellectual arrogance but humility. Knowing how we should live, we come to realize how we fall

Grace us with the knowledge, understanding
and discernment that come from You.
Blessed are You, LORD,
who graciously grants knowledge.

REPENTANCE

הַשִּׁיבֵנו Bring us back, our Father, to Your Torah.
Draw us near, our King, to Your service.
Lead us back to You in perfect repentance.
Blessed are You, LORD,
who desires repentance.

FORGIVENESS

Strike the left side of the chest at °.

סָלַח לָנוּ Forgive us, our Father, for we have °sinned.
Pardon us, our King, for we have °transgressed;
for You pardon and forgive.
Blessed are You, LORD,
the gracious One who repeatedly forgives.

REDEMPTION

רְאֵה Look on our affliction,
plead our cause,
and redeem us soon for Your name's sake,
for You are a powerful Redeemer.
Blessed are You, LORD,
the Redeemer of Israel.

short, and this brings us to repentance. Only then do we ask for forgiveness. We must put in the work of self-understanding and self-judgment before we can ask God to excuse our lapses.

רפואה

רְפָאנוּ יְהוָה וְנִרְפָּא
הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְיֶה לָּנוּ אֶתָּה
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ

The following prayer for a sick person may be said here:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתִּשְׁלַח מִהַר רְפוּאָה שְׁלֵמָה
מִן הַשָּׁמַיִם רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לְחֹלֶה/לְחֹלָה *name of patient*
בֶּן/בַּת *mother's name* שֶׁאָר חוֹלֵי יִשְׂרָאֵל.

כִּי אֵל מֶלֶךְ רוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

ברכת השנים

בְּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת
וְאֶת כָּל מִינֵי תְבוּאָתָה לְטוֹבָה
וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה
וְשַׁבְּעֵנוּ מִטוֹבָה
וּבְרַךְ שְׁנַתְנוּ בְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְהוָה, מְבָרֵךְ הַשָּׁנִים.

קבוץ גלויות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתְנוּ
וְשֵׂא נִים לְקִבֵּץ גְּלוּיֹתֵינוּ
וּקְבָצֵנוּ יַחַד מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נְדָחֵי עַמּוֹ יִשְׂרָאֵל.

HEALING

רְפָאנוּ Heal us, LORD, and we shall be healed.
Save us and we shall be saved,
for You are our praise.
Bring complete recovery for all our ailments,

The following prayer for a sick person may be said here:

May it be Your will, O LORD my God and God of my ancestors, that You speedily send a complete recovery from heaven, a healing of both soul and body, to the patient (*name*), son/daughter of (*mother's name*) among the other afflicted of Israel.

for You, God, King, are a faithful and compassionate Healer.
Blessed are You, LORD,
Healer of the sick of His people Israel.

PROSPERITY

בְּרַךְ Bless this year for us, LORD our God,
and all its types of produce for good.
Grant blessing on the face of the earth,
and from its goodness satisfy us,
blessing our year as the best of years.
Blessed are You, LORD,
who blesses the years.

INGATHERING OF EXILES

תִּקַּע Sound the great shofar for our freedom,
raise high the banner to gather our exiles,
and gather us together
from the four quarters of the earth.
Blessed are You, LORD,
who gathers the dispersed of His people Israel.

השבת המשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָא שׁוֹנָה וְיִוְעֲצִינוּ כְּבִתְחִלָּה
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאֲנָחָה
וּמֶלֶךְ עָלֵינוּ אֲתָה יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים
וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

ברכת המינים

וְלִמְלֹשִׁינִים אֵל תְּהִי תִקְוָה
וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד
וְכָל אוֹיְבֵי עַמְּךָ מְהֵרָה יִכָּרְתוּ
וְהַיְזִידִים מְהֵרָה תַעֲקֹר וְתִשְׁבֹּר וְתִמְגֹר וְתִכְנַע
בְּמְהֵרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמְכַנְעֵ זֵדִים.

על הצדיקים

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים
וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם
וְעַל גְּרֵי הַצְּדָקָה, וְעָלֵינוּ
יְהִמוּ רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ
וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת
וְשִׁים חֶלְקָנוּ עִמָּהֶם
וְלַעֲזוּלָם לֹא נִבּוֹשׁ כִּי בְךָ בִטָּחֵנוּ.
בְּרוּךְ אַתָּה יְהוָה, מְשַׁעַן וּמִבְטָח לַצְּדִיקִים.

JUSTICE

הַשִּׁיבָה Restore our judges as at first,
and our counselors as at the beginning,
and remove from us sorrow and sighing.
May You alone, LORD,
reign over us with loving-kindness and compassion,
and vindicate us in justice.
Blessed are You, LORD,
the King who loves righteousness and justice.

AGAINST INFORMERS

וְלִמְלֹשִׁינִים For the slanderers let there be no hope,
and may all wickedness perish in an instant.
May all Your people's enemies swiftly be cut down.
May You swiftly uproot, crush, cast down
and humble the arrogant swiftly in our days.
Blessed are You, LORD,
who destroys enemies and humbles the arrogant.

THE RIGHTEOUS

עַל הַצְּדִיקִים To the righteous, the pious,
the elders of Your people the house of Israel,
the remnant of their scholars,
the righteous converts, and to us,
may Your compassion be aroused, LORD our God.
Grant a good reward to all who sincerely trust in Your name.
Set our lot with them,
so that we may never be ashamed,
for in You we trust.
Blessed are You, LORD,
who is the support and trust of the righteous.

בניין ירושלים
 וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב
 וְתִשְׁכַּן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ
 וּבִנֵּה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם
 וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְבֵּן.
 בָּרוּךְ אַתָּה יְהוָה
 בּוֹנֵה יְרוּשָׁלַיִם.

REBUILDING JERUSALEM
 וְלִירוּשָׁלַיִם To Jerusalem, Your city,
 may You return in compassion,
 and may You dwell in it as You promised.
 May You rebuild it rapidly in our days
 as an everlasting structure,
 and install within it soon the throne of David.
 Blessed are You, LORD,
 who builds Jerusalem.

משיח בן דוד
 אֶת צִמְחַת דָּוִד עֲבֹדְךָ מְהֵרָה תִצְמַיֵחַ
 וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ
 כִּי לִישׁוּעָתְךָ קָוִינוּ כָּל הַיּוֹם.
 בָּרוּךְ אַתָּה יְהוָה
 מַצְמִיחַ קֶרֶן יְשׁוּעָה.

KINGDOM OF DAVID
 אֶת צִמְחַת May the offshoot
 of Your servant David soon flower,
 and may his pride
 be raised high by Your salvation,
 for we wait for Your salvation all day.
 Blessed are You, LORD,
 who makes the glory of salvation flourish.

שומע תפלה
 שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ
 חוּס וְרַחֵם עָלֵינוּ
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ
 כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה
 וּמִלְפָּנֶיךָ מִלְכֵנוּ רִיקִם אֵל תִּשְׁיָבֵנוּ
 כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
 בָּרוּךְ אַתָּה יְהוָה
 שׁוֹמֵעַ תְּפִלָּה.

RESPONSE TO PRAYER
 שְׁמַע קוֹלֵנוּ Listen to our voice, LORD our God.
 Spare us and have compassion on us,
 and in compassion and favor accept our prayer,
 for You, God, listen to prayers and pleas.
 Do not turn us away, O our King,
 empty-handed from Your presence,
 for You listen with compassion
 to the prayer of Your people Israel.
 Blessed are You, LORD,
 who listens to prayer.

עבודה

רַצֵּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וּבַתְּפִלָּתָם
וְהִשָּׁב אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ
וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן
וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On ערב סוכות, continue with "וְתִתְחַזְּקוּ" on the next page.

חול המועד:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
יַעֲלֶה וְיָבֹא וְיִגִיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע
וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִפְקֹדֵנוּ וְיִזְכְּרֵנוּ אֲבוֹתֵינוּ
וְיִזְכְּרֵנוּ מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ
וְיִזְכְּרֵנוּ יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ
וְיִזְכְּרֵנוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל, לְפָנֶיךָ
לְפִלִיטָה לְטוֹבָה, לְחַן וְלְחַסֵּד וְלְרַחֲמִים, לְחַיִּים וְלְשָׁלוֹם
בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה.
זְכֹּרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה
וּפְקֹדֵנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים
חֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

Temple Service and Thanksgiving. "As the Jew recites *Retzeh* and beseeches God to accept his sacrifices, he is no longer praying in his local synagogue in Warsaw, Vilna or New York. He is suddenly transported to Jerusalem, and his prayer is transformed into an offering in the Temple. Rabbi Judah

TEMPLE SERVICE

רַצֵּה Find favor, LORD our God,
in Your people Israel and their prayer.
Restore the service to Your most holy House,
and accept in love and favor
the fire-offerings of Israel and their prayer.
May the service of Your people Israel always find favor with You.

On Erev Succot, continue with "And may our eyes" on the next page.

On Hol HaMo'ed:

אֱלֹהֵינוּ Our God and God of our ancestors,
may there rise, come, reach, appear, be favored, heard,
regarded and remembered before You,
our recollection and remembrance,
as well as the remembrance of our ancestors,
and of the Messiah son of David Your servant,
and of Jerusalem Your holy city,
and of all Your people the house of Israel –
for deliverance and well-being,
grace, loving-kindness and compassion, life and peace,
on this day of the Festival of Sukkot.
On it remember us, LORD our God, for good;
recollect us for blessing, and deliver us for life.
In accord with Your promise of salvation and compassion,
spare us and be gracious to us;
have compassion on us and deliver us,
for our eyes are turned to You
because You, God, are a gracious and compassionate King.

HaLevi (*Kuzari* 3:19) highlights that at this juncture in the Amida we are praying for the *Shekhina* to return to Jerusalem. We must therefore bow at *Modim* as if we were standing in the presence of the restored *Shekhina*. (Rabbi Joseph Soloveitchik)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

הודאה

Bow at the first five words.

During the חזרת הש"ץ, the congregation says quietly:

יְמוּדִים אֲנַחְנוּ לָךְ	יְמוּדִים אֲנַחְנוּ לָךְ
שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ	שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֵלֵהֵי אֲבוֹתֵינוּ וְעַד.	וְאֵלֵהֵי אֲבוֹתֵינוּ
צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ	צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ
אַתָּה הוּא לְדוֹר וָדוֹר.	אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ	נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
וְעַל נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	וְעַל נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ	וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת	שֶׁבְּכָל עֵת
עֵרֵב וּבִקֵּר וְצַהֲרִים.	עֵרֵב וּבִקֵּר וְצַהֲרִים.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ	הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסֵדֶיךָ	וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסֵדֶיךָ
מֵעוֹלָם קוִינֵנוּ לָךְ.	מֵעוֹלָם קוִינֵנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּבָנוּ תְּמִיד לְעוֹלָם וָעַד.
וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת
הָיָל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱדָה לְהַלְלוֹת.

וְתַחֲזִינָה And may our eyes witness Your return
to Zion in compassion.

Blessed are You, LORD, who restores His Presence to Zion.

THANKSGIVING

Bow at the first nine words.

מוֹדִים We give thanks to You, for You are the LORD our God and God of our ancestors for ever and all time. You are the Rock of our lives, Shield of our salvation from generation to generation. We will thank You and declare Your praise for our lives, which are entrusted into Your hand; for our souls, which are placed in Your charge; for Your miracles which are with us every day; and for Your wonders and favors at all times, evening, morning and midday. You are good – for Your compassion never fails. You are compassionate – for Your loving-kindnesses never cease. We have always placed our hope in You.	<i>During the Leader's Repetition, the congregation says quietly:</i> מוֹדִים We give thanks to You, for You are the LORD our God and God of all flesh, who formed us and formed the universe. Blessings and thanks are due to Your great and holy name for giving us life and sustaining us. May You continue to give us life and sustain us; and may You gather our exiles to Your holy courts, to keep Your decrees, do Your will and serve You with a perfect heart, for it is for us to give You thanks. Blessed be God to whom thanksgiving is due.
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

וְעַל כָּלֵם For all these things may Your name be blessed and exalted,
our King, continually, for ever and all time.

Let all that lives thank You, Selah! and praise Your name in truth,
God, our Savior and Help, Selah!

*Blessed are You, LORD, whose name is "the Good"
and to whom thanks are due.

ברכת שלום
 שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם
 בְּי אֶתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
 בְּכָל יֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*The following verse concludes the חזרת הש"ץ.
 Some also say it here as part of the silent עמידה.*

יְהִיו לְרֵצוֹן אִמְרֵי־פִי וְהִגִּיזוּן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים ט

ברכות יז.

אֱלֹהֵי
 נֹצַר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה
 וְלִמְקַלְלֵי נַפְשִׁי תִדְּם, וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.
 פְּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.
 וְכָל הַחֹשְׁבִים עָלַי רָעָה
 מִהֲרֵה הַפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם.
 עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְנַךְ
 עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ.

תהלים ס

תהלים ט

לְמַעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי:
 יְהִיו לְרֵצוֹן אִמְרֵי־פִי וְהִגִּיזוּן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

Bow, take three steps back, then bow, first left, then right, then center, while saying:

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָי
 הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ
 וְשֵׁם נַעֲבֹדְךָ בִּירְאָה בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמֶינִי.

מלאכי ג

וְעִרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמֶינִי:

PEACE

Grant great peace to Your people Israel for ever,
 for You are the sovereign LORD of all peace;
 and may it be good in Your eyes
 to bless Your people Israel
 at every time, at every hour, with Your peace.
 Blessed are You, LORD, who blesses His people Israel with peace.

*The following verse concludes the Leader's Repetition of the Amida.
 Some also say it here as part of the silent Amida.*

May the words of my mouth and the meditation of my heart
 find favor before You, LORD, my Rock and Redeemer.

Ps. 19

My God,

guard my tongue from evil and my lips from deceitful speech.
 To those who curse me, let my soul be silent;
 may my soul be to all like the dust.

Open my heart to Your Torah and let my soul
 pursue Your commandments. As for all who plan evil against me,
 swiftly thwart their counsel and frustrate their plans.

Act for the sake of Your name; act for the sake of Your right hand;
 act for the sake of Your holiness; act for the sake of Your Torah.

That Your beloved ones may be delivered,
 save with Your right hand and answer me.

Ps. 60

May the words of my mouth and the meditation of my heart
 find favor before You, LORD, my Rock and Redeemer.

Ps. 19

Bow, take three steps back, then bow, first left, then right, then center, while saying:

May He who makes peace in His high places,
 make peace for us and all Israel – and say: Amen.

May it be Your will, LORD our God and God of our ancestors,
 that the Temple be rebuilt speedily in our days,
 and grant us a share in Your Torah.

And there we will serve You with reverence,
 as in the days of old and as in former years.

Then the offering of Judah and Jerusalem will be pleasing to the LORD
 as in the days of old and as in former years.

Mal. 3

קדיש שלם

Some have the custom to include additional responses in קדיש שלם.
They can be found in the version on page 1465.

ש"ץ: יתגדל ויתקדש שְׁמֵהּ רַבָּא (קהל: אָמֵן)

בְּעֲלָמָא דִּי בְּרָא כְּרַעֲוִיתָהּ

וַיְמַלִּיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֲגָלָא וּבְזִמְן קָרִיב

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

קהל וש"ץ: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא.

ש"ץ: יתברך וישתבח ויתפאר

ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל

שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא

דְּאֲמִירָן בְּעֲלָמָא

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל יִשְׂרָאֵל

קָדָם אַבּוּהוֹן דִּי בְּשַׁמְיָא

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא

וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then center, while saying:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

FULL KADDISH

Some have the custom to include additional responses in Full Kaddish.
They can be found in the version on page 1464.

Leader: יתגדל Magnified and sanctified
may His great name be,
in the world He created by His will.
May He establish His kingdom
in your lifetime and in your days,
and in the lifetime of all the house of Israel,
swiftly and soon –
and say: Amen.

All: May His great name be blessed
for ever and all time.

Leader: Blessed and praised,
glorified and exalted,
raised and honored,
uplifted and lauded be
the name of the Holy One, blessed be He,
beyond any blessing,
song, praise and consolation
uttered in the world –
and say: Amen.

May the prayers and pleas of all Israel
be accepted by their Father in heaven –
and say: Amen.

May there be great peace from heaven,
and life for us and all Israel –
and say: Amen.

Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then center, while saying:

May He who makes peace in His high places,
make peace for us and all Israel –
and say: Amen.

Stand while saying עלינו. Bow at *.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
 שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה
 שְׁלֹא שָׁם חִלְקָנוּ כְּהֵם וְגוֹרְלָנוּ כְּכָל הַמוֹנִים.
 (שֵׁהֵם מִשְׁתַּחֲוִים לַהֶבֶל וְרִיק
 וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ.)
 וְאַנְחָנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא
 שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ
 וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל
 וְשׂוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ, אֵין עוֹד.
 אֲמַת מַלְכֵנוּ, אֶפְס זולתו
 כְּפַתּוֹב בְּתוֹרָתוֹ
 וְיִדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל־לְבַבְךָ
 כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת
 אֵין עוֹד:

דברים ד

ALEINU

Aleinu, one of Judaism's great affirmations of faith, is an ancient prayer, originally composed as the prelude to *Malkhiyot*, the verses relating to God's kingship in the Musaf Amida of Rosh HaShana. Only in the twelfth century did it begin to be said daily at the conclusion of each service.

Stand while saying Aleinu. Bow at *.

עֲלֵינוּ It is our duty to praise the Master of all,
 and ascribe greatness to the Author of creation,
 who has not made us like the nations of the lands
 nor placed us like the families of the earth;
 who has not made our portion like theirs,
 nor our destiny like all their multitudes.
 (For they worship vanity and emptiness,
 and pray to a god who cannot save.)
 *But we bow in worship
 and thank the Supreme King of kings,
 the Holy One, blessed be He,
 who extends the heavens and establishes the earth,
 whose throne of glory is in the heavens above,
 and whose power's Presence is in the highest of heights.
 He is our God; there is no other.
 Truly He is our King, there is none else,
 as it is written in His Torah:
 "You shall know and take to heart this day
 that the LORD is God,
 in heaven above and on earth below.
 There is no other."

Deut. 4

Note the contrast between the first and second paragraphs. The first is a statement of Jewish particularity. We thank God for the uniqueness of the Jewish people and its vocation. We are different. It is not our highest aspiration to be like everyone else. We have been singled out for a sacred mission, to be God's ambassadors, His witnesses, part of a nation that in itself testifies to something larger than itself, to a divine presence in history.

The second paragraph is a no less emphatic prayer for universality, for the day when all humanity will recognize the sovereignty of God. All humans are in God's image, part of God's world, heirs to God's covenant with Noah,

עַל בֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזֶךָ
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
 וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי.
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ
 לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ.
 יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל
 כִּי לְךָ תִכְרַע כָּל בְּרוּךְ, תִּשָּׁבַע כָּל לְשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ
 וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְּנוּ
 וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד
 כְּכַתּוּב בְּתוֹרָתְךָ
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 וְנֹאמֵר, וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ
 בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

Some add:

אֶל־תִּירָא מִפֶּחַד פְּתָאֵם וּמִשְׂאֵת רְשָׁעִים כִּי תִבֵּא:
 עֲצוּ עֲצָה וְתַפֵּר, דְּבַרְדּוּ דְּבַר וְלֹא יִקּוּם, כִּי עִמָּנוּ אֵל:
 וְעַד־זְקָנָה אֲנִי הוּא, וְעַד־שִׁיבָה אֲנִי אֶסְבֵּל
 אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא וְאֲנִי אֶסְבֵּל וְאֲמַלֵּט:

Therefore, we place our hope in You, LORD our God,
 that we may soon see the glory of Your power,
 when You will remove abominations from the earth,
 and idols will be utterly destroyed,
 when the world will be perfected
 under the sovereignty of the Almighty,
 when all humanity will call on Your name,
 to turn all the earth's wicked toward You.
 All the world's inhabitants will realize and know
 that to You every knee must bow
 and every tongue swear loyalty.
 Before You, LORD our God,
 they will kneel and bow down
 and give honor to Your glorious name.
 They will all accept the yoke of Your kingdom,
 and You will reign over them soon and for ever.
 For the kingdom is Yours,
 and to all eternity You will reign in glory,
 as it is written in Your Torah:

“The LORD will reign for ever and ever.”

Ex. 15

► And it is said:

“Then the LORD shall be King over all the earth;
 on that day the LORD shall be One and His name One.”

Zech. 14

Some add:

Have no fear of sudden terror or of the ruin when it overtakes the wicked.
 Devise your strategy, but it will be thwarted; propose your plan,
 but it will not stand, for God is with us.
 When you grow old, I will still be the same.
 When your hair turns gray, I will still carry you.
 I made you, I will bear you, I will carry you, and I will rescue you.

Prov. 3

Is. 8

Is. 46

and in the future, as polytheism and atheism reveal themselves to be empty creeds, all humanity will turn to the One God.

There is no contradiction between particularity and universality. Only by being what we uniquely are, do we contribute to humanity as a whole what only we can give.

שמות טו

זכריה יד

משלי ג

ישעיה ח

ישעיה מו

קדיש יתום

The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 1467.

אבל: יתגדל ויתקדש שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֵלְמָא דִּי בְּרָא כְרֵעִיתָהּ
 וְיִמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֵגְלָא וּבְזִמְן קְרִיב, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
 קהל: וּבְחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 אבּל: יתברך וישתבח ויתפאר
 ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל
 שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא
 דְאִמְרוּן בְּעֵלְמָא, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
 וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)

Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then center, while saying:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)

On Erev Yom Tov, if a weekday continue on page 45, if ערב שבת on the next page.
On שבת חול המועד on page 1337; on חול המועד on page 741.

MOURNER'S KADDISH

We bring credit to the memory of the dead by doing acts that confer merit on the living. This especially applies to the saying of Kaddish, since it causes the congregation to praise God by saying, “May His great name be blessed

MOURNER'S KADDISH

The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 1467.

Mourner: יתגדל ויתקדש שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 Magnified and sanctified may His great name be,
 in the world He created by His will.
 May He establish His kingdom
 in your lifetime and in your days,
 and in the lifetime of all the house of Israel,
 swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Mourner: Blessed and praised,
 glorified and exalted,
 raised and honored,
 uplifted and lauded
 be the name of the Holy One, blessed be He,
 beyond any blessing,
 song, praise and consolation
 uttered in the world – and say: Amen.

May there be great peace from heaven,
 and life for us and all Israel – and say: Amen.

Bow, take three steps back, as if taking leave of the Divine Presence,
then bow, first left, then right, then center, while saying:

May He who makes peace in His high places,
 make peace for us and all Israel – and say: Amen.

On Erev Yom Tov, if a weekday continue on page 44, if Erev Shabbat on the next page.
On Ḥol HaMo'ed on page 1336; on Shabbat Ḥol HaMo'ed on page 740.

for ever and all time.” According to the Talmud, whenever Jews enter a synagogue or a house of study and say “May His great name be blessed,” the Holy One, blessed be He, nods His head and says: “Happy is the King who is thus praised in this house” (*Berakhot* 3a). Note that Kaddish speaks neither of death nor of the past. It speaks about the future and about peace. We honor the dead by the way we live. We honor the past by the future we create.