THE GROSS FAMILY EDITION

מאותו קורות לסובות
THE KOREN SUKKOT MAHŻOR

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FOREWORD BY
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KOREN PUBLISHERS JERUSALEM
the good fortune to grow up in a happy, loving and united home based on the two foundations of Judaism and Zionism, both of which I inherited from my mother’s milk.

Second, the Almighty blessed me with a wife who has been pivotal in every aspect of my life. We have grown together and she has been the greatest source of strength in ensuring that our children were nurtured in the way that we hoped. Truly the phrase *eishes chayil*, “a woman of worth,” could have been written for her.

Finally, both Danielle and I have been blessed with three sons, together with our daughters-in-law, who have exceeded our wildest expectations in terms of character, academic accomplishment and spiritual direction. With the benefit of a far higher level of limmudei kodesh than we had, they have not only received the baton of our values and ambitions but they have run further and faster with it than we ever could. All this in the spirit of love and respect to us as their parents, and with the greatest affection and unity with each other.

I have concluded that there is relatively little which any generation can do by itself to validate its own existence. Any such validation must come from the next and subsequent generations.

Many years ago, in a cemetery on the Slovak/Hungarian border, I stumbled across the graves of my great- and great-great-grandparents who died long before the Second World War and whom I therefore never knew. After paying my respects by reciting the Kaddish and other relevant prayers in their memory, I metaphorically addressed them and said that I could, so to speak, look them in the face because the four next generations of their family, whom I am honoring with this volume, had all validated their existence by inheriting and then passing on their faith and their values and would do so for the foreseeable future.

The certainty that our children, and with the grace of the Almighty, theirs in due course, will do the same for us is my greatest satisfaction because it assures the fulfillment of our primary aspiration as both individual Jews and as a People, namely, that we devote ourselves to —

*Out of Zion shall come the Law and the Word of the LORD from Jerusalem.*

Nothing else really matters.

Michael Gross
Herzliya Pituah, 5776 (2016)
Shavua Tov

Hoshana Raba
- On Waking
- Pesukei DeZimra
- Barekh
- Amida for Shawarit
- Blessing on Taking the Lulav
- Hallel
- Reading of the Torah
- Musaf for Hol HaMo'ed
- Hoshanot

Shemini Atzeret
- Eiruin
- Candle Lighting
- Minha for Hol HaMo'ed
- Kabbalat Shabbat
- Ma'ariv for Yom Tov
- Ma'arat
- Amida for Ma'ariv of Yom Tov
- Kiddush for Yom Tov Evening
- Pesukei DeZimra
- "God – in Your absolute power"
- Barekh
- The Shema
- Amida for Shawarit
- Shemesh Leshem Rotanu
- Hallel
- Kohelet (Shabbat)
- Reading of the Torah

Shabbat Hol HaMo'ed
- Eiruin
- Candle Lighting
- Kabbalat Shabbat
- Ma'ariv for Shabbat
- Amida for Shabbat Evening
- Kiddush for Shabbat Evening
- Pesukei DeZimra
- Barekh
- Amida for Shawarit of Shabbat
- Hallel
- Kohelet
- Reading of the Torah

Shabbat Yom Tov
- Eiruin
- Candle Lighting
- Kabbalat Shabbat
- Ma'ariv for Yom Tov
- Kiddush for Yom Tov Morning
- Minha for Yom Tov
- Ma'ariv for Hol HaMo'ed
- Reading of the Torah
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Eiruvin 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 (_iruv, literally: combine or join) as erev, “evening,” the time that joins day and night; arev, “a guarantor,” who joins another person or 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 tehumin 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

**Eiruv Tehumin**

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.

**Eiruv Hatzerot**

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.

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.

Erev Shabbat and Yom Tov

**Eiruvin**

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Shabbat, the sixth day, and sinned and were sent to exile from Eden on the same day (Aboth 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: zikaron, “remember” (Ex. 20:8) and shanahor “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

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.

Some add:

> 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.

Prayer after candlelighting

(add the words in parentheses as appropriate):

> יי רבחי מפלמים יי אלהים יד וגן אברהם, שמחון אתי (זאת, אשת/אשת אב/אשת אמא/אשת ב האבות) יאש חוה, והון על יך, ויקום על כות, יחד עם השפע של טובים וראויים, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכו אחרונה דודא, וapplicant את דרך. לשל ובע של כיון פעמיים, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הولدוס, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הولدוס, והם ברכה על־הולדות, והם ברכה על־הולדוס, והם ברכה על־הולדות, והם ברכה על־הולדוס, והם ברכה על־הולדות, והם ברכה על־הולדות, והם ברכה על־הولدוס, והם ברכה על־הולדות, והם ברכה על־הולדוס, והם ברכה על־הולדות, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הולדוס, והם ברכה על־הולדוס, והם ברכה על־הולדוס, והם ברכה על־הולדוס, והם ברכה על־הולדוס, והם ברכה על־הולדוס, והם ברכה על־הولدוס, והם ברכה על־הולדוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הולדוס, והם ברכה על־הولدוס, והם ברכה על־הולדוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הולדוס, והם ברכה על־הولدוס, והם ברכה על־הולדוס, והם ברכה על־הولدוס, והם ברכה על־הולדוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הולדוס, והם ברכה על־הולדוס, והם ברכה על־הולדוס, והם ברכה על־הולדוס, והם ברכה על־הولدוס, והם ברכה על־הולדוס, והם ברכה על־הולדוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הולדוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה על־הولدוס, והם ברכה עוןizuulu wiki
Ashrei

Happy are those who dwell in Your House; they shall continue to praise You, Selah! Happy are the people for whom this is so; happy are the people whose God is the LORD.

A song of praise by David.

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, 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.”

Ps. 84
Ps. 144
Ps. 145

MINHA – AFTERNOON SERVICE

The Afternoon Service corresponds to the daily afternoon sacrifice (Berakhot 26b). The Minha, or “meal-offering,” was not unique to the afternoon sacrifice. The afternoon service may have become known as Minha 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 [minhat 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. Minha 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. Minha 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.”

Psalm 145. Ashrei, at the beginning of Minha, 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,
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)
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.

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
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**

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

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

Then: "Holy, holy, “holy is the LORD of hosts; the whole world is filled with His glory.” Those facing them say “Blessed – ”

Cong. then Leader: “Blessed is the LORD’s glory from His place.” And in Your holy Writings it is written thus:

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

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.

AMIDA ______ MINHA · EREV SukkOT AND ḤOL HAMO’ÉD · 16

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

Then: "Holy, holy, “holy is the LORD of hosts; the whole world is filled with His glory.” Those facing them say “Blessed – ”

Cong. then Leader: “Blessed is the LORD’s glory from His place.” And in Your holy Writings it is written thus:

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

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

Cong. then Leader: You are holy and Your name is holy, and holy ones praise You daily, Selah! Blessed are You, LORD, the holy God.

KNOWLEDGE

Cong. then Leader: You grace humanity with knowledge and teach mortals understanding.
Grace us with the knowledge, understanding and discernment that come from You.
Blessed are You, LORD, who graciously grants knowledge.

REPTANCE
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
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
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.

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 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.
Healing

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,

for You, God, King, are a faithful and compassionate Healer.

Blessed are You, Lord, Healer of the sick of His people Israel.

Prosperity

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

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.
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.

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.

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.
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.

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.

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

On the HaMo‘ed:

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.

Temple Service: “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 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)
And may our eyes witness Your return to Zion in compassion.
Blessed are You, LORD, who restores His Presence to Zion.

THANKSGIVING

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.

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.
Peace

שָׁלוֹם יִשְׂרָאֵל 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

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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. Ps. 19

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

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

Ps. 60

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. Ps. 19

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

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

Ps. 60

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. Ps. 19

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

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

Ps. 60

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. Ps. 19

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

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

Ps. 60
Some have the custom to include additional responses in Full Kaddish. They can be found in the version on page 1474.

**Leader:** 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:

**All:**

May He who makes peace in His high places, make peace for us and all Israel – and say: Amen.
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 Amidah of Rosh HaShana. Only in the twelfth century did it begin to be said daily at the conclusion of each service.

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,
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:

“And it is said:

“The LORD will reign for ever and ever.”

Some add:

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

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.

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

Mourner: 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 Hol HaMo’ed on page 1336; on Shabbat Hol 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.