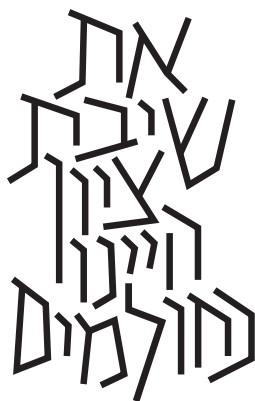


THE KRENGEL FAMILY WORLD MIZRACHI EDITION

מתחזור קורן
ליום העצמאות וליום ירושלים

THE KOREN MAḤZOR FOR
YOM HAATZMA'UT AND YOM YERUSHALAYIM



KOREN PUBLISHERS JERUSALEM

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For the essays on Yom HaAtzma'ut and Yom Yerushalayim
turn to the other end of this volume

מנחה ליום הזיכרון

MINḤA FOR YOM HAZIKARON

Minḥa for Yom HaZikaron

אֲשֵׁרֵי Happy are those who dwell in Your House; Ps. 84
they shall continue to praise You, Selah!

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, and His compassion extends to all His works. All Your works shall thank You, LORD, and Your devoted ones

Evening and morning, a siren is sounded throughout the land. As the siren wails, the entire country comes to a complete standstill: traffic stops; all pause their work or studies, and join together in silence to commemorate those who, through their death, gave us life. Many have the custom of lighting memorial candles in their home.

During the day, many (not only the families of the fallen) visit the military cemeteries and hold memorial services. The great rush of people paying their respects expresses a sense of national solidarity and mutual responsibility; a source of strength and security for the entire Jewish nation.

מנחה ליום הזיכרון

לחללי מערכות ישראל ולנפגעי פעולות האיבה

תהלים פד

תהלים קמד

תהלים קמה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה:
אֲשֶׁרִי הָעַם שָׁכְבָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהִיו:
תְּהִלָּה לְדוֹד

אֲדוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׂמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָ, וְאֵהְלֶלֶה שְׂמֶךָ לְעוֹלָם וָעֶד:
גְּדוֹל יְהוָה וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגִּידוּ:
הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹז נוֹרָאוֹתֶיךָ יֵאמְרוּ, וּגְדוּלַתְךָ אִסְפְּרֶנָּה:
זָכַר רַב־טוֹבְךָ יִבְיָעוּ, וְצִדְקַתְךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וּגְדֹל־חֶסֶד:
טוֹב־יְהוָה לְכָל־לֵב, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

YOM HAZIKARON – MEMORIAL DAY FOR FALLEN ISRAELI SOLDIERS AND VICTIMS OF TERROR

Yom HaZikaron, National Memorial Day, falls the day before Yom HaAtzma'ut, Independence Day. This day expresses our recognition of the sacrifice of those who gave their lives for the sake of our land and nation. Yom HaZikaron, originally instituted to commemorate the soldiers who fell for our country, has also become a day of commemoration for victims of terror who were brutally murdered by the enemies of our people, enemies who seek to wipe Israel's name off the map.

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

his book *Ohola shel Torah* 1:23). Rabbi Tzvi Yehuda Kook perceived standing during the siren as “a holy mitzva that honors the martyrs” (*Tanḥumin*, 3, p. 388). In 2001, Chief Rabbi Yisrael Meir Lau even cautioned the public to take note of the siren, to be wary of dissent between sectors, and to adhere carefully to this custom so as not to dishonor the memory of the fallen.

*

If one prays Minḥa earlier in the day (*Minḥa Gedola*), one should say regular *Taḥanun*. If one prays right before sundown *Taḥanun* should not be said, following the laws of festival eves.

In preparation for the festival, one should shave and change into festive clothing. Although Yom HaAtzma’ut falls during the Omer, Chief Rabbis Yitzḥak Nissim, Isser Yehuda Unterman, and Shlomo Goren, as well as the Chief Rabbi of Jerusalem Tzvi Pesach Frank, have all ruled that one should cut one’s hair and shave in honor of this day.

BL

יִדְוֹךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶיךָ יִבְרַכְוֶכָּה:
 כְּבוֹד מַלְכוּתְךָ יֵאֱמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ:
 לְהוֹדִיעַ לְבַבִּי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדָּר מַלְכוּתוֹ:
 מַלְכוּתְךָ מַלְכוּת כָּל־עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר:
 סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים:
 עֵינַי־כָּל יֵאלֹהֶיךָ יִשְׁבְּרוּ, וְאַתָּה נּוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 פּוֹתֵחַ אֶת־יָדְךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:
 צְדִיק יְהוָה בְּכָל־דְּרָכָיו, וְחֹסֵד בְּכָל־מַעֲשָׂיו:
 קְרוֹב יְהוָה לְכָל־קֹדְאָיו, לְכָל אֱשֶׁר יִקְרָאָהוּ בְּאַמֶּת:
 רִצּוֹן־יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע, וְיוֹשִׁיעֵם:
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
 אֶת־הַלֵּל יְהוָה יִדְבֹר פִּי, וּבִרְךָ כָּל־בֶּשֶׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד:
 וְאַנְחֵנוּ נִבְרַךְ יְהִי מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ:

תהלים קטו

The sirens mark the opening of memorial services held in educational institutions, army bases and military cemeteries. The Israeli flag is lowered to half-mast. The Chief Rabbis have always publicized the general obligation to stand during the siren as a mark of participating in the national mourning.

Some have contested the idea of standing during the siren, contending that this opposes halakha as it is a custom derived from non-Jewish culture – “And you shall not follow their statutes” (Leviticus 18:3). However, leading figures of the past few generations have dismissed this argument, proving that this verse only applies to a non-Jewish custom of no substance that is based entirely on non-Jewish beliefs. Standing during the siren has nothing to do with such beliefs – rather, it is an expression of the emotion of the great sacrifices which have upheld the land and nation (see Rabbi Yaakov Ariel’s answer in

HALF KADDISH

Leader: **יְתִגְדַּל**! 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 22, 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

יְיָ בְרוּךְ 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,
 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:

יְבֹרַךְ Blessed are You, LORD, Shield of Abraham.

חצי קדיש

ש"י: יתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ
 וַיְמַלִּיךְ מַלְכוּתָהּ
 בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)
 קהל
 וְש"י: יְיָהּ שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
 ש"י: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא
 דְאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)

עמידה

The following prayer, until קדמניות on page 23, 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 אֲקַרָּא, הָבֹו גָדֹל לֵאלֹהֵינוּ:
 אֲדַנְי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות

יְבָרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן
 גּוֹמֵל חַסְדִּים טוֹבִים, וְקִנְיַת הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת
 וַיַּמְבִּיא גּוֹאֵל לְבָנָי בְּנִיחָם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
 מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
 יְבָרוּךְ אַתָּה יְהוָה, מְגַן אַבְרָהָם.

DIVINE MIGHT

אַתָּה גִבּוֹר 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.

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 **שְׁמִי כְבוֹדְךָ** We will sanctify Your name on earth, as they sanctify it in

Leader: 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 the whole world is filled
Leader: with His glory."

Those facing them say "Blessed – "

Cong. then *"Blessed is the LORD's glory from His place."

Ezek. 3

Leader: And in Your holy Writings it is written thus:

Cong. then *"The LORD shall reign for ever. He is your God, Zion,
Leader: 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.

גבורות

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי
מַחִיָּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ

בארץ ישראל: מוֹרִיד הַטֶּל

מִכְּלַפַּל חַיִּים בַּחֶסֶד, מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים
וּמְקִים אַמוּנָתוֹ לִישׁוּי עֶפְרָי.

מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ
מֶלֶךְ, מִמִּית וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְהַחֲיֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה, מַחִיָּה הַמֵּתִים.

When saying the עמידה קדוש silently, continue with אַתָּה קדוש on the next page.

קדושה

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

יִשְׁעִיהוּ
נִקְדַּשׁ אֶת שְׁמֹךְ בְּעוֹלָם, בְּשֵׁם שְׁמֹךְ דִּישִׁים אוֹתוֹ בְּשֵׁמי מְרוֹם
כְּפָתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל־זֶה וְאָמַר

קהל then
ש"ץ:

יְהוּקֵאלֵג
יְקָדוֹשׁ, יְקָדוֹשׁ, יְקָדוֹשׁ, יְהוּה צְבָאוֹת, מְלֵא כְּלֵה־אֲרֶץ כְּבוֹדוֹ:
לְעַמָּתֶם בְּרוּךְ יֵאמְרוּ

קהל then
ש"ץ:

יְהוּקֵאלֵג
בְּרוּךְ כְּבוֹד־יְהוּה מִמְקוֹמוֹ:
וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לְאֹמַר

קהל then
ש"ץ:

תְּהִלִּים קִמּוּ
יִמְלֹךְ יְהוּה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּהָ:
לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ, וְשִׁבְחָתְךָ
אֱלֹהֵינוּ מְפִינּוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוּה, הָאֵל הַקָּדוֹשׁ.

קהל then
ש"ץ:

The עמידה חזון continues with שליח ציבור on the next page.

HOLINESS

אַתָּה קָדוֹשׁ 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.
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 °.

סְלַח 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.

קדושת השם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

דעת

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאָנוֹשׁ בִּינָה.
חַנּוּנוֹ מֵאַתָּךְ דַּעַה בִּינָה וְהַשְׁפֵּל.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

תשובה

הַשִּׁיבֵנו אֲבִינוֹ לְתוֹרָתְךָ, וְקִרְבָּנו מִלִּפְנֵי לַעֲבוֹדָתְךָ
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתַשׁוּבָה.

סליחה

Strike the left side of the chest at °.

סִלַּח לָנוּ אֲבִינוּ כִּי ° חָטָאנוּ
מִחַל לָנוּ מִלִּפְנֵי כִּי ° פָּשַׁעְנוּ
כִּי מוֹחַל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חַנוּן הַמְּרַבֵּה לְסִלַּח.

גאולה

רֵאָה בְּעַנְיָנוּ, וְרִיבָה רִיבָנוּ
וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמִיךָ
כִּי גּוֹאֵל חָזַק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

HEALING

רפאנוּ 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

ברךּ 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

תקע 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.

רפואה

רְפָאנוּ יְהוָה וְנִרְפָּא
 הוֹשִׁיעֵנוּ וְנוֹשְׁעָה
 בְּיַתְהוָה לִתְנוּ אֶתְּךָ
 וְהֵעֵלָה רְפוּאָה שְׁלֵמָה לְכָל מִבּוֹתֵינוּ

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

יְהי רַצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּשַׁלַּח מִהֲרָה רְפוּאָה שְׁלֵמָה
 מִן הַשָּׁמַיִם רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לַחֹלֶה/לַחֹלָה *name of patient*
 בֶּן/בַּת *mother's name* בְּתוֹךְ שָׂאָר חוֹלֵי יִשְׂרָאֵל.

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

ברכת השנים

בְּרוּךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת
 וְאֶת כָּל מִינֵי תְבוּאוֹתֶיךָ, לְטוֹבָה
 וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה
 וְשִׁבְעֵנוּ מִטוֹבָה
 וּבְרוּךְ שְׁנַתְנוּ בְּשָׁנִים הַטּוֹבוֹת.
 בְּרוּךְ אַתָּה יְהוָה, מְבָרֵךְ הַשָּׁנִים.

קבוץ גלויות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ
 וְשָׂא נֶס לְקִבְּץ גְּלוּיֹתֵינוּ
 וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
 בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

JUSTICE

הַשִּׁיבָהּ 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

וְלַמְלִשְׁיָיִם 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.

השבת המשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָא שׁוֹנָה וְיִזְעִינוּ כְּבַתְחִלָּה
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה
וּמֶלֶךְ עָלֵינוּ אֶתְּהָ יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים
וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְהוָה
מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

ברכת המינים

וּלְמַלְשִׁינִים אֶל תְּהִי תִקְוָה
וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד
וְכָל אוֹיְבֵי עַמְךָ מִהֲרָה יִפְרָתוּ
וְהַזֵּדִים מִהֲרָה תִעַקֵּר וְתִשָּׁבֵר וְתִמְגַּר וְתִכְנַע בְּמִהֲרָה בְּיַמֵּינוּ.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמְכַנְעֵ זֵדִים.

על הצדיקים

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים
וְעַל יְקִנֵי עַמְךָ בַּיִת יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם
וְעַל גְּרֵי הַצְּדָק, וְעָלֵינוּ
יִהְיֶמוּ רַחֲמֵיךָ יְהוָה אֱלֹהֵינוּ
וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת
וְשִׁים חֶלְקָנוּ עִמָּהֶם
וְלַעוֹלָם לֹא יִבּוֹשׁ כִּי בָךְ בָּטַחְנוּ.
בְּרוּךְ אַתָּה יְהוָה, מְשַׁעַן וּמִבְטָח לַצְּדִיקִים.

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.

KINGDOM OF DAVID

אֶת צְמַחַּךְ 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.

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.

TEMPLE SERVICE

רְצֵה 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.

בניין ירושלים
 וְלִירוּשָׁלַיִם עֵירֶךָ בְּרַחֲמִים תָּשׁוּב
 וְתִשְׁכַּן בְּתוֹכָהּ כְּאִשׁוֹ דְּבִרְתָּ
 וּבְנֵה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם
 וְכִסֵּא דָּוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶין.
 בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

משיח בן דוד

אֶת צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמִיחַ
 וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קָוִינוּ כָּל הַיּוֹם.
 בְּרוּךְ אַתָּה יְהוָה, מְצַמֵּיחַ קָרְן יִשׁוּעָה.

שומע תפלה

שְׁמַע קוֹלְנוּ יְהוָה אֱלֹהֵינוּ
 חוֹס וְרַחֵם עָלֵינוּ,
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ
 כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה
 וּמְלַפְנֵיךָ מְלַפְנוּ רִיקִם אֵל תְּשִׁיבֵנוּ
 כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וּבַתְּפִלָּתָם
 וְהַשִּׁיב אֶת הָעֲבוּדָה לְדַבְרֵי בֵיתְךָ
 וְאִשֵּׁי יִשְׂרָאֵל וְתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן
 וְתִהְיֶי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ.

וְתַחֲזִינָהּ 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.

<p>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.</p>	<p><i>During the Leader's Repetition, the congregation says quietly:</i></p> <p>מוֹדִים We give thanks to You, for You are the LORD our God and God of our ancestors, 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.</p>
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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.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךְ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחֲזִיר שְׂבִינְתוֹ לְצִיּוֹן.

הודאה

Bow at the first five words.

<i>חורת הש"ץ</i> <i>the קהל says quietly:</i>	מִזְדִּים אֲנַחְנוּ לְךָ
מִזְדִּים אֲנַחְנוּ לְךָ	שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ	וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
וְאֱלֹהֵי אֲבוֹתֵינוּ	צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ
אֱלֹהֵי כָל בָּשָׂר	אַתָּה הוּא לְדוֹר וָדוֹר.
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית.	נוֹדָה לְךָ וְנִסְפָּר תְּהִלָּתְךָ
בְּרִכּוֹת וְהוֹדָאוֹת	עַל חַיִּינוּ הַמְּסוּרִים בִּידְךָ
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ
עַל שֶׁחַיִּיתָנוּ וְקִיַּמְתָּנוּ.	וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עִמָּנוּ
בֵּן תַּחֲנוּנוֹ וְתִקְיָמֵנוּ	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
וְתֵאסֹף גְּלוֹתֵינוּ	שְׂבָכְךָ עַתָּה
לְחִצְרוֹת קִדְשְׁךָ	עָרַב וּבָקֵר וְצֹהָרִים.
לְשִׁמּוֹ חֲקִיךָ	הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ
וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ	וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ
בְּלִבָּב שָׁלֵם	מֵעוֹלָם קוֹיֵנוּ לְךָ.
עַל שֶׁאֲנַחְנוּ מִזְדִּים לְךָ.	
בְּרוּךְ אַל הַהוֹדָאוֹת.	

וְעַל כָּלֵם וְתַבְרוּךְ וְיִתְרוֹמֵם שְׁמֶךָ מַלְכֵנוּ תְּמִיד לְעוֹלָם וָעֶד.
וְכֹל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת
הָאֵל יִשְׁוֹעַתָּנוּ וְעִזְרָתָנוּ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱמָה לְהוֹדוֹת.

PEACE

שְׁלוֹם רַב 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

אֱלֹהֵי 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.

Berakhot
17a

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.

יְהִי רָצוֹן 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

ברכת שלום
 שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תִּשְׂמַח לְעוֹלָם
 כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
 בְּכָל יְעַת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

חזרת השי"ן
 The following verse concludes the
 עמידה Some also say it here as part of the silent

יְהִי לְרֵצוֹן אֱמִרֵי־פִי וְהִגִּיזוּן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים יט

ברכות יז

אֱלֹהֵי
 נִצֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מִרְמָה
 וְלִמְקַלְלֵי נַפְשִׁי תִדְּם, וְנַפְשִׁי כְּעַפְרָה לִבְלֵ תִהְיֶה.
 פֶּתַח לְבָבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִרְדְּףֵנִי נַפְשִׁי.
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה
 מִהֲרֵה הַפֵּר עֲצָתָם וּקְלַקְל מַחֲשַׁבְתָּם.
 עֲשֵׂה לְמַעַן שְׂמִיךְ, עֲשֵׂה לְמַעַן יִמְיֶנְךָ
 עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
 לְמַעַן יִחַלְצוּן יַדְיֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי:
 יְהִי לְרֵצוֹן אֱמִרֵי־פִי וְהִגִּיזוּן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים ס

תהלים יט

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

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו
 הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
 יְהִי רֵצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ
 וְשֵׁם נִעְבְּדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמֵנוּת.
 וְעֲרֹבָה לַיהוָה מְנַחֵת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים קִדְמֵנוּת:

מלאכי ג

If Minḥa is said in the middle of the day, Tahanun is said.

If Minḥa is said before evening, the Leader says Full Kaddish on page 26 as on festive evenings.

TAHANUN

LOWERING THE HEAD

*Say while sitting; in the presence of a Torah scroll say until "in sudden shame,"
leaning forward and resting one's head on the left arm.*

וַיֹּאמֶר דָּוִד David said to Gad, "I am in great distress. Let us fall into God's hand, ^{11 Sam. 24}
for His mercy is great; but do not let me fall into the hand of man."

Compassionate and gracious One, I have sinned before You.

LORD, full of compassion, have compassion on me and accept my pleas.

LORD, do not rebuke me in Your anger or chastise me in Your wrath. Be ^{Ps. 6}
gracious to me, LORD, for I am weak. Heal me, LORD, for my bones are
in agony. My soul is in anguish, and You, O LORD – how long? Turn,
LORD, set my soul free; save me for the sake of Your love. For no one
remembers You when he is dead. Who can praise You from the grave? I
am weary with my sighing. Every night I drench my bed, I soak my couch
with my tears. My eye grows dim from grief, worn out because of all my
foes. Leave me, all you evildoers, for the LORD has heard the sound of
my weeping. The LORD has heard my pleas. The LORD will accept my
prayer. All my enemies will be shamed and utterly dismayed. They will
turn back in sudden shame.

Sit upright.

שׁוֹמֵר יִשְׂרָאֵל Guardian of Israel, guard the remnant of Israel,
and let not Israel perish, who declare, "Listen, Israel."

Guardian of a unique nation, guard the remnant of a unique people,
and let not that unique nation perish, who proclaim the unity of
Your name [saying], "The LORD is our God, the LORD is One."

Guardian of a holy nation, guard the remnant of that holy people,
and let not the holy nation perish, who three times repeat
the threefold declaration of holiness to the Holy One.

You who are conciliated by calls for compassion and placated by pleas,
be conciliated and placated toward an afflicted generation,
for there is no other help.

Our Father, our King, be gracious to us and answer us,
though we have no worthy deeds;
act with us in charity and loving-kindness and save us.

If תחנון is said in the middle of the day, מנחה is said before evening, the שליח ציבור says שלם קדיש on page 27 as on festive evenings.

סדר תחנון

נפילת אפיים

Say while sitting; in the presence of a ספר תורה say until רגע תבין, leaning forward and resting one's head on the left arm.

שמאל ב' כד

וַיֹּאמֶר דָּוִד אֶל-גָּד, צַר-לִי מְאֹד
נִפְלְאָה נָא בִּיד-יְהוָה, כִּי רַבִּים רַחֲמוֹ, וּבִיד-אָדָם אֶל-אֶפְלָה:

רחום וְחַנוּן, חֲטָאתִי לִפְנֵיךָ. יְהוָה מָלֵא רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תְּחִנוּנַי.

תהלים 10

יְהוָה, אֶל-בְּאֶפְסֵךָ תֹּכַחֲנִי, וְאֶל-בְּחִמְתְּךָ תִּסְרְנֵנִי: חַנּוּן יְהוָה, כִּי אֶמְלֵל
אֹנִי, רַפְּאֵנִי יְהוָה, כִּי נִבְהַלּוּ עֵצָמַי: וְנִפְשִׁי נִבְהַלָּה מְאֹד, וְאֶתְּ יְהוָה, עַד-
מָתַי: שׁוּבָה יְהוָה, חֲלִצֵה נַפְשִׁי, הוֹשִׁיעֵנִי לְמַעַן חֲסֹדְךָ: כִּי אֵין בַּמָּוֶת
זְכוּרְךָ, בְּשִׂאוֹל מִי יוֹדֶה-לָךְ: יַגִּיעֲתִי בְּאַנְחָתִי, אֲשַׁחֶה בְּכָל-לַיְלָה מִטְּתִי,
בְּדַמְעֹתַי עֲרִשִׁי אֲמַסֶּה: עֲשֵׂשָׁה מִכַּעַס עֵינַי, עֲתַקָּה בְּכָל-צוּרְרֵי: סוּרוּ
מִמֶּנִּי כָל-פְּעֻלֵי אָוֶן, כִּי-שָׁמַע יְהוָה קוֹל בְּכִי: שָׁמַע יְהוָה תְּחִנָּתִי, יְהוָה
תִּפְלְתִי יִקַּח: יִבְשׂוּ וַיִּבְהַלּוּ מְאֹד כָּל-אֵיבֵי, יִשָּׁבוּ וַיִּבְשׂוּ רַגְעַ:

Sit upright.

שׁוֹמֵר יִשְׂרָאֵל, שְׂמוֹר שְׂאֵרֵית יִשְׂרָאֵל, וְאֵל יֹאבֵד יִשְׂרָאֵל
הָאוֹמְרִים שָׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׂמוֹר שְׂאֵרֵית עִם אֶחָד, וְאֵל יֹאבֵד גּוֹי אֶחָד
הַמֵּיחַדִּים שְׂמוֹךְ, יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׂמוֹר שְׂאֵרֵית עִם קָדוֹשׁ, וְאֵל יֹאבֵד גּוֹי קָדוֹשׁ
הַמְּשַׁלְּשִׁים בְּשִׁלְשׁ קְדוּשׁוֹת לְקָדוֹשׁ.

מִתְרַצָּה בְּרַחֲמִים וּמִתְפִּיֵס בְּתַחֲנוּנִים, הִתְרַצָּה וְהִתְפִּיֵס לְדוֹר עָנִי
כִּי אֵין עוֹזֵר.

אָבִינוּ מִלְּפָנֶיךָ, חַנּוּן וְעַנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Stand at ^.

וְאֵינָנוּ We do not know ^what to do, but our eyes are turned to You. *11 Chr. 12*
 Remember, LORD, Your compassion and loving-kindness, for they are *Ps. 25*
 everlasting. May Your loving-kindness, LORD, be with us, for we have put *Ps. 33*
 our hope in You. Do not hold against us the sins of those who came before *Ps. 79*
 us. May Your mercies meet us swiftly, for we have been brought very low.
 Be gracious to us, LORD, be gracious to us, for we are sated with contempt. *Ps. 123*
 In wrath, remember mercy. He knows our nature; He remembers that *Hab. 3*
 we are dust. ▸ Help us, God of our salvation, for the sake of the glory of *Ps. 103*
 Your name. Save us and grant atonement for our sins for Your name's sake. *Ps. 79*

FULL KADDISH

Leader: יְתִגְדַּל! 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 at ^.

דברי
הימים ב יב
תהלים כה
תהלים לג
תהלים עט
תהלים קכג
חבקוק ג
תהלים קג
תהלים עט

וְאַנְחָנוּ לֹא נִדְעַ יְמֵה־נַעֲשָׂה, כִּי עָלֶיךָ עֵינֵינוּ: זְכוֹר־רַחֲמֶיךָ יְהוָה
וְחִסְדֶיךָ, כִּי מַעֲוֹלִים הֵמָּה: יְהִי־חֶסְדְּךָ יְהוָה עֲלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:
אֶל־תִּזְכַּר־לָנוּ עֲוֹנֹת רֵאשִׁינִים, מִהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ מְאֹד:
חַנּוּנוּ יְהוָה חַנּוּנוּ, כִּי־רַב שְׁבַעֲנוּ בוֹ: בְּרַגְזוֹ רַחַם תִּזְפוֹר: כִּי־הוּא יַדַע
יַצְרָנוּ, זְכוֹר כִּי־עָפַר אֲנַחְנוּ: עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ,
וְהִצִּילָנוּ וְכִפֵּר עַל־חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ:

קדיש שלם

ש"ן: יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)

בְּעֶלְמָא דִּי בְּרָא כְּרֻעֹתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)

קהל
ש"ן: יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמֵיָא.

ש"ן: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
לְעֵלְמָא מִן כָּל בְּרֻכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
דְּאִמְרִין בְּעֶלְמָא וְאִמְרוּ אָמֵן. (קהל: אָמֵן)

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל יִשְׂרָאֵל
קְדָם אַבּוּהוֹן דִּי בְּשַׁמְיָא, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)

יְהִיא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים, עֲלֵינוּ 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:

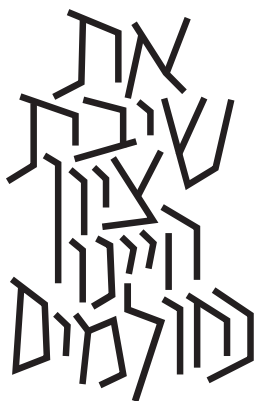
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)

THE KRENGEL FAMILY WORLD MIZRACHI EDITION

מתחזור קורן
ליום העצמאות וליום ירושלים

THE KOREN MAḤZOR FOR
YOM HAATZMA'UT AND YOM YERUSHALAYIM
THE MAIDENBAUM AND ROTHENBERG ESSAYS



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“It Is Wondrous in Our Eyes”

Rabbi Yehuda Amital

Thus says the Lord of hosts: Old men and old women shall yet again sit in the streets of Jerusalem, and every man with his staff in his hand because of his old age. And the streets of the city shall be full of boys and girls playing in its streets.

Thus says the Lord of hosts: If it will be wondrous in the eyes of the remnant of this nation in those days, it will also be wondrous in My eyes, says the Lord of hosts. (Zech. 8:4–6)

In this description by the prophet Zechariah, no exceptional or supernatural phenomenon is mentioned. There is no unique event, nor any description of awesome strength. All we have here, in effect, is a simple,

pastoral description of normal life. The grandfather and grandmother are sitting in Jerusalem, walking-sticks in hand, and the grandchildren are playing in the streets. Can it be that this very scene, according to the prophet, will be “wondrous in the eyes of the remnant of this nation”? Is it possible that such a natural scene prompts God to add, “It will also be wondrous in My eyes”?

Zechariah prophesied many great and inspiring events, but it is specifically here that “wondrousness” is mentioned. Moreover, Rabbi Akiva, the great *Tanna*, was able to look clearly, to smile, and to laugh at the very destruction of the Temple when he was reminded of this prophecy. The Talmud (*Makkot* 24b) recounts the story of Rabban Gamliel, Rabbi Elazar ben Azarya, and Rabbi Yehoshua, who were walking toward Jerusalem after the destruction of the Temple:

When they reached Mt. Scopus, they tore their clothes. When they reached the Temple Mount, they saw a fox coming out of the place of the Holy of Holies. They began to cry, and Rabbi Akiva began to laugh. They said to him, “Why do you laugh?” He answered, “Why do you cry?” They said to him, “The place of which it is said, ‘And the stranger who comes near will die’ (Num. 1:51), now has foxes walking in it; shall we not cry?”

He said to them, “For that reason I laugh. For it is written, ‘I appoint for Myself faithful witnesses – Uriah HaKohen and Zechariah ben Yevarekhyahu’ (Is. 8:2). What connection can there be between Uriah and Zechariah? After all, Uriah lived during the time of the First Temple, while Zechariah lived during the Second. But God made Zechariah’s prophecy dependent on that of Uriah. Of Uriah it is written, ‘Therefore because of you Zion shall be ploughed like a field’ (Mic. 3:12), while in Zechariah we learn, ‘Old men and old women shall yet again sit in the streets of Jerusalem.’ Before the prophecy of Uriah was fulfilled, I was afraid that Zechariah’s prophecy would never come true. Now that Uriah’s prophecy has been fulfilled, Zechariah’s prophecy will certainly be fulfilled as well.”

With that they said to him, “Akiva, you have comforted us; Akiva, you have comforted us.”

But why did Rabbi Akiva mention specifically this prophecy of Zechariah? Did he not prophesy greater things than this? Was it not

Zechariah who said, “Sing and rejoice, O daughter of Zion, for I come and I will dwell in the midst of you... and you shall know that the Lord of hosts has sent me to you” (2:14–15)? Why is this prophecy not mentioned? Did Zechariah’s prophecies involve only boys and girls, old men and women? Did he not speak of God “giving victory to the tents of Judah first.... On that day shall the Lord defend the inhabitants of Jerusalem, and the feeblest among them shall be like David; and the house of David shall be like a divine being, like the angel of the Lord at their head” (12:7–8)? We could cite many other examples of Zechariah’s inspiring prophecies. What is it, then, that makes this prophecy of old men and old women in Jerusalem, their walking-sticks in their hands, and of boys and girls playing in the streets, so special? Why does this prophecy bring comfort?

The suffering of exile was extraordinary. The entire country was emptied of its inhabitants; all were led away into captivity, young and old alike. But the prophet announces publicly: Life will return to its usual path. Life will be normal again! “Old men and old women shall yet again sit in the streets of Jerusalem....”

A profound idea is contained here. Someone who lacks historical awareness – someone who sees only the present and is cut off from the past – is incapable of seeing the future; moreover, he perceives even the present in a distorted way. Rabbi Akiva, by contrast, was someone with historical perspective.

“Remember the days of old, understand the years of ages past. Ask your father and he shall expound to you, your elders – and they shall tell you” (Deut. 32:7). On Seder night, we discuss the story of the exodus from Egypt. We start with: “Originally our fathers were idol-worshippers, and now God has brought us near to His service, as it is written: ‘And Joshua said to the nation: Your forefathers dwelt on the other side of the Jordan – Terah, the father of Abraham and the father of Nahor – and they served other gods. And I took your father, Abraham, and I led him throughout the land of Canaan....’” How is this connected to the exodus from Egypt? The answer is that a single event cannot be analyzed in isolation. The background to any event is broad. The exodus from Egypt cannot be understood without first understanding “Terah, the father of Avraham....”

Someone who does not understand the meaning of an entire nation being exiled from its land cannot understand the historical significance of

its return. The Land of Israel was entirely emptied of all her inhabitants. Has such a thing ever happened in history? A nation that was exiled from its land, and returns to it?

The prophet says, “Old men and old women shall yet again sit in the streets of Jerusalem.” Once again there will be “boys and girls playing in its streets.” Simple, normal life. Only someone with a deep historical awareness can understand the significance of such a scene. Miracles are one-time events. But Jews living a normal life in Eretz Yisrael, after seventy years of the Babylonian exile during which the country was empty and desolate – someone looking with historical perspective can only be astonished. Of him the prophet says, “If it will be wondrous in the eyes of the remnant of this nation in those days, it will also be wondrous in My eyes, says the Lord of hosts.”

Normal life, that which other nations accept as a natural phenomenon, is perceived by us as a meta-historical one, a manifestation of the Divine. For them everything goes smoothly: “And Esau continued on his way to Se’ir” (Gen. 33:16); such is the way of the world. But “Jacob and his sons went down to Egypt” (Josh. 24:4). For us, every natural phenomenon becomes a supernatural one. For us, nothing is simple.

After two thousand years, children play in the streets of Israel, in the squares of Jerusalem! Can this be a natural phenomenon? After two thousand years?

For us, things have always been different. The connection between the nation of Israel and their land was created differently from that of any other nation. In the natural course of events, the connection between a nation and its land is created after people have lived in a certain area for a long time, have fought for it, have lived through shared experiences and troubles. Our connection to our land was created before the first Jew had set foot on it! “And God said to Abram, ‘Go out of your country, from your birthplace, from your father’s house, to the land which I shall show you’” (Gen. 12:1). It was then that the connection was formed. “The covenant which He made with Abraham, and His oath to Isaac, and He confirmed it to Jacob as a law, and to Israel as an everlasting covenant, saying: ‘To you I will give the land of Canaan, the lot of your inheritance’; when they were few in number, a mere handful sojourning there” (Ps. 105:9–12). This was a unique event; it has no parallel in history.

Just as the connection between the nation of Israel and its land did not follow the natural order, so too the connection between the nation and the State of Israel was formed before the Jewish nation was in the land. Along came a Jew from an assimilated household, lacking any background in Judaism, lacking any familiarity with Jewish culture, and – using “Jewish intuition” alone – revealed what our Sages had long before understood: that Zion is the birthplace of all Jews, “both those actually born there as well as those who yearn to see it” (*Ketubot* 75a). Herzl intuitively understood that although there were almost no Jews living in Eretz Yisrael, nevertheless this would become the Jewish state. Is it generally acceptable for a nation to choose a place, go there, and create a state? Isn’t a state usually created for those who already live in a place and not for the sake of those who will flock to it after it is created?

At the time of the Balfour Declaration, in 1917, how many Jews were living in the land? A few tens of thousands? Nevertheless, the declaration stated: “His Majesty’s Government view with favor the establishment in Palestine of a national home for the Jewish people.” A strange phenomenon. So too later, when Britain betrayed the Jewish nation by refusing to allow the survivors of Auschwitz and Majdanek entry into the land. The mighty Britain closed the doors. Certain of its policy, Britain made every effort to prevent the establishment of a Jewish state in Eretz Yisrael, and transferred the decision into the hands of the United Nations, fully confident that this body would leave control of the region in Britain’s hands.

And then the unbelievable happened. A committee was formed and its recommendation was to create two states in Eretz Yisrael: a Jewish state and an Arab state. In order for such a resolution to be passed, a two-thirds majority of the UN was required. And the UN was clearly divided, with a cold war between East and West. Whatever one side supported, the other would reject. And even if the countries of the East and West would agree, what would be the position of Uruguay, Paraguay, and all the other little countries – how would they vote?

The family history of every ambassador from Uruguay and Paraguay was carefully investigated in the hope of finding a grandmother, a third cousin, anyone who served as a connection to Judaism. One of the delegates, Dr. Leo Cohen, told me that throughout the day of the UN vote

he walked around with a Book of Psalms in his hand, knowing that “Only a miracle could save us.” To obtain a two-thirds majority!

I remember it well. On November 29, 1947, I was at Kibbutz Be’erot Yitzhak. We all listened intently to the voting on the radio: “Yes. No. Yes. No.” And the miracle happened: two-thirds! An unprecedented event!

But what happened after that? Today we live in a “now” generation: Peace now, Moshiach now – everything must be now. We are incapable of imagining what tomorrow might bring. Everything is measured by the yardstick of what is happening today. Today is quiet – tomorrow will be too. Today there is terrorism – tomorrow it will continue. Today there is peace – tomorrow there will be peace. It is a generation with an impaired sense of history. There is no awareness of the past, and none of the future – only a sense of today, of now.

In 1948, it was a different generation, one with historical perspective. Recently we have suffered terrible terrorist attacks. Let me tell you something: During those few months, between the UN vote on November 29 and the Declaration of Statehood on May 14, there were seven car bombs here. One of them, on Ben-Yehuda Street, killed fifty Jews, and this in addition to the victims killed by marauders on the roads and by snipers in the *yishuvim*. I won’t mention too much; I won’t detail everything that happened here in Gush Etzion, all within five months. The Convoy of Thirty Five fell, the Nebi Daniel force lost fifteen victims, an attack on the high ground here brought another twelve to their deaths, and an attack on another convoy making its way to the Gush cost another ten lives.

And do you know how many victims fell here in Gush Etzion on the 3rd and 4th of Iyyar, 5708? More than one hundred and fifty. Just two days before the declaration of the state! During those five months, two hundred and forty victims fell in Gush Etzion alone. And despite it all, the establishment of the State of Israel was declared, and the next day everyone recited *Hallel* with great excitement. People danced in the streets. Had they gone mad?

It was the strong sense of history that prompted this. That generation knew and understood the significance of Jewish independence in Eretz Yisrael after two thousand years; it was a state meant not for the 600,000 Jews living there then, but for millions of Jews yet to come. Each person understood that he was fighting for the millions who would come to Israel.

What were the borders of that state? They did not include the Kotel. Nahariya was not ours, nor were Nazareth, Lod, Ramle, Ashkelon, Be'er Sheva. Jerusalem was an international city. What were they saying *Hallel* for?

They said *Hallel* for the sovereignty that had returned to Israel. They remembered the words of Maimonides in *Hilkhot Hanukka*, where he teaches that in the merit of the Hasmoneans, "Sovereignty returned to Israel for two hundred years" (3:1). They understood the significance of that sovereignty. There was a strong belief that "It was not by their sword that they took the land, nor their might that saved them, but rather Your right hand and Your arm, and the light of Your countenance, for You favored them" (Ps. 44:4). Without "You favored them," there is nothing.

I will not even go into how, on the day after the declaration of the state, I had to rush to finish reciting *Hallel* because I had been drafted. They began to invade from all sides: from Egypt, from Syria, from Jordan, from Lebanon; units even came from Iraq. How were we supposed to stand up to them, after the British had forbidden us to stockpile arms? All in all we were 600,000 Jews.

If, in Zechariah's time, normal life in Israel after seventy years of exile was considered wondrous, should we consider it natural after two thousand years of exile?

Three books of the Prophets – Haggai, Zechariah, and Malachi – and two from the Writings – Ezra and Nehemiah – deal with a time when a total of forty thousand Jews resided in Eretz Yisrael. Those were all who returned. Forty thousand. And today, thanks to God's grace, we have merited to see many millions of Jews in Israel!

Someone who cannot see the past will also be incapable of seeing the future and of perceiving God's hand "when God redeems the captivity of His nation" (Ps. 14:7). Can a nation rising out of the ashes of the Holocaust allow itself to ignore this?

True, most Jews today never saw all of this. They were born to a life of freedom. They never experienced living in bunkers, praying for the day when they could walk in the streets and look around without fear. Only someone who looks at the entire two thousand years and sees Jews being led into exile by Titus, sees the Crusades and pogroms – only someone

who sees all of this understands the meaning of Jewish independence. Along came the Jews after two thousand years and claimed their ownership of Eretz Yisrael. No such thing had ever happened before. It is no wonder that the Arabs cannot understand it – “What are you doing here? How long did you live in Eretz Yisrael, anyway?” If you do the calculations, you’ll see that Jews lived in Yemen for longer.

“It is not by their sword that they took the land” (Ps. 44:4). Is it possible not to see the great hand of God?

Someone who sees only today, now, is disturbed by problems and questions. But someone with a feel for history knows, like Rabbi Akiva who saw a fox emerging out of the place of the Holy of Holies, that “old men and women shall yet again sit in the streets of Jerusalem.”

The prophet Jeremiah says:

Thus says the Lord: Again there shall be heard in this place – which you say is desolate, empty of man and of beast; in the cities of Judea and in the streets of Jerusalem, which are deserted and without man, without inhabitant, and without animal – the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say, “Praise the Lord of hosts, for the Lord is good, for His kindness is forever,” when they bring thanksgiving offerings to God’s house. For I shall return the captivity of the land as in former times, says the Lord. (33:10–12)

For our many sins, we have yet to merit seeing the “bringing of thanksgiving offerings to God’s house.” But the Men of the Great Assembly, when they composed the seven blessing recited at weddings, left out the end of the verse and changed it to read: “Again there shall be heard in the cities of Judea and in the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, *the joyous voice of bridegrooms emanating from the huppa and that of the young men coming from their celebration.*” What are the “young men” here celebrating? Are they holding a *siyum*? Or simply having a party?

They are, in fact, the representatives of “normal life.” A normal state of affairs involves young people coming out of parties, and it was them to whom

the Men of the Great Assembly referred. Are we blind to the fulfillment of this prophecy? Have we not participated in the joy of bridegrooms and brides in Jerusalem? Have we not danced in its streets? Have we not been witness to the joyous sounds of wedding parties emanating from the huppa?

I have much in my heart that is waiting to be said. But for now let me just note three matters that require special emphasis in our times.

1. The need to strive for unity. God does not punish the community so long as it functions as a “community.” A *midrash aggada* in the Yerushalmi (*Pe’ah* 1:1) asks: “How is it possible that in the generation of King David – where everyone, even the children, knew Torah – there were casualties when they went out to war, while in the days of King Ahab – a generation of idol-worshippers – they were always victorious when they went out to war?” The Gemara explains, “In the days of King David there was causeless hatred and informing. In the days of Ahab, despite the fact that they were idol-worshippers, they were united among themselves, and hence they were victorious in war.” Unity is the first basic requirement, and we must guard it carefully.
2. The need to strengthen our appreciation of Jewish sovereignty.
3. The need to strengthen the moral foundation of our nation, to fight materialism, and to raise the moral, religious, Torah, and cultural level of the nation. We cannot focus all our energies on the fight for land and ignore these issues.

We have prevailed in worse times, and we shall prevail now. But we have to know that without a strong sense of history, we shall not be able to understand what is happening in Israel. If we fail to take our past into account, we will not understand the future, and even our appreciation of the present will be perverted.

Today let us all say, in the words of the Psalms:

I have faith in Your loving-kindness; my heart shall rejoice in Your salvation; I shall sing to the Lord for He has rendered me good. (13:6)

God has given me suffering – but has not left me to die! (118:18)

Open for me the gates of righteousness, I shall enter them and praise God.... I praise You for You have answered me, and have been my salvation. The stone which the builders despised has become the chief cornerstone. This is God's doing – it is wondrous in our eyes. This day God has made – let us rejoice and be glad in it! (118:19–24)