

מחזור קורן ליום העצמאות וליום ירושלים

The Koren Maḥzor for Yom HaAtzma'ut and Yom Yerushalayim

נוסח אשכנז • Nusah Ashkenaz



MIZRACHI
המזרחי העולמי • WORLD MOVEMENT



קורן ירושלים

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MA'ARIV FOR YOM HAATZMA'UT

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מעריב ליום העצמאות

In Israel and many communities outside Israel the following is said before Ma'ariv:

תהלים ק

הָדוּ לַיהוָה כִּי־טוֹב, כִּי לַעֲזֹלָם חֲסָדוֹ:
יֹאמְרוּ גְאוּלֵי יְהוָה, אֲשֶׁר גָּאֵלָם מִיַּד־צָר:
וּמֵאֲרָצוֹת קִבְצָם, מִמִּזְרָח וּמִמַּעַרְב, מִצָּפוֹן וּמִיָּם:
תָּעוּ בַּמִּדְבָּר, בִּישִׁימוֹן דָּרָךְ, עִיר מוֹשָׁב לֹא מָצְאוּ:
רָעִיבִים גַּם־צִמְאִים, נַפְשָׁם בָּהֶם תִּתְעַטֵּף:
וַיִּזְעֻקוּ אֶל־יְהוָה בְּצָר לָהֶם, מִמִּצְקוֹתֵיהֶם יִצְלָם:
וַיִּדְרִיכֵם בְּדֶרֶךְ יִשְׁרָאֵל, לָלֶכֶת אֶל־עִיר מוֹשָׁב:
יֹדוּ לַיהוָה חֲסָדוֹ, וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:
כִּי־הִשְׁבִּיעַ נֶפֶשׁ שֹׁקֵקָה, וְנֶפֶשׁ רָעֵבָה מִלֶּאֱטוֹב:
יֹשְׁבֵי חֹשֶׁךְ וְצִלְמוֹת, אֲסִירֵי עֲנִי וּבְרָזָל:
כִּי־הִמְרוּ אִמְרֵי־אֵל, וַעֲצַת עֲלִיּוֹן נֶאֱצוּ:
וַיִּכְנַע בָּעֵמֶל לִפְנֵי, כְּשָׁלוּ וְאִין עֹזֶר:
וַיִּזְעֻקוּ אֶל־יְהוָה בְּצָר לָהֶם, מִמִּצְקוֹתֵיהֶם יוֹשִׁיעֵם:
יֹצִיאֵם מִחֹשֶׁךְ וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנְתֵּק:
יֹדוּ לַיהוָה חֲסָדוֹ, וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:
כִּי־שָׁבַר דִּלְתוֹת נְחֹשֶׁת, וּבְרִיחֵי בְרָזָל גָּדַע:
אֲוִלִים מִדֶּרֶךְ פֶּשַׁע, וּמַעֲוֹנוֹתֵיהֶם יִתְעַנּוּ:
כָּל־אֲכָל תִּתְעַב נֶפֶשָׁם, וַיִּגְעוּ עַד־שַׁעְרֵי מוֹת:

Ma'ariv for Yom HaAtzma'ut

In Israel and many communities outside Israel the following is said before Ma'ariv:

הָדוּ Thank the LORD for He is good; His loving-kindness is for ever.
Let those the LORD redeemed say this –
those He redeemed from the enemy's hand,
those He gathered from the lands,
from east and west, from north and south.
Some lost their way in desert wastelands,
finding no way to a city where they could live.
They were hungry and thirsty, and their spirit grew faint.
Then they cried out to the LORD in their trouble,
and He rescued them from their distress.
He led them by a straight path to a city where they could live.
Let them thank the LORD for His loving-kindness
and His wondrous deeds for humankind,
for He satisfies the thirsty and fills the hungry with good.

Ps. 107

Some sat in darkness and the shadow of death,
cruelly bound in iron chains,
for they had rebelled against God's words
and despised the counsel of the Most High.
He humbled their hearts with hard labor;
they stumbled, and there was none to help.
Then they cried to the LORD in their trouble,
and He saved them from their distress.
He brought them out from darkness and the shadow of death
and broke open their chains.

Let them thank the LORD for His loving-kindness
and His wondrous deeds for humankind,
for He shattered gates of bronze and broke their iron bars.

Some were fools with sinful ways,
and suffered affliction because of their iniquities.
They found all food repulsive, and came close to the gates of death.

Psalm 107. For commentary on this psalm see Rabbi Yoel Bin-Nun's essay on page 147 in the Essay section.

וַיִּזְעֻקוּ אֶל־יְהוָה בַּצָּר לָהֶם, מִמִּצְקוֹתֵיהֶם יוֹשִׁיעֵם:
 יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם, וַיַּמְלֵט מִשָּׁחִיתוֹתָם:
 יוֹדוּ לַיהוָה חֶסֶדּוֹ, וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:
 וַיִּזְבְּחוּ זִבְחֵי תוֹדָה וַיְסַפְּרוּ מַעֲשָׂיו בִּרְנָה:
 יוֹרְדֵי הָיִם בָּאֲנִיּוֹת, עֹשֵׂי מְלָאכָה בְּמִיַּם רַבִּים:
 הִנֵּמָה רָאוּ מַעֲשֵׂי יְהוָה, וְנִפְלְאוֹתָיו בְּמִצְוֹתָהֶם:
 וַיֹּאמֶר, וַיַּעֲמִד רוּחַ סְעָרָה, וַתִּרְוּמִם גַּלְיֹו:
 יַעֲלוּ שָׁמַיִם, יִרְדּוּ תְּהוֹמוֹת, נִפְשָׁם בִּרְעָה תִתְמוּגָג:
 יִחוּגּוּ וַיִּנּוּעוּ בְּשָׁפוֹר, וְכָל־חֲכָמָתָם תִּתְבַּלַּע:
 וַיִּזְעֻקוּ אֶל־יְהוָה בַּצָּר לָהֶם, וּמִמִּצְוֹקֵיהֶם יוֹצִיאֵם:
 יָקָם סְעָרָה לְדָמְמָה, וַיַּחֲשׂוּ גַלְיָהֶם:
 וַיִּשְׁמְחוּ כִּי־יִשְׁתַּקֵּן, וַיִּנָּחֵם אֶל־מְחוּז חִפְצָם:
 יוֹדוּ לַיהוָה חֶסֶדּוֹ, וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:
 וַיִּרְמְמוּהוּ בְּקִהְל־עַם, וּבְמוֹשֵׁב זִקְנִים יִהְלְלוּהוּ:
 יֵשֶׁם נְהָדוֹת לְמִדְבָּר, וּמִצְאֵי מַיִם לְעֲמָאוֹן:
 אֶרֶץ פָּרִי לְמִלְחָה, מִדְּעַת יוֹשְׁבֵי בָהּ:
 יֵשֶׁם מִדְבָּר לְאֶגֶם־מַיִם, וְאֶרֶץ צִיָּה לְמִצְאֵי מַיִם:
 וַיּוֹשֶׁב שָׁם רַעֲבִים, וַיַּכּוֹנְנוּ עִיר מוֹשָׁב:

THE STATE OF ISRAEL – THE FOUNDATION OF GOD’S THRONE

“The state is not the highest happiness of man” – This may be said of any ordinary state, which does not rise to any higher value than that of a great Welfare State; which has many ideals, the crowning glory of humanity’s being, hovering over it, never touching.

But this is not true of a state that is at its very foundation idealistic; that has engraved in its being the most elevated idealistic content, which is in truth the greatest happiness an individual can know. Such a state is in truth

Then they cried to the LORD in their trouble,
 and He saved them from their distress.

He sent His word and healed them;

He rescued them from their destruction.

Let them thank the LORD for His loving-kindness
 and His wondrous deeds for humankind.

Let them sacrifice thanksgiving-offerings
 and tell His deeds with songs of joy.

Those who go to sea in ships, plying their trade in the mighty waters,
 have seen the works of the LORD, His wondrous deeds in the deep.

He spoke and stirred up a tempest that lifted high the waves.

They rose to the heavens and plunged down to the depths;
 their souls melted in misery.

They reeled and staggered like drunkards; all their skill was to no avail.

Then they cried to the LORD in their trouble,

and He brought them out of their distress.

He stilled the storm to a whisper, and the waves of the sea grew calm.

They rejoiced when all was quiet,

then He guided them to their destination.

Let them thank the LORD for His loving-kindness
 and His wondrous deeds for humankind.

Let them exalt Him in the assembly of the people

and praise Him in the council of the elders.

He turns rivers into a desert, springs of water into parched land,
 fruitful land into a salt marsh,

because of the wickedness of its inhabitants.

He turns the desert into pools of water,

parched land into flowing springs;

He brings the hungry to live there,

they build themselves a town in which to live.

the highest happiness. And this is the State of Israel – the earthly foot of God’s throne. For all its desire is that God shall be One and His name One; and this is in truth the very highest happiness.

(Rav A.I. Kook, *Orot HaKodesh* 3, “*Musar HaKodesh*,” 136)

They sow fields and plant vineyards that yield a fruitful harvest;
He blesses them, and they increase greatly, their herds do not decrease:

Though they had been few
and brought low by oppression, adversity and sorrow.
He pours contempt on nobles
and makes them wander in a pathless waste.
▶ He lifts the destitute from poverty
and enlarges their families like flocks.
The upright see and rejoice,
but the mouth of all wrongdoers is stopped.
Whoever is wise, let him lay these things to heart,
and reflect on the loving-kindness of the LORD.

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ, יִשְׂמְחוּ אֲיִים רַבִּים:
עֲנֵן וְעָרַפֶּל סָבִיבוֹ, צֶדֶק וּמִשְׁפָּט מִכּוֹן כְּסֹא:
אֵשׁ לִפְנֵי תִלְךָ, וּתְלַהֵט סָבִיב צָרוֹ:
הָאִירוּ בָרְקִיו תִּבְלָה, רָאֲתָהּ וַתַּחַל הָאָרֶץ:
הָרִים כְּדוֹנָג נִמְסּוּ מִלִּפְנֵי יְהוָה, מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:
הִגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ, וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ:
יִבְשׁוּ כָל־עַבְדֵי פֶסֶל הַמֶּתֶהֱלִילִים בְּאֵלִילִים
הַשֹּׁתְחוֹתָיו לֹא כָל־אֱלֹהִים:
שָׁמְעָה וַתִּשְׂמַח צִיּוֹן, וַתִּגְלַנָּה בְּנוֹת יְהוּדָה
לְמַעַן מִשְׁפָּטֶיךָ יְהוָה:
כִּי־אֲתָהּ יְהוָה עֲלִיוֹן עַל־כָּל־הָאָרֶץ
מֵאֵד נִעְלִיתָ עַל־כָּל־אֱלֹהִים:
אֲהִבֵי יְהוָה שִׁנְאוּ רָע, שִׁמְרֵם נַפְשׁוֹת חֲסִידָיו
מִיַּד רָשָׁעִים יִצְּלִים:
אֹרֶךְ יָמֶיךָ לְצִדִּיק, וְלִישָׁרֵי־לֵב שִׂמְחָה:
שִׂמְחוּ צְדִיקִים בִּיהוָה, וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁ:

Ps. 97

וַיִּזְרְעוּ שָׂדוֹת, וַיִּטְעוּ כְרָמִים, וַיַּעֲשׂוּ פְרִי תְבוּאָה:
וַיְבָרֶכֶם וַיִּרְבּוּ מְאֹד, וּבְהֶמְתָּם לֹא יִמְעִיט:

וַיַּמְעִטוּ וַיִּשְׁחוּ, מֵעֶצֶר רָעָה וּיָגוֹן:
שֹׁפֵךְ בּוֹז עַל־גְּדִיבִים, וַיִּתְּעַם בְּתַהוֹ לֹא־דֶרֶךְ:
וַיִּשְׁגֹּב אֲבִיוֹן מֵעוֹנִי, וַיִּשֶׂם כְּצֹאן מִשְׁפָּחוֹת:
יִרְאוּ יֹשְׁרִים וַיִּשְׂמְחוּ, וְכָל־עוֹלָה קָפְצָה פִּיהָ:
מִי־חֶכֶם וַיִּשְׁמַר־אֱלֹהִים, וַיִּתְּבוֹנְנוּ חֲסִדֵי יְהוָה:

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ, יִשְׂמְחוּ אֲיִים רַבִּים:
עֲנֵן וְעָרַפֶּל סָבִיבוֹ, צֶדֶק וּמִשְׁפָּט מִכּוֹן כְּסֹא:
אֵשׁ לִפְנֵי תִלְךָ, וּתְלַהֵט סָבִיב צָרוֹ:
הָאִירוּ בָרְקִיו תִּבְלָה, רָאֲתָהּ וַתַּחַל הָאָרֶץ:
הָרִים כְּדוֹנָג נִמְסּוּ מִלִּפְנֵי יְהוָה, מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:
הִגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ, וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ:
יִבְשׁוּ כָל־עַבְדֵי פֶסֶל הַמֶּתֶהֱלִילִים בְּאֵלִילִים
הַשֹּׁתְחוֹתָיו לֹא כָל־אֱלֹהִים:
שָׁמְעָה וַתִּשְׂמַח צִיּוֹן, וַתִּגְלַנָּה בְּנוֹת יְהוּדָה
לְמַעַן מִשְׁפָּטֶיךָ יְהוָה:
כִּי־אֲתָהּ יְהוָה עֲלִיוֹן עַל־כָּל־הָאָרֶץ
מֵאֵד נִעְלִיתָ עַל־כָּל־אֱלֹהִים:
אֲהִבֵי יְהוָה שִׁנְאוּ רָע, שִׁמְרֵם נַפְשׁוֹת חֲסִידָיו
מִיַּד רָשָׁעִים יִצְּלִים:
אֹרֶךְ יָמֶיךָ לְצִדִּיק, וְלִישָׁרֵי־לֵב שִׂמְחָה:
שִׂמְחוּ צְדִיקִים בִּיהוָה, וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁ:

Each of the following verses is recited aloud by the שליח ציבור followed by the קהל.

תהלים צח

מִזְמוֹר, שִׁירוּ לַיהוָה שִׁיר חֹדֶשׁ, בִּינְפִלְאוֹת עֲשֵׂה
הוֹשִׁיעָה-לוֹ יְמִינוּ וְזִרְעֵי קִדְשׁוֹ:
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ:
זָכַר חֲסִדּוֹ וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל
רָאוּ כָל-אַפְסֵי-אָרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ:
הִרְעִי לַיהוָה כָּל-הָאָרֶץ, פָּצְחוּ וְרִנְנוּ וְזָמְרוּ:
זָמְרוּ לַיהוָה בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמִירָה:
בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר, הִרְעִי לִפְנֵי הַמֶּלֶךְ יְהוָה:
יִרְעֵם הָיִם וּמַלְאוּ, תִּבֵּל וְיֹשְׁבֵי בָהּ:
נְהַרֹת יַמ־אוֹרֶכֶךְ, יַחַד הָרִים יִרְנְנוּ:
לִפְנֵי-יְהוָה כִּי בָא לְשַׁפֵּט הָאָרֶץ
יִשְׁפֹּט-תִּבֵּל בְּצֶדֶק, וְעַמִּים בְּמִישָׁרִים:

אַפְסֵי-אָרֶץ *Ends of the earth.* The literal meaning of the term “*Afsei Aretz*” refers to the edges of the earth. The Divine Redemption will be so vast that the entire world will notice. The term “*Afsei Aretz*” first appears in the blessing delivered by Moshe to the tribe of Yosef. They are promised weaponry with which the entire land will be defeated. The Midrash asserts that Yosef is equipped with weaponry to assist in the Jewish conquest of the Land of Israel. Even though the “lone” country of Israel is being considered, the term *Afsei Aretz* is applied, as this small territory encompasses the edges of the earth. Though undersized, it occupies and attracts global interest and involvement. It may not be defined as *Afsei Aretz geographically*, but it does provide a global “stretch,” historically and politically.

The Midrash describes that even in ancient times every nation sought representative presence in Israel. Recognizing its supernatural significance and unearthly beauty, every ancient monarch jostled to acquire a toehold in Israel. The long-running wars between at least nine local sovereigns – described in *Bereshit* 14 – highlight the pivotal role which Israel played in ancient times, and the disproportionate interest in this land.

Each of the following verses is recited aloud by the Leader followed by the congregation.

Ps. 98

מִזְמוֹר A Psalm. Sing a new song to the LORD,
for He has done wondrous things;
He has saved by His right hand and His holy arm.
The LORD has made His salvation known;
He has displayed His righteousness in the sight of the nations.
He remembered His loving-kindness
and faithfulness to the house of Israel;
all the ends of the earth have seen the victory of our LORD.
Shout for joy to the LORD, all the earth;
burst into song, sing with joy, play music.
Play music to the LORD on the harp –
on the harp with the sound of singing.
With trumpets and the sound of the shofar,
shout for joy before the LORD, the King.
▶ Let the sea and all that is in it thunder,
the world and all who live in it.
Let the rivers clap their hands,
the mountains sing together for joy –
before the LORD, for He is coming to judge the earth.
He will judge the world with justice,
and the peoples with equity.

The same midrash cites an intriguing verse in Yirmiyahu which describes Israel with two phonetically similar terms which connote apparently different meanings. The Land of Israel is described as “*tzvi*” or enviable, and also “*tzivot goyim*” or the target of international armies. Presumably Yirmiyahu associates the historical armed presence in Israel to its being desirable and thus hotly contested throughout the centuries.

This condition certainly has persisted in modern times. Our country, and particularly our attempts to settle her, have attracted non-stop attention, disproportionate to her size and presumed influence. Our return has excited Messianic fervor in some, and violent opposition in others. Worldwide events appear to be influenced by local dynamics. The Land of Israel continues to function as *Afsei Aretz*.

It is customary to sing:

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
 בִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי
 עוֹרִי עוֹרִי, שִׁיר דְּבָרִי
 כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.
 זֶה-הַיּוֹם עָשָׂה יְהוָה
 נִגְלָה וְנִשְׁמַחָה בּוֹ:

תהלים קיח

THE INCLUSION OF VERSES FROM LEKHA DODI

The stanzas from *Lekha Dodi* and the refrain “This is the day the LORD has made; let us rejoice and be glad in it” were selected by Rabbi Shaul Israeli and Rabbi M.Z. Neriya, who first proposed a dedicated prayer service for Yom HaAtzma’ut to the Chief Rabbinate of Israel. Their suggested service incorporated prayers from the liturgy of Shabbat, the Days of Awe, Hanukka, and the Pesah Haggada. The Religious Affairs Committee of the Religious Kibbutz Movement objected to these selections on the basis that such prayers deny the unique spirit of Yom HaAtzma’ut; for example, *Lekha Dodi* is inherently connected to the spirit of Shabbat. Ultimately, the prayers of the current service were carefully chosen to express our acknowledgment that Yom HaAtzma’ut is only the beginning of the redemption process. We give thanks to God for the milestones we recognize on the path to redemption, as we continue to yearn for and anticipate the final redemption and the coming of the *Mashiah*. As an example of the careful consideration given to what should be included in this service, Rabbi Shaul Israeli points out the deliberate decision not to institute new blessings for this service, in order to avoid the issues associated with saying God’s name. (For a broader discussion of this topic, see Rabbi Shmuel Katz’s essay on page 187 in the Essay section.)

YR

LEKHA DODI

This poem was written in the mid-sixteenth century by Rabbi Shlomo HaLevi Alkabetz of the Safed Kabbalists, and it was rapidly integrated into the prayer

It is customary to sing:

הַתְּעוֹרְרִי Wake up, wake up,
 For your light has come: rise, shine!
 Awake, awake, break out in song,
 For the LORD’s glory is revealed on you.
 This is the day the LORD has made;
 let us rejoice and be glad in it.

Ps. 118

books of Jewish communities all over the world, despite an already well-established liturgy. This testifies to the power of this impressive poem, which operates both on the dimensions of *peshat* (the plain meaning of the text) and *sod* (“secret,” that is, Kabbalistic meanings) simultaneously. It has become the most central prayer of *Kabbalat Shabbat*; a song that welcomes the Shabbat and the redemption of Zion into the hearts of those who sing it. *Lekha Dodi* marks the transition between the secular and the holy, accompanying the departing moments of the weekday and the arrival of the sanctity of Shabbat. YR

בִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי For your light has come: rise, shine! The Holy One, blessed be He, said to Israel: As My light is yours, and your light is Mine – let us go and light up Zion together, as it says (Isaiah 60:1), “Rise, shine, for your light has come” (*Yalkut Shimoni*, Isaiah, 499).

Based on a prophecy of consolation in Isaiah (60:1), the word “rise” in this stanza expresses the idea of redemption, and is reminiscent of the word *aliya*, “ascension,” used to describe our people’s most recent return to Zion. The *Zohar* teaches that the people of Israel during Isaiah’s time had fallen so low that only the redemptive God, “your Light,” could raise them to their former glory.

Each line of this stanza is based on a different verse:

“Wake up, wake up, arise, Jerusalem” – Isaiah 51:17.

“Rise, shine, for your light has come,
 and the glory of the LORD rises upon you” – Isaiah 60:1.

“Awake, awake, Deborah, awake,
 awake, break out in song” – Judges 5:12.

“And the LORD’s glory is revealed,
 and all flesh shall see it together” – Isaiah 40:5.

לֹא תִבְשִׁי וְלֹא תִכְלָמִי
מִה תִשְׁתַּחֲוִי וּמִה תִּהְיֶה
בְּךָ יִחְסוּ עַנְיֵי עַמִּי
וְנִבְנְתָה עִיר עַל תֵּלָה.
זֶה הַיּוֹם עָשָׂה יְהוָה
נִגִּילָה וְנִשְׂמְחָה בּוֹ:

יָמִין וּשְׂמָאל תִּפְרָצִי
וְאֵת יְהוָה תַּעֲרִיצִי
עַל יַד אִישׁ בֶּן פֶּרֶצִי
וְנִשְׂמְחָה וְנִגִּילָה.
זֶה הַיּוֹם עָשָׂה יְהוָה
נִגִּילָה וְנִשְׂמְחָה בּוֹ:

The Leader and the congregation sing:

קוֹל רְנָה וַיִּשׁוּעָה בְּאַהֲלֵי צְדִיקִים
יָמִין יְהוָה עֲשָׂה חֵיל:
יָמִין יְהוָה רוֹמְמָה
יָמִין יְהוָה עֲשָׂה חֵיל:

תהלים קיח

Each verse contributes to the unique quality of the stanza. The Midrash discusses these verses in the context of the future redemption, and interprets the word “light” as a metaphor for redemption:

לֹא תִבְשִׁי Do not be ashamed, do not be confounded.
Why be downcast? Why do you mourn?
In you the needy of My people find shelter,
And the city shall be rebuilt on its hill.
This is the day the LORD has made;
let us rejoice and be glad in it.

יָמִין Right and left you shall spread out,
And God you will revere.
Through the descendant of Peretz,
We shall rejoice and we shall be glad.

This is the day the LORD has made;
let us rejoice and be glad in it.

The Leader and the congregation sing:

The LORD is my strength and my song;
He has become my salvation.
Sounds of song and salvation
resound in the tents of the righteous:
“The LORD’s right hand has done mighty deeds.
The LORD’s right hand is lifted high.
The LORD’s right hand has done mighty deeds.

Ps. 118

Rabbi Aba Serungia said: “And light dwells with him,” this is the king, the Messiah, as it says: “Rise, shine, etc.” (*Bereshit Raba*, Vilna ed. 1:6), “and there was light” – the light of the future was already created during the six days of creation, as it says, “Rise, shine” (ibid. 2:5).

YR

Some say "who has given us life".

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחֵינּוּ וְקִיַּמְנוּ, וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

RECITING THE SHEHEHEYANU BLESSING ON YOM HAATZMA'UT

1. The Talmud (*Eiruv* 40b) teaches that reciting the *Sheheheyanu* blessing is not restricted to Kiddush or the Three Festivals. The blessing is also recited on Rosh HaShana and Yom Kippur because just like the Three Festivals, the Days of Awe also occur at a regular, fixed time every year.
2. Halakha prescribes that *Sheheheyanu* should also be said on rabbinically ordained festivals – on Hanukka and Purim. While the blessing on Hanukka is said in conjunction with candle lighting, and the blessing on Purim is said before the Megilla reading, Halakha has already permitted the reciting of this blessing at any time during the day (see the *Mishna Berura* 676; *Biur Halakha* and *Sha'ar HaTziyun*, 3).
3. The *Sheheheyanu* blessing is also considered an optional blessing. This explains the Talmudic passage (*ibid.*) that tells of an *Amora* who would recite *Sheheheyanu* as an optional blessing over seasonal vegetables. Based on this passage, the Rivash wrote a responsum (505) on reciting *Sheheheyanu* on the second day of Rosh HaShana: "Since [the second day] recurs at a regular time, it is renewed like a new vegetable, and therefore [*Sheheheyanu*] is not considered a superfluous blessing."
4. The first Minister of Religious Affairs, Rabbi Y.L. Maimon asked Rabbi Meshulam Rath whether the blessing should be recited on Yom HaAtzma'ut, and his answer can be found in Rav Rath's book *Kol Mevaser* (part 1, 21). In his opinion, as Yom HaAtzma'ut is a day which marks Israel's salvation, it is fitting to bless *Sheheheyanu*, just as

Some say "who has given us life".

Blessed are You, LORD our God,
King of the Universe,
who has given us life, sustained us,
and brought us to this time.

it is said on all festivals, including Hanukka and Purim. He believes the *Sheheheyanu* blessing is an expression of joy, and therefore one who is not especially joyful on Yom HaAtzma'ut is permitted to recite *Sheheheyanu*, but not required to; whereas one who is joyful on the anniversary of Israel's reestablishment is required to recite *Sheheheyanu*. (See also Rabbi H.D. HaLevi's article, "Yom HaAtzma'ut: Its Significance and Laws," in his book *Religion and State*.)

5. Others have refuted this opinion, stating that *Sheheheyanu* should not be said on Yom HaAtzma'ut because the sages instituted the blessing for festivals on which it is forbidden to work, namely the Three Festivals, Rosh HaShana, and Yom Kippur. On Hanukka and Purim, when there is no prohibition to do work, the blessing is recited over the special mitzva of each festival: the lighting of the candles and reading the Megilla, respectively. Since on Yom HaAtzma'ut work is permitted and there is no unique mitzva associated with this day, reciting *Sheheheyanu*, according to this opinion, would not be appropriate.
6. If one wishes to honor the day and still adhere to the opinion above, one may wear a new item of clothing and recite *Sheheheyanu* over the clothing, whilst having the day in mind as well. A *Hazan* leading a congregation in prayer should bless *Sheheheyanu* on his new clothing before *Hallel*, so that the congregation can fulfill this mitzva by answering *Amen*.

BL

is said, in the Yom Tov melody.

תהלים עח

וְהוּא רַחוּם, יְכַפֵּר עֲוֹן וְלֹא־יִשְׁחִית
וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא־יַעִיר כָּל־חַמַּתּוֹ:
יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קִרְאָנוּ:

תהלים כ

קריאת שמע וברכותיה

The Leader says the following, bowing at בָּרְכוּ, standing straight at ה'; the קהל, followed by the שליח ציבור, responds, bowing at בָּרְכוּ, standing straight at ה':

ש"ץ: בָּרְכוּ
ד:

אֵת יְהוָה הַמְּבֹרָךְ.

קהל: בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

ש"ץ: בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

PRAYER AND REDEMPTION

The Gemara (*Berakhot* 26b) attributes the three daily *Tefillot* to the original prayers offered by our forefathers. Avraham was the first to *daven* Shaḥarit, Yitzḥak the first to *daven* Minḥa, and Yaakov the first to *daven* Maariv – during his initial flight from his father's house, as narrated in the opening section of *Vayetzeḥ* (*Beresheet* 28:11).

The geography of this episode is confusing. The opening section portrays Yaakov as arriving in Haran (in the north of Israel) while the ensuing section has him visiting the Temple Mount in Jerusalem, and then ultimately giving the name Beit El to his current location. To help synchronize these coordinates, *Hazal* describe him as initially traveling outside of Israel, only to remember that he has passed the Temple Mount and neglected to pray.

Ma'ariv for Weekdays in the Yom Tov melody.

וְהוּא רַחוּם He is compassionate.

Ps. 78

He forgives iniquity and does not destroy.

Repeatedly He suppresses His anger, not rousing His full wrath.

LORD, save! May the King, answer us on the day we call.

Ps. 20

BLESSINGS OF THE SHEMA

The Leader says the following, bowing at "Bless," standing straight at "the LORD"; the congregation, followed by the Leader, responds, bowing at "Bless," standing straight at "the LORD":

Leader: **BLESS**
the LORD, the blessed One.

Congregation: Bless the LORD, the blessed One,
for ever and all time.

Leader: Bless the LORD, the blessed One,
for ever and all time.

He begins to return, at which point the Temple Mount is miraculously and temporarily repositioned toward the north to spare Yaakov the effort of returning all the way to Yerushalayim.

Beyond the personal elements of Yaakov's prayer, he also prayed on behalf of Jewish history and, in particular, for the redemption from our final exile. As the third "Father" to pray, and as someone who prayed toward the end of the day, he is cast as praying for the Final Redemption at the end of history. The imagery of a ladder positioned on the ground, but towering towards the heavens with angels ascending and descending, merely affirms its eschatological symbolism.

In this context the sequence of Yaakov's initiating the process by starting back toward Yerushalayim – and God reciprocating by miraculously relocating the mountain – is figurative. Our final redemption – for which Yaakov

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֶרְבִים
 בְּחִכְמָה פּוֹתֵחַ שְׁעִים
 וּבְתִבּוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים
 וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצָּנוֹ.
 בּוֹרֵא יוֹם וּלְיָלָה
 גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר
 וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה
 וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה
 יְהוָה צְבָאוֹת שְׁמוֹ.
 אֵל חַי וְקַיִם תָּמִיד, יְמִלֵךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֶרְבִים.
 אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבַת
 תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת
 עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבְקוּמֵנוּ נִשְׁיַח בְּחֻקֶּיךָ
 וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד
 כִּי הֵם חַיֵּינוּ וְאוֹרֵךְ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וָלַיְלָה.
 וְאֲהַבְתָּךְ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
 בְּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

prayed during this episode – will also be a product of human initiative – augmented by divine intercession.

Furthermore, Yaakov delays his return to Israel after an absence of twenty-two years. Though he left with every intention of returning swiftly, the complications of family life as well as financial pressures appear to thwart his

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
 who by His word brings on evenings,
 by His wisdom opens the gates of heaven,
 with understanding makes time change and the seasons rotate,
 and by His will
 orders the stars in their constellations in the sky.
 He creates day and night,
 rolling away the light before the darkness,
 and darkness before the light.
 ▶ He makes the day pass and brings on night,
 distinguishing day from night:
 the LORD of hosts is His name.
 May the living and forever enduring God rule over us for all time.
 Blessed are You, LORD,
 who brings on evenings.

אֲהַבַת עוֹלָם With everlasting love
 have You loved Your people, the house of Israel.
 You have taught us Torah and commandments,
 decrees and laws of justice.
 Therefore, LORD our God, when we lie down and when we rise up
 we will speak of Your decrees, rejoicing in the words of Your Torah
 and Your commandments for ever.
 ▶ For they are our life and the length of our days;
 on them will we meditate day and night.
 May You never take away Your love from us.
 Blessed are You, LORD,
 who loves His people Israel.

return. Finally he sees an apparition which spurs his return. His delayed return to Israel presages his children's struggle to return. In the days of Ezra, most of the Jewish population didn't return. In our day we have yet to merit a full return to our Land.

The Shema must be said with intense concentration.

When not with a minyan, say:

אל מלך נאמן

The following verse should be said aloud, while covering the eyes with the right hand:

דברים ו **שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:**
Quietly בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוֹתוֹ לְעוֹלָם וָעֶד.

דברים ו **וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:**
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם
לְבִנְיָךְ וּדְבַרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ, וּבְשָׁכְבְּךָ
וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וְכִתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים יא **וְהָיָה אִם-שָׁמַעַתָּ תִּשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצִוֶּה אֶתְכֶם**
הַיּוֹם, לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכָל-לִבְבְּכֶם וּבְכָל-
נַפְשְׁכֶם: וְנָתַתִּי מְטָר-אֲרָצְכֶם בְּעֵתוֹ, יוֹדֶה וּמִלְקוֹשׁ, וְאִסַּפְתִּי דִגְנְךָ
וְתִירְשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לְבַהֲמֹתְךָ, וְאָכְלָתָּ וּשְׂבַעְתָּ:
הַשְּׁמַרְוּ לָכֵן פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים

KERIT SHEMA AND LIVING IN ISRAEL.

Rabbi Meir would comment: “Whoever lives permanently in the Land of Israel, eats only halakhically pure food, speaks *Lashon HaKodesh*, and recites *Keriat Shema* twice daily, is guaranteed to enter the next world” (*Yerushalmi Shabbat* 1:3). In this statement Rabbi Meir couples living in Israel with several other *basic* elements of a successful religious lifestyle. Undoubtedly a person should strive for more: he should strive to study more Torah rather than merely reciting *Keriat Shema* twice daily. Speaking *Lashon HaKodesh* and eating pure food are relatively easy challenges compared to more complex aspects of religious behavior. Rabbi Meir is merely establishing a baseline:

The Shema must be said with intense concentration.

When not with a minyan, say:

God, faithful King!

The following verse should be said aloud, while covering the eyes with the right hand:

Listen, Israel: the LORD is our God,
the LORD is One. *Deut. 6*

Quietly: Blessed be the name of His glorious kingdom for ever and all time.

וְאַהַבְתָּ Love the LORD your God with all your heart, with all your *Deut. 6*
soul, and with all your might. These words which I command you
today shall be on your heart. Teach them repeatedly to your chil-
dren, speaking of them when you sit at home and when you travel
on the way, when you lie down and when you rise. Bind them as a
sign on your hand, and they shall be an emblem between your eyes.
Write them on the doorposts of your house and gates.

וְהָיָה If you indeed heed My commandments with which I charge *Deut. 11*
you today, to love the LORD your God and worship Him with all
your heart and with all your soul, I will give rain in your land in its
season, the early and late rain; and you shall gather in your grain,
wine and oil. I will give grass in your field for your cattle, and you
shall eat and be satisfied. Be careful lest your heart be tempted and
you go astray and worship other gods, bowing down to them. Then

even if a person *only* achieves these basics, he has led a religiously successful life and will enter the next world. Among these basics are reciting *Shema* and living in Israel.

Unfortunately Rabbi Meir was forced to depart from Israel with his *Rebbe* – Rabbi Akiva – in the aftermath of the waves of Roman persecutions which the Jews endured in the generation immediately after the destruction of the Temple. He also died outside of Israel, but had instructed that until his body was transported to Israel it be left on a beach so at least the same waters which lapped Israel could skim his body until its eventual burial.

וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם, וְעָצַר אֶת־הַשָּׁמַיִם
וְלֹא־יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ, וְאֲבַדְתֶּם מִהָרָה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשַׁמְתֶּם אֶת־דְּבָרֵי
אֱלֹהִים עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם, וְקִשְׁרְתֶּם אֹתָם לְאוֹת עַל־יָדְכֶם,
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדָבָר בָּם,

לְדָבָר בָּם *Speaking of them.* Our status as a “selected” nation expresses itself through historical mission, national identity, and distinctive language. The Midrash (*Mekhilta Parashat Bo*) says that the Jewish slaves in Egypt neglected much of their cultural past, their monotheistic practices, and various other rituals. However, they kept their language (among other basic mores), and thereby maintained their core identity. In contrast, when the Jews were exiled to Babylonia after the destruction of the first Temple, evidently Hebrew language usage faded. As a result, the book of Daniel which portrays that era is written in the spoken language of the day – Aramaic.

Two interesting comments suggest that speaking Hebrew is actually considered a halakhic mitzva, and not just a cultural value. The second section of *Keriat Shema* instructs us to teach our children to “speak in it.” Commenting on this verse, Rashi describes the process of training children to study Torah: When a child reaches the age of speech, teach him Torah and speak with him in *Lashon HaKodesh*. Though this mandate is cited in various sources, it is omitted from our version of the Talmud Bavli, and hence isn’t cited in mainstream halakhic works.

Commenting on a Mishna which cautions us to adhere to both taxing and effortless mitzvot, the Rambam lists speaking in *Lashon HaKodesh* as an undemanding mitzva. Evidently he categorized speaking in Hebrew as an *actual* mitzva, and not merely a cultural convention.

Though mainstream halakhic works – such as those which list the 613 mitzvot – didn’t incorporate speaking in Hebrew as a formal mitzva, the value of *Lashon HaKodesh* is evident in three interesting halakhic applications. In *Orah Hayyim* chapter 307, which discusses the laws of Shabbat, the *Shulhan Arukh* bans reading empty stories on Shabbat (the application of this prohibition in modern contexts is highly debated). Yet the Rema notes that books written in *Lashon HaKodesh* are permitted. As explained by one of the commentators to the *Shulhan Arukh*, “This language is inherently holy [and thereby appropriate for Shabbat

the LORD’s anger will flare against you and He will close the heavens so that there will be no rain. The land will not yield its crops, and you will perish swiftly from the good land that the LORD is giving you. Therefore, set these, My words, on your heart and soul. Bind them as a sign on your hand, and they shall be an emblem between your eyes. Teach them to your children, speaking of them

reading] and by reading the language, Torah comprehension is [ultimately] improved.”

A second halakhic application emerges from the laws of oaths, which typically must be pronounced while grasping a sacred item such as a *Sefer Torah*. The *Shulhan Arukh* claims that any material written in Hebrew can substitute for a *Sefer Torah*, presumably because the language possesses inherent sanctity.

The *Shulhan Arukh* (*Orah Hayyim* 85:2) allows discussing non-Torah material in a washroom. Yet the *Mishna Berura* comments that some are careful not to speak in *Lashon HaKodesh* at all in a washroom – to preserve the sanctity of *Lashon HaKodesh*. These examples indicate that the halakhic system acknowledged the inherent sanctity of Hebrew, and shaped normative practice based on its holiness.

There is an intriguing debate as to why the language possesses holiness. In his comments to *Shemot* 30:13, the Ramban claims that it is a language in which HaKadosh Barukh Hu communicates with His prophets and delivers the Torah to His People. It is also the language in which the Divine names and attributes are expressed. Rashi (*Beresheet* 11:1) claims that *Lashon HaKodesh* was the original universal language before the diversification of language after the Tower of Babel incident. Support for the metaphysical significance of Hebrew can be found in a Gemara in *Hagiga* (16a) which acknowledges that celestial angels speak in Hebrew. This position ascribes intrinsic importance and sanctity to the Hebrew language. By contrast, the Rambam (*Guide for the Perplexed* 3:8) claims that this language is holy simply because it allows idioms for sexual activities rather than direct references. This holiness would appear to be “*incidental*” rather than essential.

Tzefania (3:9) prophesied: “For at that time I will change the speech of the peoples to a pure speech, that all of them may call upon the name of Hashem and serve Him with one accord,” leading the Midrash (*Tanhuma Noah* 19) to assert that in the Messianic Era the entire world will return to its universal language of *Lashon HaKodesh*.

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתָּם
עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמִיכָם וְיְמֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לֵאמֹר, לְתֶת לָהֶם, בְּיָמַי הַשָּׁמַיִם
עַל-הָאָרֶץ:

במדבר טו

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמְרַתָּ
אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַתְּ עַל-
צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אוֹתוֹ

"To give them, for as long as the heavens are above the earth." The Torah qualifies the Land of Israel as a "land which God swore to your fathers to give them (*latet lahem*)."¹⁵ Conceivably, as the Torah is addressing a nation about to enter the actual land, the oath should have been described as God swearing to our fathers to deliver the land to *you*. By concluding with the phrase "to give *them*" the verse implies that the forefathers themselves – the recipients of the oath – will one day receive the land. As they had already passed on, evidently they would one day be resurrected and receive the Land of Israel.

The Gemara (*Sanhedrin* 90a) lists this verse as one of the many veiled references to resurrection. Though resurrection constitutes a principle of faith, it isn't articulated explicitly. There are numerous intimations which confirm its importance. By embedding one of these references within the oath to deliver the Land of Israel to the Jewish people, the Torah reaffirms our historical license. The land was awarded to us because of the covenant with our fathers, and they themselves will one day arise to participate in our joint claim to this land. In several places the Gemara derives actual halakhot from the reality that *Eretz Yisrael* was already monetarily owned by the *Avot*. This reference to their ultimate resurrection affirms that they will also reside on this land in our joint future.

TZITZIT AND REDEMPTION

Though the primary symbolism of the *tzitzit* evokes awareness of mitzvot in general, several features conjure redemptive images.

when you sit at home and when you travel on the way, when you lie down and when you rise. Write them on the doorposts of your house and gates, so that you and your children may live long in the land that the LORD swore to your ancestors to give them, for as long as the heavens are above the earth.

The LORD spoke to Moses, saying: Speak to the Israelites and tell them to make tassels on the corners of their garments for all generations. They shall attach to the tassel at each corner a thread of blue. This shall be your tassel, and you shall see it Num. 15

The Torah describes the four corners of *tzitzit*-suitable clothing with the word "*kanaf*." The same phrase appears in a messianic prophecy delivered by Zekharia about universal recognition of HaKadosh Barukh Hu in the Messianic Era. The concluding verses of the eighth chapter of the book portray worldwide pilgrimages to Yerushalayim to discover the word of God. The final verse depicts throngs of people "grasping on to the clothing of Jewish people," adhering to them upon acknowledging us as God's chosen: So said the LORD of hosts: "In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying: 'We will go with you, for we have heard that God is with you.'" (*Zekharia* 8:23). Not only will the *city* of Yerushalayim serve as a magnet for those thirsting for divine instruction, but Jews as well will be actively pursued and associated with. The image of ten people clutching the clothing of a single Jew indicates the degree of desperation of those pursuing the word of God, but perhaps unable to identify it on their own. Wearing *tzitzit* – clothing so clearly identified as Jewish – accentuates this messianic role of extending the divine word to all of humanity.

The term *kanaf*, aside from meaning corner, more literally means "a wing." Consequently, Jews adorn themselves in *four* wings – in contrast to angels, who only possess two. The winged image of *tzitzit* suggests a rapid, airborne return to Israel as opposed to a slow, ground-based return. In fact, one of the more familiar verses describing ingathering from the four corners of the earth employs the very same word *kanaf* to describe quadrants of our planet – reinforcing both the redemptive metaphor of *tzitzit* as well as the suggestion of winged return. Yeshayahu also captures the aerial nature of our return to

וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אַחֲרֵי
 לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לֵהָיוֹת לָכֶם
 לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֱמֶת

The Shema repeats:

• יהוה אלהיכם אמת

וְאֱמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ
 כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ
 וְאֶנְחָנוּ יִשְׂרָאֵל עִמּוֹ.
 הַפּוֹדֵנוּ מִיַּד מְלָכִים
 מְלָכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים.
 הָאֵל הַנּוֹפֵר לָנוּ מִצָּרֵינוּ
 וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אוֹיְבֵי נַפְשֵׁנוּ.
 הָעוֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר
 הַשֵּׁם נַפְשֵׁנוּ בַּחַיִּים, וְלֹא־נָתַן לָמוּט רַגְלָנוּ:

תהלים סו

Israel, by comparing our arrival to floating clouds and soaring birds: “Who are these that fly as a cloud, and as the doves to their cotes?” (*Yeshayahu* 60:8).

Mass immigration to Israel surged in the second half of the past century, as civilian air flight became common. The availability of air travel facilitated more rapid and efficient relocation, and has also enabled Jews who have not yet emigrated to be frequent visitors. The concluding imagery of the aforementioned verse in *Yeshayahu* describes doves returning to their nests; doves are often involved in frequent patterns of repeated excursions and return

and remember all of the LORD's commandments and keep them, not straying after your heart and after your eyes, following your own sinful desires. Thus you will be reminded to keep all My commandments, and be holy to your God. I am the LORD your God, who brought you out of the land of Egypt to be your God. I am the LORD your God.

True –

The Leader repeats:

► The LORD your God is true –

וְאֱמוּנָה – and faithful is all this,
 and firmly established for us
 that He is the LORD our God,
 and there is none besides Him,
 and that we, Israel, are His people.
 He is our King, who redeems us from the hand of kings
 and delivers us from the grasp of all tyrants.
 He is our God,
 who on our behalf repays our foes
 and brings just retribution on our mortal enemies;
 who performs great deeds beyond understanding
 and wonders beyond number;
 who kept us alive, not letting our foot slip;

Ps. 66

flights home. Indeed, it was the dove that, at the conclusion of the biblical flood, indicated to the whole of creation that it was time to return “home.”

Finally, the recent rediscovery of *tekhelet* – the blue dye associated with *tzitzit* – has profoundly enhanced the performance of this mitzva, and contributed to the redemptive process. The *Hafetz Hayyim* – who authored a well-known article about the redemptive era entitled “*Ikvita DiMeshiha*” (the footprints of the Messiah) – wrote that the Jews who will witness the end of history will be particularly committed to the mitzva of *tzitzit*. Our ability to fulfill the mitzva in its original, enhanced form indicates our progression toward the close of history.

הַמְדִּירֵכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ
וַיִּרְם קִרְנֵנוּ עַל כָּל שׁוֹנְאֵינוּ.
הָעוֹשֶׂה לָּנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.
הַמַּכֶּה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.
הַמַּעֲבִיר בָּנוּ בֵּין גְּזֵרֵי יָם סוּף
אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טֶבַע
וַיִּרְאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ
וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה
וַאֲמָרוּ כָּלם
מִי־כִמְכָּה בָּאֵלִים יְהוָה
מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ
נִזְרָא תְהִלַּת עֲשֵׂה פֶלֶא:
מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה
זֶה אֱלֹהֵינוּ, וַאֲמָרוּ
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

שמות טו

שמות טו

REDEMPTION THROUGH JEWISH ACTIVISM

Often the biblical story of the *Ma'apilim* is cited as evidence *against* advancing the resettling of Israel through natural means. After the debacle of the spies, a band of Jews attempted an unsanctioned entry into Israel. Their efforts were met with blistering defeat. Moshe himself forewarned them, "Why are you disobeying the LORD's command? This will not succeed" (*Bemidbar* 14:41). Commenting upon Moshe's admonition Rabbi Tzaddok HaKohen of Lublin, one of the great Hasidic Masters, writes: "Moshe's comments indicate that

who led us on the high places of our enemies,
raising our pride above all our foes;
who did miracles for us
and brought vengeance against Pharaoh;
who performed signs and wonders
in the land of Ham's children;
who smote in His wrath all the firstborn of Egypt,
and brought out His people Israel from their midst
into everlasting freedom;
who led His children through the divided Reed Sea,
plunging their pursuers and enemies into the depths.
When His children saw His might,
they gave praise and thanks to His name,
and willingly accepted His Sovereignty.
Moses and the children of Israel
then sang a song to You with great joy,
and they all exclaimed:

מִי־כִמְכָּה “Who is like You, LORD, among the mighty? *Ex. 15*
Who is like You, majestic in holiness,
awesome in praises, doing wonders?”

► Your children beheld Your majesty
as You parted the sea before Moses.
“This is my God!” they responded,
and then said:

“The LORD shall reign for ever and ever.”

Ex. 15

the process is fundamentally sound but currently inadvisable. Evidently there will be a period of history in which human initiative will be appropriate. One of the signs of the Messianic Era suggested by the Gemara (*Sota* 49b) is the preponderance of audacity. This impudence will be apt and will prove invaluable to press toward our redemption.” In general, Hasidic writing endorsed the notion of “appropriate human audacity” when petitioning on behalf of national needs, and on behalf of redemption in particular.

וְנֹאמַר, כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב
וְגָאֵלוֹ מִיַּד חֲזָק מִמֶּנּוּ:
בְּרוּךְ אַתָּה יְהוָה, גֹּאֲלֵי יִשְׂרָאֵל.

ירמיהו לא

THE "END OF THE DAY"

Zekharia asserts "It will be a unique day – a day known only to the LORD – with no distinction between day and night. When evening comes, there will be light" (14:7). This imagery describing sudden light at the conclusion of the day or evening resonates with redemptive imagery. It indicates a redemptive process which is delayed until the latter stages of history. David writes, "My days are like the evening shadow; I wither away like grass" (*Tehillim* 102:11). The similar images of lives shrouded in shadows convey a sense of redemption deferred until the latter stages of a day – when the shadows are long.

Conventionally each of our three *Tefillot* is associated with a different one of the three *Avot* and a different redemption respectively.

Avraham instituted *Shaharit*, and this *tefilla* elaborates upon the first redemption from Egypt. Particularly the sections immediately after *Keriat Shema* expound upon the liberation from Egypt.

Yitzhak was the first to introduce *Minḥa*, and his career is often associated with the return from Bavel. *Minḥa* doesn't contain unique liturgy, and hence includes no direct reference to the return from Bavel.

In his legendary dream of the heavenly ladder, Yaakov witnessed both the extended exile as well as the ultimate redemption. His establishment of Maariv, offered in the dark precincts of Yerushalayim, symbolizes the redemption which will occur at one of the darkest periods of history. The section after *Keriat Shema* primarily discusses our future Messianic victories. The final section prays for a divine protective dome extended over Yerushalayim.

וְנֹאמַר, כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב, וְגָאֵלוֹ מִיַּד חֲזָק מִמֶּנּוּ. And it is said, For the LORD has redeemed Jacob and rescued him from a power stronger than his own. Before departing the Land of Israel for the first time, Yaakov dreams of a ladder lodged on the ground and scaling the heavens. When he awakens he erects a *matzeva*, monument, prays about his future, and pledges to return and offer a gift to God. Though he was frightened by his general uncertainty and

► And it is said,

"For the LORD has redeemed Jacob
and rescued him from a power stronger than his own."

Jer. 31

Blessed are You, LORD, who redeemed Israel.

the pursuit by his murderous brother, he was particularly vexed about the prospect of departing the Land. When he embeds in his *Tefilla* the dream of "I will return to my father's house and the LORD will once again be my God," he is praying for his return to the Land. The Tosefta (*Avoda Zara* 5:2) questions the inclusion of the hope that "The LORD will once again be my God" in his prayer. The Tosefta comments that life in the Diaspora is equivalent to a weakened encounter with God. Yaakov is the first to recognize the theological *fading* of the divine encounter while in *Hutz LaAretz*, and he prays for its eventual restoration when he will one day return (see also the *Zohar* to *Vayetzeḥ* 1:150 page 2).

In fact when he does ultimately return, he is frightened by the upcoming confrontation with his heavily armed brother. The Midrash (*Bereshit Raba* 76:2) highlights that he fretted that his brother would triumph based on his having resided in Israel during the intervening years of Yaakov's absence. Though Yaakov accrued many merits during his sojourn in Lavan's homestead, he did not amass the elusive but potentially convincing merit of residence in the Land of Israel.

PREFACING TEFILLA WITH GEULA

The Gemara (*Berakhot* 4b) stresses the importance of introducing *Tefilla* with imagery of redemption: Whoever prefaces *geula* to *Tefilla* is assured entry in the afterlife. Based on this directive we introduce *Shemoneh Esreh* – both morning and evening – by both citing features of our initial redemption, and praying for future salvation.

There are several benefits to this sequencing:

1. Setting a Blissful Mood for *Tefilla*: The Gemara suggests that *Tefilla* should be engaged in with happiness and hopefulness rather than depression or gloominess. One way to induce confident optimism is to invoke memories of our redemptive past. Even when Jews faced incalculable national adversity or overwhelming personal travail they could look to their past glory and take consolation in a national salvation

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים
וּפְרֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ.

soon to be granted. This historical journey allowed enthusiastic *Tefilla* even in the face of hardship.

2. Enabling *Tefilla* of Submission: *Tefilla* is referred to as “*Avoda ShebaLev*” (emotional exertion), and like an actual *korban* (sacrifice) includes human submission to the divine will. Submission forms the basis of *Tefilla*, as a person surrenders his hopes and prayers to divine authority. When entering the *Mikdash*, King David acknowledges (*Tehillim* 5:8): “But I can enter Your house because of Your great kindness, I will bow down toward Your holy Temple in reverence for You,” declaring his obedience and punctuating it by fully prostrating himself. Without embracing divine authority and recognizing HaKadosh Barukh Hu as solely empowered to consider and grant our *Tefillot*, the process of prayer is futile.

Submission is also necessary after prayer. The Gemara (*Berakhot* 32b) speaks critically of someone who prays protractedly and scrutinizes his *Tefillot*. Rashi comments that he is scrutinizing his requests, and confidently expects a favorable response. God doesn’t always respond to our prayers in the manner we long for, or in a manner we can easily understand. Submitting to the divine wisdom and accepting His answers should also influence our behavior as we conclude *Tefilla*.

Since submission is indispensable to *Tefilla*, we begin our prayers by revisiting the source of this experience. By unilaterally freeing us from a house of slavery, HaKadosh Barukh Hu acquired us as His people, and established the right and ability to impose His will upon us. Numerous mitzvot are suffixed by the phrase “I am your God who extracted you from Egypt,” reminding us of the historical mandate underlying His authority and our expected submission. Additionally, redemptive moments – apocalyptic in nature – remind us of human

הַשְּׂכִיבֵנוּ Help us lie down, O LORD our God, in peace,
and rise up, O our King, to life.
Spread over us Your canopy of peace.
Direct us with Your good counsel,
and save us for the sake of Your name.

inadequacy in shaping history, and reinforce our reliance on divine intervention. Humbled by the force of Divine Providence, we submit to His wisdom. To establish the tone of submission, we introduce our *Tefillot* with imagery of past intervention and dreams of historic intercession in the future.

3. Establishing a Baseline of Faith: Prayer to God presupposes a belief that He listens and alters His decisions based on human petitioning. Prefacing prayer with faith fortifies our belief and allows prayer to evolve. King David is thankful that “He has caused His wonderful works to be remembered; God is gracious and compassionate” (*Tehillim* 111:4). He is grateful that we possess “festival days” to commemorate past miracles, because these experiences bolster our faith. Revisiting past miracles consolidates our belief in a God who actively intervenes in history on our behalf.

In particular, remembering past redemptions reminds us that our prayers can actively *effect geula* and likewise “persuade” HaKadosh Barukh Hu to accede to our personal prayers.

4. Rav Soloveitchik addressed the ennobling impact of *geula* as a preface to *Tefilla*. Stripped of any context, *Tefilla* can develop into an egotistical or self-centered experience. Standing in the presence of God and lodging parochial requests can become petty and even trivial. In the larger cosmic scheme, personal needs are dwarfed in importance by “loftier” necessities. To ensure the “purity” of *Tefilla* it is encased in a larger national narrative of *geula*. Before standing before HaKadosh Barukh Hu proposing personal wants, a Jew attaches to the larger story of Jewish history and redemption, and casts his own experience within that broader storyline. Personal requests are necessary to help advance a wider national endpoint. *Tefilla*, in this context, has become ennobled, and cleansed of narcissism or self-interest.

וְהִגֵּן בְּעֵדְנוּ, וְהָסֵר מֵעֲלֵינוּ אוֹיֵב, דָּבָר וְחָרָב וְרָעָב וְיָגוֹן
וְהָסֵר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ
וּבָצֵל בְּנִפְיֶיךָ תַּסְתִּירֵנוּ
כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה
כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.
וְשׁוֹמֵר צִאֲתָנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם
מִעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

In Israel the service continues with Half Kaddish on page 79.

תהלים פט

תהלים קלה

תהלים עב

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן:
בְּרוּךְ יְהוָה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ:
בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ:
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם
וְיִמְלֹא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ, אָמֵן וְאָמֵן:
יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׂמַח יְהוָה בְּמַעֲשָׁיו:
יְהִי שֵׁם יְהוָה מְבֹרָךְ מִעַתָּה וְעַד-עוֹלָם:
כִּי לֹא-יִטֹּשׁ יְהוָה אֶת-עַמּוֹ בְּעָבוֹר שְׁמוֹ הַגָּדוֹל
כִּי הוֹאִיל יְהוָה לַעֲשׂוֹת אֲתָתְכֶם לוֹ לְעַם:
וַיֵּדָא כָּל-הָעָם וַיִּפְּלוּ עַל-פְּנֵיהֶם
וַיֹּאמְרוּ, יְהוָה הוּא הָאֱלֹהִים, יְהוָה הוּא הָאֱלֹהִים:
וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד:
יְהִי-חֲסִדְךָ יְהוָה עָלֵינוּ, כַּאֲשֶׁר יִחְלָנוּ לָךְ:

תהלים קד

תהלים קיג

שמואל א, יב

מלכים א, יח

זכריה יד

תהלים לג

Shield us and remove from us every enemy,
plague, sword, famine and sorrow.
Remove the adversary from before and behind us.
Shelter us in the shadow of Your wings,
for You, God, are our Guardian and Deliverer;
You, God, are a gracious and compassionate King.
► Guard our going out and our coming in,
for life and peace, from now and for ever.
Blessed are You, LORD,
who guards His people Israel for ever.

In Israel the service continues with Half Kaddish on page 78.

Blessed be the LORD for ever. Amen and Amen.

Ps. 89

Blessed from Zion be the LORD

Ps. 135

who dwells in Jerusalem. Halleluya!

Blessed be the LORD, God of Israel,

Ps. 72

who alone does wondrous things.

Blessed be His glorious name for ever,

and may the whole earth be filled with His glory. Amen and Amen.

May the glory of the LORD endure for ever;

Ps. 104

may the LORD rejoice in His works.

May the name of the LORD be blessed now and for all time.

Ps. 113

For the sake of His great name

1 Sam. 12

the LORD will not abandon His people,

for the LORD vowed to make you a people of His own.

When all the people saw [God's wonders]

1 Kings 18

they fell on their faces

and said: "The LORD, He is God; the LORD, He is God."

Then the LORD shall be King over all the earth;

Zech. 14

on that day the LORD shall be One and His name One.

May Your love, LORD, be upon us,

Ps. 33

as we have put our hope in You.

תהלים קו

הוֹשִׁיעֵנו יְהוָה אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן־הַגּוֹיִם
לְהוֹדוֹת לִשְׁם קְדֹשְׁךָ, לְהַשְׁתַּבֵּחַ בְּתִהְלָתְךָ:

תהלים פו

כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ, יָבֹאוּ וַיִּשְׁתַּחֲווּ לִפְנֶיךָ, אֲדֹנָי
וַיִּכְבְּדוּ לִשְׁמֶךָ:

תהלים עט

כִּי־גָדוֹל אַתָּה וְעֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבַדְּךָ:
וַאֲנַחְנוּ עַמְּךָ וְצֹאן מִרְעִיתְךָ, נוֹדָה לְךָ לְעוֹלָם
לְדוֹר וָדָר נִסְפֵּר תִּהְלָתְךָ:

איוב יב

תהלים לא

בָּרוּךְ יְהוָה בַּיּוֹם, בָּרוּךְ יְהוָה בַּלַּיְלָה
בָּרוּךְ יְהוָה בְּשֹׁכְבֵנוּ, בָּרוּךְ יְהוָה בְּקוּמָנוּ.
כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים.
אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חַי, וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ:
בְּיָדְךָ אֶפְקֵיד רוּחִי, פְּדִיתָה אוֹתִי יְהוָה אֵל אֲמֶת:
אֱלֹהֵינוּ שְׁבֻשְׁמִים, יַחַד שִׁמְךָ וְקִיָּם מַלְכוּתְךָ תָּמִיד
וּמֶלֶךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ וַיִּשְׂמַח לִבֵּנוּ
וְתִגַּל נַפְשָׁנוּ בִּישׁוּעָתְךָ בְּאֵמֶת
בְּאֵמֹר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד
כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
בָּרוּךְ אַתָּה יְהוָה
הַמֶּלֶךְ בְּכָבוֹדוֹ תָּמִיד, יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד
וְעַל כָּל מַעֲשָׂיו.

Ps. 106

Save us, LORD our God, gather us
and deliver us from the nations,
to thank Your holy name, and glory in Your praise.

Ps. 86

All the nations You made shall come and bow before You, LORD,
and pay honor to Your name,
for You are great and You perform wonders:
You alone are God.

Ps. 79

We, Your people, the flock of Your pasture, will praise You for ever.
For all generations we will relate Your praise.

Blessed is the LORD by day, blessed is the LORD by night.
Blessed is the LORD when we lie down;
blessed is the LORD when we rise.

For in Your hand are the souls of the living and the dead,
[as it is written:] "In His hand is every living soul,
and the breath of all mankind."

Job 12

Into Your hand I entrust my spirit:

Ps. 31

You redeemed me, LORD, God of truth.
Our God in heaven, bring unity to Your name,
establish Your kingdom constantly
and reign over us for ever and all time.

May our eyes see, our hearts rejoice,
and our souls be glad in Your true salvation,
when Zion is told, "Your God reigns."

The LORD is King, the LORD was King,
the LORD will be King for ever and all time.

For sovereignty is Yours,
and to all eternity You will reign in glory,
for we have no king but You.
Blessed are You, LORD,
the King who in His constant glory will reign over us
and all His creation for ever and all time.

חצי קדיש

ש"ץ: יתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֶלְמָא דִּי בְּרָא כְּרֵעֻתָּהּ
 וְיִמְלִיךְ מַלְכוּתָּהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֶגְלָא וּבְזֶמַן קָרִיב
 וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
 קהל וש"ץ: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
 ש"ץ: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקִדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא
 דְּאִמְרִין בְּעֶלְמָא
 וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

עמידה

The following prayer, until קְדַמְנִיּוֹת on page 99, is said silently, standing with feet together. 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.

תהלים נא

אֲדָנִי, שְׁפֹתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות

יְבָרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן
 גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה הַכָּל

HALF KADDISH

Leader: יתְגַדֵּל 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 98, is said silently, standing with feet together. 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.

O LORD, open my lips,
 so that my mouth may declare Your praise.

Ps. 51

PATRIARCHS

יְבָרוּךְ 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,

וְזוֹכֵר חֲסִדֵי אָבוֹת
וַיַּבְיֵא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

גבורות
אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנֵי
מַחְיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ
בְּאֶרֶץ יִשְׂרָאֵל: מוֹרִיד הַטֶּל
מְכַלְכֵּל חַיִּים בְּחַסֵּד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים
וּמַקְיֵם אֲמוֹנָתוֹ לִישָׁנֵי עָפָר.
מִי כְמוֹךָ, בַּעַל גְּבוּרֹת, וּמִי דּוֹמֶה לָךְ
מֶלֶךְ, יִמְמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.
וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה יְהוָה, מַחְיָה הַמֵּתִים.

קדושת השם
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וּקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.
בָּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

ERETZ YISRAEL AND ZEKHUT AVOT

Commenting on a verse in *Behukotai* which mentions the merits of our Fathers alongside the merits of the Land of Israel, the Midrash (*Vayikra Raba* 36:5) comments, “It is similar to a king whose three children were raised by a common caregiver. She is so deeply associated with his children that every

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 גִּבּוֹר 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.

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.

time he thinks of or inquires about a child, he remembers and inquires about the caregiver. As the three children of HaKadosh Barukh Hu were jointly raised in, and by, the Land of Israel, every time He mentions the merits of our Fathers, He mentions the merits of the Land of Israel.”

Our benefit from *Zekhut Avot* is dependent upon our identification with their Land. After the failure of the spies, Moshe prays on behalf of the people. He employs the thirteen Divine Attributes which HaKadosh Barukh Hu Himself had previously taught him. Yet he doesn’t petition based on *Zekhut*

דעת

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאָנוּשׁ בִּינָה.
חַנּוּנוֹ מֵאַתָּךְ דַּעַת בִּינָה וְהַשְׂכָּל.
בָּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

תשובה

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקִרְבֵנוּ מִלְּפָנוּ לְעִבּוּדֶיךָ
וְהַחְזִירֵנוּ בְּתִשּׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בָּרוּךְ אַתָּה יְהוָה, הַרוֹצֶה בְּתִשּׁוּבָה.

סליחה

Strike the left side of the chest at °.

סֶלַח לָנוּ אֲבִינוּ בִּי ° חֲטֵאוֹנוּ
מַחֵל לָנוּ מִלְּפָנוּ בִּי ° פְּשָׁעֵנוּ
בִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בָּרוּךְ אַתָּה יְהוָה, חֲנוּן הַמִּרְפֶּה לְסֶלַח.

גאולה

רֵאֵה בְּעֵינֶיךָ, וְרִיבָה רִיבֵנוּ
וּגְאֹלֵנוּ מִהֶרָה לְמַעַן שְׁמֶךָ
בִּי גּוֹאֵל חֲזָק אַתָּה.
בָּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

Avot. The Ramban (*Bemidbar* 14:17) comments: By scorning the land which our *Avot* received as a gift and so coveted, the spies were in effect betraying their *Avot*; hence they abdicated the right to receive mercy based on *Zekhut Avot*.

The special prayers of a public fast day invoke several different precedents in which God answered the prayers of various prophets and righteous people

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

הַשִּׁיבֵנוּ 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 °.

סֶלַח 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

רֵאֵה 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.

during their moments of crisis. The seventh and final invocation speaks of David and Shlomo, who prayed on behalf of Yerushalayim. The *berakha* concludes with the phrase “*Merahem al HaAretz*” – “Who has mercy on the Land.” After basing our *Tefillot* upon the *Zekhut* of previous *Tzaddikim*, the *berakha* concludes by capturing our longing for the Land of Israel.

רפואה

רְפָאנוּ יְהוָה וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלֹתֵנוּ אֶתָּה
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מְכוּלֵינוּ

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

יְהי רָצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁתַּשְׁלַח מִהֶרֶךְ רְפוּאָה שְׁלֵמָה
מִן הַשָּׁמַיִם רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לַחֹלֶה/לַחֹלֶה *name of patient*
בְּ/בִתְּ *mother's name* שְׁאָר חוֹלֵי יִשְׂרָאֵל.

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

ברכת השנים

בָּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת
וְאֶת כָּל מִינֵי תְבוּאָתָהּ, לְטוֹבָה
וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה
וְשַׁבְּעֵנוּ מִטוֹבָהּ, וּבָרַךְ שְׁנָתֵנוּ בִּשְׁנֵים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְהוָה, מְבָרֵךְ הַשָּׁנִים.

קבוץ גלויות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ, וְשָׂא נֶס לְקִבֵּץ גְּלוּתֵינוּ
וְקִבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

THE SONGS OF EXILE

Because of historical catastrophe – the destruction of Jerusalem at the hands of King Titus of Rome – Israel was exiled from its land, and I was born in a city of the Diaspora. But at all times, I always considered myself as one born in Jerusalem. In a dream, in a night-vision, I saw myself standing with my brother Levites in the Temple, together singing the songs of King David of Israel. No ear has rung with these sweet sounds since the

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

בָּרַךְ 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.

day that our city was destroyed and its nation cast into exile. I suspect that the angels appointed over the Sanctuary of Song erased the sounds of my dreams in the night when I awoke in the morning, for fear that if I were to sing the songs of my dreams, my fellow brothers would not be able to withstand the sorrow that would resonate from their realization of all the goodness they have lost.

In order to recompense me for the songs they prevented me from singing with my voice, they granted me to write songs instead.
(S.Y. Agnon, from his acceptance speech for the Nobel Prize in Literature)

השבת המשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה, וְיִזְעִינוּ כְּבִתְחִלָּה
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה
וּמֶלֶךְ עָלֵינוּ אֶתָּה יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים
וְצִדִּיקֵנוּ בִּמְשָׁפֵט.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמְשַׁפֵּט.

ברכת המינים

וְלִמְלָשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד
וְכָל אוֹיְבֵי עַמְּךָ מִהֲרָה יִכָּרְתוּ
וְהַיְדוּסִים מִהֲרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנֶּיֶע בְּמִהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמְכַנֶּיֶע זֵדִים.

AWAITING GOD'S KINGSHIP

[Our forefathers] said before Him: Master of the World, what if our children are never to return? He said to them: Do not say that! If a generation awaits My kingship, they are immediately redeemed.

(Yalkut Shimoni, Eikha 997)

מֶלֶךְ אוֹהֵב צְדָקָה וּמְשַׁפֵּט *The King who loves righteousness and justice.* A verse in *Yeshayahu* reaffirms the function of righteousness (charity) in advancing our redemption: "Tzion will be redeemed by justice, and those in her who repent, by righteousness" (1:27).

Based on this verse the Gemara (*Sanhedrin* 98a) stresses that charity is necessary to rebuild Yerushalayim. Slightly altering this Gemara, the Rambam claimed that our nation at large and the Land of Israel are restored through charity.

Charity ennoble personal human virtue just as it stabilizes social progress. We live in an era of "welfare" governments which attempt to relieve suffering through ambitious socialist platforms. Though these achievements are impressive, society continues to rely upon charitable assistance at both the personal and organizational level. The charitable tradition is part of the Jewish legacy. Avraham was credited by HaKadosh Barukh Hu for raising his

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

וְלִמְלָשִׁינִים 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.

family upon the virtues of charity: "For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice" (*Bereshit* 18:19). Through our charitable behavior we continue to educate the world in the legacy of Avraham, and we advance our redemptive process.

Though Jews at both a personal and communal level have always excelled at charity, the development of the modern communities of Israel has instigated an unprecedented level of *tzedaka*. From the inception of Jewish Settlement in the late eighteenth century the population was dependent upon foreign assistance. Jewish communities the world over bestowed significant sums to support the pioneers who returned to our collective homeland. Often the transfer of monies was performed illegally and at great risk, as local governments banned the removal of currency from their respective empires.

As the modern State was born, taxation as well as a modern economy alleviated the level of dependence upon philanthropy. However, our State has attracted a level of *tzedaka* unparalleled in history, as worldwide Jewry participates from afar in the rebuilding and renovation of our joint homeland. We are literally witnessing a prophetic fulfillment: the Land and People of Israel have been rebuilt through charity.

על הצדיקים

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק, וְעַל־נוֹ
יְהֵמוּ רַחֲמֶיךָ יְהוֹה אֱלֹהֵינוּ
וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת
וְשִׁים חֶלְקֵנוּ עִמָּהֶם
וְלַעוֹלָם לֹא נִבּוֹשׁ כִּי בְּךָ בִּטְחָנוּ.
בְּרוּךְ אַתָּה יְהוֹה, מְשַׁעַן וּמִבְטָח לַצְּדִיקִים.

בנין ירושלים

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁבֵּן בְּתוֹכָהּ כְּאִשֶּׁר דִּבַּרְתָּ
וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם
וְכִפֹּא דָוִד מְהֵרָה לְתוֹכָהּ תָּבִין.
בְּרוּךְ אַתָּה יְהוֹה, בּוֹנֵה יְרוּשָׁלַיִם.

משיח בן דוד

אֶת צֶמַח דָּוִד עֲבֹדְךָ מְהֵרָה תַצְמִיחַ, וְקִרְנוֹ תִרְוַם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ קָוִינוּ כָּל הַיּוֹם.
בְּרוּךְ אַתָּה יְהוֹה, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

אֶת צֶמַח דָּוִד עֲבֹדְךָ *May the offshoot of Your servant David.* Though modern society has established democracy as the most equitable form of governance, we pray for the restoration of Jewish monarchy. We anticipate a benevolent monarchy as potential abuses of the crown are checked by the king's fear of Heaven.

There is some discrepancy between the sections in *Shofetim* describing the mitzva to appoint a king and the narrative in *1 Shmuel* in which the first Jewish king, Shaul, is appointed. The Torah's description presents monarchy in a favorable light, asserting it as a positive mitzva. By contrast, *Shmuel* is highly critical of the choice of monarchy, and perceives this request as a

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.

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 צֶמַח 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.

personal affront as well as mutiny against the Supreme Monarch – HaKadosh Barukh Hu.

This dissonance evolves into a well-known dispute between the Rambam, who strongly approved of Jewish monarchy, and Abarbanel, who assumed it represents a concession to feeble human nature, incapable of revering a Divine Monarch. Our Messianic image incorporates a human king, though the syntax of the *berakha* of Justice implies the exclusivity of our true King – “May You alone, LORD, reign over us with loving-kindness and compassion” (see previous page).

שומע תפלה

שִׁמְעֵנוּ יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה
וּמִלְפָּנֶיךָ מִלְכֵנוּ רִיקִם אֵל תְּשִׁיבֵנוּ
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה.

עבודה

רִצֵּה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וּבְתַפִּלָּתָם
וְהַשִּׁיב אֶת הָעֲבוֹדָה לְדַבֵּר בֵּיתְךָ
וְאֲשֵׁי יִשְׂרָאֵל וְתַפִּלָּתָם בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

The halakhic functions of a monarch include three mitzvot: conquering the Land of Israel, constructing a *Mikdash*, and destroying Amalek. Beyond these *specific* halakhically mandated functions, he supervises all affairs of state: military, economic, social and political. Educationally he serves as national *teacher* of Torah. Toward this occupation he must pen a personal *Sefer Torah* which must accompany him wherever he travels. Though each Jew is commanded to draft a *Sefer Torah*, a King must write an additional one. By carrying this *Sefer* on his person he is enabled to teach Torah.

His role as teacher was accentuated every seven years when he directed a national Torah reading at the *Hak'hel* ceremonies. Typically he would also convene public learning sessions during the national pilgrimage over the three *Hagim*. Shlomo named his *Sefer* "*Kohelet*," in part because he would *gather* the nation to teach them Torah (perhaps even teaching the book of *Kohelet*) during these weeklong celebrations.

A Jewish king also provides recourse for those who have been unjustly exploited. Though the official court system handles most litigation, various legal loopholes may allow criminals to escape unpunished, and the weak to be exploited by the powerful. The king has the authority to intercede and

RESPONSE TO PRAYER

שִׁמְעֵנוּ יְיָ אֱלֹהֵינוּ 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

רִצֵּה 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.

dole out justice independent of classic halakhic parameters. In this respect he provided a complementary agency to the court system.

עבודה Temple service. Even though the *Shemoneh Esreh* has already included prayers to restore Jewish sovereignty and establish a Kingdom of God, a specific *berakha* about the rebuilding of the *Mikdash* is inserted. In fact the Midrash (*Midrash Shmuel* chapter 13) records that redemption can only arrive once Jews have prayed for the Kingdom of Heaven, for the Davidic dynasty, and for the restoration of the *Mikdash*.

As the Midrash comments (see *Bereshit Raba* 13:2), "Jews are constantly talking about their *Mikdash*, asking HaKadosh Barukh Hu to rebuild the *Mikdash*, and requesting of Him the date on which it will be rebuilt." In addition to formally praying for the rebuilding of the *Mikdash*, Jews constantly have the *Mikdash* on their minds; even informal or colloquial conversation centers upon a structure we have never actually seen, but whose renovation we anxiously await.

Constantly conversing about the *Mikdash* transcends praying for its reconstruction. The *Kohanim* were tasked with guarding the *Mikdash* (as described in the opening sections of *Massekhet Tamid*). These sentinels

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

הודאה

Bow at the first five words.

יְמוּדִים אֲנַחְנוּ לָךְ

שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֶׁךָ שֶׁבָּכַל יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבָּכַל יוֹם, עֶרֶב וּבֹקֶר וְצַהֲרַיִם.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ
מֵעוֹלָם קִוִּינוּ לָךְ.

were not stationed merely to prevent theft from the *Mikdash*. A verse in *11 Melakhim* (11:6) describes various sentries of *Kohanim* and concludes, “so shall you keep the watch of the house, so that it is not broken down.” The final word suggests that their watch is intended to assure that the *Mikdash* isn’t ignored. While the general population may temporarily overlook the *Mikdash*, a regiment of *Kohanim* maintains constant consciousness of it. Having squandered the *Mikdash*, our constant referencing of the *Mikdash* in our prayers bolsters this consciousness.

Jewish tradition has allocated a unique *tefilla* for the rebuilding of the *Mikdash*. The *Gemara* (*Bava Batra* 60b) records initial responses to the trauma of the destruction of the *Mikdash*. Many considered a complete ban on eating meat and drinking wine. This prohibition was deemed too harsh and was discarded. Despite the lack of official prohibitions, the *Shulhan Arukh* (*Orach Hayyim* 1:3) encourages a pious person to be distraught and agonize about the loss of the *Mikdash*. Beginning in medieval times a practice known as *Tikun Hatzot* developed. A special prayer incorporating *kinot* (laments) upon the loss of the *Mikdash* and prayers for its renewal, it was designed to be recited at the mid-way point of the night.

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.

יְמוּדִים 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.

Prayers for the rebuilding of the *Mikdash* are so important that even HaKadosh Barukh Hu actively prays for it. The name *Yerushalayim* is a conjugation of the term *yera'eh* (it should appear) and *shalem* (perfect). According to the Midrash (*Bereshit Raba* 56:10) this conjugated name – *yearning for perfection* – captures a Divine longing for the ultimate reconstruction of the *Mikdash*: Rabbi Berekhia cites Rabbi Helbo, “God erects a temporary *sukka* and prays for the ultimate rebuilding of the *Mikdash*.” The word *Yerushalayim* forms the content of God’s prayer. He prays for the appearance of a perfect and complete city, in place of the current unfinished and flawed city. Renovation of the *Mikdash* is the only agenda which both humans and HaKadosh Barukh Hu pray for.

SENDING A TELEGRAM TO THE KOTEL 1967

After the Kotel was liberated during the Six Day War this telegram was sent:

To: The Western Wall, Yerushalayim

We thank HaKadosh Barukh Hu for His Miracles and Salvation

Signed: The Jewish Community of Antwerp

At this point in the silent עמידה it is permitted to add a rabbinically formulated על הנסים. The following was written by Rabbi Neria (alternative versions can be found on pages 656–659).

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת
שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.

בְּשָׁעָמְדוֹ צָבָאוֹת עָרַב עַל עַמְּךָ יִשְׂרָאֵל, וּבִקְשׁוֹ לְהַשְׁמִיד לְהָרֹג וּלְאַבֵּד אֶת
יוֹשְׁבֵי אֶרֶץ, מִנֶּעַר וְעַד זָקֵן טַף וְנָשִׁים, וּבָהֶם עִם שְׂרִידֵי חָרֵב אֲשֶׁר נָצְלוּ
מִתַּפַּת הָאֵשׁ שֶׁל שׁוֹנְאֶיךָ, אֶחָד מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה, וְשִׁבְרוּ לְמִצָּא
מְנוּחַ לְכָף רִגְלָם בְּאֶרֶץ אֲשֶׁר הִבְטַחְתָּ לָהֶם. וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים
עָמַדְתָּ לָנוּ בַּעַת צָרָתָנוּ, הִפְרַתְּ אֶת עֲצָתָם וּקְלָקְלִית אֶת מַחֲשַׁבְתָּם, וְקִפַּת
קוֹמָתָנוּ וְקוֹמַמְתָּ אֶת חֲרוּתָנוּ, רִבַּתְּ אֶת רִיבָנוּ, דָּנַתְּ אֶת דִּינָנוּ, נִקְמַתְּ אֶת
נִקְמָתָנוּ, מִסְרַת רַבִּים בְּיַד מַעֲטִים, טִמְאַם בְּיַד קְדוּשִׁים, וְעָשִׂיתָ לָךְ שֵׁם
גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן בְּהֵיוֹם
הַזֶּה, הַדְּבַרְתָּ עַמִּים תַּחְתָּנוּ וְלְאֻמִּים תַּחַת רִגְלָנוּ, וְנָתַתָּ לָנוּ אֶת נַחֲלָתָנוּ,
אֶרֶץ בְּנֵנוּ לְגְבוּלוֹתֶיהָ, וְהִחְזַרְתָּנוּ אֶל מְקוֹם מִקְדָּשׁ הַיְכָלְךָ.

(כֵּן עָשָׂה עִמָּנוּ נִסִּים וּפְלָא לְטוֹבָה, הִפְרַתְּ עֲצַת אוֹיְבֵינוּ, וְדִשְׁנָנוּ בְּנֵאוֹת אֶרֶץ,
וְנִפְּצוֹתֵינוּ מֵאֶרֶץ בְּנֵינֹת אֶרֶץ תִּקְבֵּץ, וְנִשְׁמַח בְּבִנְיָנוּ עִירְךָ וּבִתְקִינוּ
הַיְכָלְךָ וּבְצִמְחִיתָ קֶרֶן לְדוֹר עֲבֹדְךָ בְּמַהֲרָה בְּיָמֵינוּ, וְנוֹדָה לְשִׁמְךָ הַגָּדוֹל).

Continue with כלם.

עַל הַנְּסִים *Al HaNissim*. The *Al HaNissim* prayer, “[We thank You also] for the Miracles,” is incorporated into and completes the thanksgiving blessing that begins with *Modim*. It is recited on *Hanukka* and *Purim*, on days that we thank God for His open miracles that saved the nation of Israel from physical and spiritual annihilation. This addition is already mentioned in the *Tosefta* (*Megilla* 3, 4) which determines that “on *Hanukka* and *Purim*, the event should be recounted in the blessings of thanksgiving.” The text of *Al HaNissim* that features in our prayer books today first appears in the prayer books of the Geonim.

In this vein, a version of *Al HaNissim* that similarly “recounts the event” has been composed for *Yom HaAtzma’ut*, printed here above.

At this point in the silent Amida it is permitted to add a rabbinically formulated “*Al HaNissim*.” The following was written by Rabbi Neria (alternative versions can be found on pages 656–659).

עַל הַנְּסִים [We thank You also] for the miracles, the redemption, the mighty deeds, the salvations, and the victories in battle which You performed for our ancestors in those days, at this time.

When the armies of the Middle East rose up against Your people Israel and sought to destroy, slay and exterminate the inhabitants of Your Land, young and old, children and women, and among them those who had survived the sword and were saved from the horror of Your enemies’ flames, one from a city, two from a family, hoping to find a resting place for the soles of their feet in Your land that You had promised them; then You in Your great compassion stood by us in our time of distress, thwarted their counsel and frustrated their plans, raised us upright and established our liberty, championed our cause, judged our claim, avenged our wrong, delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the holy. You made for Yourself great and holy renown in Your world, and for Your people Israel You performed a great salvation and redemption as of this day. You subjugated peoples under us, nations beneath our feet, and You gave us our inheritance, the Land of Canaan to its borders, and returned us to the place of Your holy Sanctuary.

(In the same way, make us a miracle and a glorious wonder, thwart the counsel of our enemies, have us prosper in the pastures of our Land, and gather in our scattered ones from the four corners of the earth, and we will rejoice in the rebuilding of Your city and in the establishment of Your Sanctuary and in the flourishing of the pride of Your servant David, speedily in our days, and we will give thanks to Your great name.)

Continue with “For all these things.”

Some dispute the addition of *Al HaNissim* in the final three blessings of the Amida, in light of the *Shulhan Arukh* (*Orah Hayyim* 119:1): “If one wishes to add any blessing among the middle blessings, one may add.” From here, some have inferred that additional passages may only be added in the

וְעַל כָּלֶם יִתְבָּרַךְ וַיְתַרְוֶמֶם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.
 וְכָל הַחַיִּים יוֹדוּךָ סֵלָה
 וַיְהַלְלוּ אֶת שְׁמֶךָ בִּאֱמֶת
 הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
 בָּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱדָה לְהוֹדוֹת.

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

Some say the following verse:

יְהִיו לְרִצּוֹן אֶמְרֵי־פִי וְהִגִּיזוּ לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים ט

middle blessings of the Amida, but not in its opening or concluding blessings. However, in his work *Beit Yosef* (*Orah Hayyim* 693), Rabbi Yosef Karo responds to those who claim the recitation of *Al HaNissim* on the 15th of Adar (Shushan Purim) is prohibited: “I do not know what prohibition there is in reciting *Al HaNissim*.” That is, if a person uses a formula that the sages instituted, it is not considered a disruption in prayer. However, the *Aharonim* disagreed, and established that *Al HaNissim* should not be recited after Purim (in walled cities, where they lived) and the *Mishna Berura* also holds (108:38) that reciting *Al HaNissim* constitutes a disruption in the prayer as if one were making conversation.

Rabbi Shmuel David, the Rabbi of Afula (and previously the Rabbi of Kibbutz Rosh Tzurim) responded to those who disagree by asserting that there is no basis to forbid this addition, and it is even fitting to insti-

וְעַל כָּלֶם 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

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.

Some say the following verse:

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

Ps. 19

tute a new prayer of thanksgiving based on the classical *Al HaNissim* format (see Rabbi David's *Ufros Aleha Sukkat Shelomekha*, Afula 2000, pages 49–51).

In the prayer book of the Religious Kibbutz Movement (the 1968 edition), it says: “Some say *Al HaNissim* in the Amida and in Grace after Meals,” based on the custom of the Italian synagogue in Jerusalem, and also on the words of Rabbi E.Z. Melamed (in his book *Minhag VeHalakha*, Jerusalem 1960, 192). This comment was omitted in later versions of the prayer book, presumably because this addition was not taken up by the congregation. Whether it was felt that the proposed version of *Al HaNissim* was too long, or perhaps for some other reason, this prayer generally appears in prayer books under the rubric “Some say,” and is commonly omitted.

BL

ברכות יז.

אֱלֹהֵי

נָצַר לְשׁוֹנִי מִרַע וּשְׁפָתַי מִדִּבֵּר מִרְמָה
וְלִמְקַלְלֵי נַפְשִׁי תָדֹם, וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.
פָּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחֹשְׁבִים עָלַי רָעָה
מִהֲרָה הִפֹּר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמֶךָ

עֲשֵׂה לְמַעַן יְמִינְךָ

עֲשֵׂה לְמַעַן קִדְשָׁתְךָ

עֲשֵׂה לְמַעַן תּוֹרַתְךָ.

לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:

יְהִי לְרָצוֹן אֱמִרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

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 רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

שִׁיבָנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ

וְשֵׁם נִעְבְּדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמָיוֹת.

וְעִרְבָה לִיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמָיוֹת:

תהלים ס

תהלים יט

מלאכי ג

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.

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.

May the words of my mouth

and the meditation of my heart find favor before You,

LORD, my Rock and Redeemer.

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.

Berakhot
17a

Ps. 60

Ps. 19

Mal. 3

סדר הלל

In some communities the הלל שלם is said on the eve of Yom HaAtzma'ut night,
and many add the blessing before

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרֹא אֶת הַהֵלֵל.

HALLEL ON YOM HAATZMA'UT

1. According to Talmudic tradition, the prophets instituted the recitation of Hallel “for every [appropriate] occasion and for every trouble, may it not come upon the Jewish people. And when they are redeemed, they recite it over their redemption” (*Pesaḥim* 117a). Hallel was also instituted after the era of prophecy: the sages of the generation after the Hasmonean Rebellion introduced the recitation of Hallel on Ḥanukka. The prophets had conferred authority upon the leaders of future generations to determine whether the events of their own time were considered redemptions from crisis, thus requiring the recitation of Hallel.
2. Opinions are divided with regard to the recitation of Hallel on Yom HaAtzma'ut. Some hold that it is obligatory, based on the decision of Rabbi Herzog and Rabbi Uziel of the Chief Rabbinate in the first years of the State, who are considered the “sages of the generation” (just as the Hasmonean sages were). Some say that the source of the obligation is not a rabbinic decision but stems from the established custom of reciting Hallel in the synagogue, which, over the years, has acquired the binding status of “an old custom” (*minhag vatikin*).
3. Whether or not to recite the introductory blessing is also a matter of debate. If Hallel is based on the prophetic institution, its recital on Yom HaAtzma'ut is of equal standing with the Hallel recited on Ḥanukka, and, as the blessing is recited on all eight days of Ḥanukka, the blessing should similarly be recited on Yom HaAtzma'ut. However, if the recitation of Hallel on Yom HaAtzma'ut is based on a long-established custom, then it is questionable whether a blessing should

Hallel

In some communities the Full Hallel is said on the eve of Yom HaAtzma'ut,
and many add the blessing before

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments
and has commanded us to recite the Hallel.

be said. Rabbeinu Tam (*Tosafot, Berakhot* 14a), and in his wake, all Ashkenazic authorities and some Sephardic and North African authorities, hold that one does make a blessing on a custom. According to Sephardim from Eastern communities (Maimonides, *The Laws of Ḥanukka*, 83:5–7) one does not make a blessing on a custom. (See sources and discussion about this dispute in Rabbi Shmuel David's “Collection of Questions and Answers Regarding the Laws of Yom HaAtzma'ut,” Afula: 2000; Rabbi Uri Sherki, *Siddur Beit Melukha*; the pamphlet “*Ba Orekh*” which supports reciting the blessing even in Eastern communities.)

Many of those who came to Israel from North Africa and the East did not struggle with issues of Zionist philosophy and religious practice. The community considered themselves an inherent part of the fulfillment of the vision of returning to Zion, experiencing the redemption firsthand; and thus saw no contradiction between the world of the synagogue and the redemptive process. In a short, sharp response to the question of whether one should recite Hallel on Yom HaAtzma'ut, Rabbi Yosef Messas answered: “Don't meddle in such affairs. You are a devout Sephardi – do what we do. Celebrate the festival with complete Hallel, with gratitude to the glorious King, blessed be He; eat, drink and be merry, and we have no business with others” (*Otzar HaMikhtavim*, 3, 2009:1).

4. Some hold that though we must praise and thank God on Yom HaAtzma'ut, this should be in the form of Half Hallel and a blessing should not be said. Some authorities hold that Hallel can only be recited with a blessing when a miracle is performed for all of Israel, and

הַלְלוּיָהּ, הַלְלוּ עַבְדֵי יְהוָה, הַלְלוּ אֶת־שֵׁם יְהוָה: יְהִי שֵׁם
 יְהוָה מְבֹרָךְ, מִעַתָּה וְעַד־עוֹלָם: מִמֶּזְדַּח־שֶׁמֶשׁ עַד־מְבֹאוֹ,
 מְהֵלָל שֵׁם יְהוָה: דָּם עַל־כָּל־גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ:
 מִי כִּיהוָה אֱלֹהֵינוּ, הַמְגַבִּיהִי לַשָּׁבַת: הַמְשַׁפִּילִי לְרֹאוֹת,
 בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי מֵעֶפְרָדָּל, מֵאֲשַׁפַּת יָרִים אֲבִיוֹן:
 לְהוֹשִׁיבִי עִם־נְדִיבִים, עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבִי עֵקֶרֶת הַבַּיִת,
 אִם־הֶבְנִים שְׂמִיחָה, הַלְלוּיָהּ:

only a small percentage of the nation was in the Land of Israel in 1948. Some hold that Hallel should only be said in the case of an open or revealed miracle (*nes galui*), such as the miracle of the oil on Hanukka. Some would class the establishment of the State as a *nes tiv'i*, a miracle through more natural means. These doubts were taken into account by the members of the Chief Rabbinate in its early years. However, in 1974, following the miraculous deliverance during the Yom Kippur War, the Rabbinate, headed by Rabbi Shlomo Goren, ruled that that year, Hallel should be said with a blessing.

5. The Rabbinate instituted the recitation of Hallel in the morning prayers, but not in the evening prayers. Some communities also recite Hallel on the evening of Yom HaAtzma'ut, as they do on Pesah. The main source for this recitation comes from Rabbi Shlomo Goren (in his book *Torat HaShabbat VeHaMoed*.) He holds that reciting Hallel in the evening is obligatory, because a miracle that takes place at night (such as the exodus from Egypt) requires the recitation of Hallel at night, and most of the miracles of the War of Independence took place at night. Many disagreed with his argument, and communities differ. Most do not say Hallel at night, some recite Hallel without a blessing, and a few communities do say Hallel in the spirit of Rabbi Goren. Each congregation must fix their own custom, in accordance with their communities.

Rabbi Goren's opinion is supported by another argument, that of "publicizing the miracle." In tractate *Berakhot* 14a, Rabbi Hiyya is

הַלְלוּיָהּ Halleluya! Servants of the LORD, give praise; praise the name of the LORD. Blessed be the name of the LORD now and for evermore. From the rising of the sun to its setting, may the LORD's name be praised. High is the LORD above all nations; His glory is above the heavens. Who is like the LORD our God, who sits enthroned so high, yet turns so low to see the heavens and the earth? ♫ He raises the poor from the dust and the needy from the refuse heap, giving them a place alongside princes, the princes of His people. He makes the woman in a childless house a happy mother of children. Halleluya!

Ps. 113

asked: If a person can disrupt his prayer to "greet a king" during the Shema, which is a Torah-prescribed mitzva, then surely he can disrupt Hallel, which is a rabbinically prescribed mitzva – or is publicizing the miracle more important? The asker of this question makes two assertions: firstly, that Hallel is rabbinically prescribed; and secondly, that Hallel publicizes the miracle. The significance of Hallel "publicizing the miracle" also emerges from a discussion in *Megilla* 3a: "Priests at their service, the Levites on their platform, and the Israelites at their post – all leave their work and come to hear the Megilla reading." From here, the sages justified putting their Torah studies on hold in order to hear the Megilla. The *Tosafot* (ibid.) raise the possibility that they must first finish their work, and then they may read the Megilla by themselves (rather than with the congregation), but come to the conclusion that "it is best to read with the congregation because it serves to publicize the miracle."

Whoever is familiar with the prayer service of Yom HaAtzma'ut knows that the miracle is mainly publicized during the evening prayers, when men, women and children, arrayed in blue and white, flock to the synagogue in order to usher in the festival. Reciting Hallel with most of the congregation present truly "publicizes the miracle," and indeed, there is special significance, and a special atmosphere, in the recitation of Hallel at night, as the festival begins. BL

מוֹשִׁיבִי עֵקֶרֶת הַבַּיִת, אִם־הֶבְנִים שְׂמִיחָה He makes the woman in a childless house a happy mother of children. Our land is described as our home or house, and

תהלים קיד

בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעִז: הִיִּתָּה
 יְהוּדָה לְקֹדֶשׁ, יִשְׂרָאֵל מִמְּשֻׁלֹּתָיו: הֵם רָאָה וַיָּנֶם, הַיַּרְדֵּן
 יָסַב לְאַחֹר: הַהָרִים רָקְדּוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי-צֹאן:
 מִה־לֶּךָ הֵם כִּי תָנוּס, הַיַּרְדֵּן תִּסָּב לְאַחֹר: הַהָרִים
 תִּרְקְדּוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי-צֹאן: מִלִּפְנֵי אֲדוֹן חֹלִי
 אָרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הֵהָפְךָ הַצּוּר אֲגַם-מַיִם, חֲלָמִישׁ
 לְמַעֲיֵנוֹ-מַיִם:

תהלים קטו

לֹא לָנוּ יְהוָה לֹא לָנוּ, כִּי-לִשְׁמֹךְ תֵּן כְּבוֹד, עַל-חֲסִדְךָ עַל-
 אֱמֶתְךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי-הָנָא אֱלֹהֵיהֶם: וְאֱלֹהֵינוּ

our return as a homecoming. Though our warrant to remain in our Land is dependent upon our religious and moral behavior, our actual presence in Israel has meaning – flawed meaning – but meaning, even without complete religious fidelity.

Yehezkel captures this concept when he describes “when the people of Israel were living in their own Land, they defiled it by their conduct and their actions. Their conduct was like a woman’s monthly uncleanness in My sight” (36:17). The *pasuk* presents a strange formulation: Jewish residence in Israel which, in effect, contaminates the Land. The prophet censures this tragedy, but *Hazal* invert the meaning of this verse. In *Eikha Raba* (3:7) the *pasuk* depicts a wistful God, longing for the return of His rebellious children: “I wish My children would return *even if* they contaminate the Land by their infidelity.” A parallel midrash actually presents HaKadosh Barukh Hu as nostalgic for His errant children: “Would it be that My aberrant children would be united with Me, as we were in the desert.”

It is difficult to reconcile this nostalgia with verses which attribute our expulsion from Israel to our wayward behavior. Among the numerous verses, the most graphic is the *pasuk* in *Vayikra* (18:28) which portrays our expulsion as a national spewing: “And if you defile the Land, it will vomit you out as it vomited out the nations that were before you.” Under which conditions are we welcomed in our Land despite our betrayal, and under which conditions are we expelled?

בַּצֵּאת When Israel came out of Egypt, the house of Jacob from a people of foreign tongue, Judah became His sanctuary, Israel His dominion. The sea saw and fled; the Jordan turned back. The mountains skipped like rams, the hills like lambs. ▶ Why was it, sea, that you fled? Jordan, why did you turn back? Why, mountains, did you skip like rams, and you, hills, like lambs? It was at the presence of the LORD, Creator of the earth, at the presence of the God of Jacob, who turned the rock into a pool of water, flint into a flowing spring.

Ps. 114

לֹא לָנוּ Not to us, LORD, not to us, but to Your name give glory, for Your love, for Your faithfulness. Why should the nations say, “Where now is their God?” Our God is in heaven; what-

Ps. 115

Perhaps the *type* of sin determines our ability to remain in our Land. We were first expelled due to cardinal sins; chief among them idol worship. Outright theological rebellion shatters our historical contract with our Land, and prompts our expulsion. During the Second Temple Era our society was fractured by internecine struggle and ideological hatred. A frayed nation lost its mandate to reside as a unified nation in its homeland. In the absence of these conditions – even under conditions of religious malfunction – the Land embraces her children.

Alternatively, conscious rebels aren’t tolerated by the Land, while innocent wayward children are embraced. The generations of the First and Second Temples were exposed to revelation and miracles, and lived close enough to the exodus to vividly recall those events. Their mutiny is offensive to the Land and cannot be countenanced. Modern secular Jews who have returned to Israel lack religious education and may not operate under the demands of previous generations. Their entry into the Land isn’t preconditioned on religious awakening; they are welcomed home, despite religious malfunction, with the hope that their return will one day awaken religious interest.

A NATION OF MONOTHEISM – PSALM 115

The great task of the Jewish People is to disseminate the message of monotheism to an entire world. The predominantly monotheistic environment which we inhabit reflects the success of the Jewish mission. Christianity and Islam each lifted Jewish ideas of monotheism, and helped propagate these concepts

בַּשָּׁמַיִם, כָּל אֲשֶׁר חָפֵץ עָשָׂה: עֲצִיבֵיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה
 יְדֵי אָדָם: פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יֵרְאוּ: אָזְנוֹת
 לָהֶם וְלֹא יִשְׁמָעוּ, אֶף לָהֶם וְלֹא יִרְחֹחוּ: יָדֵיהֶם וְלֹא יִמְשִׁיחוּ,
 רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִדָם: כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם,
 כָּל אֲשֶׁר-בָּטַח בָּהֶם: יִשְׂרָאֵל בָּטַח בַּיהוָה, עֲזָרָם וּמִגְנָתָם
 הוּא: בֵּית אֲהֲרֹן בָּטְחוּ בַיהוָה, עֲזָרָם וּמִגְנָתָם הוּא: יִרְאֵי
 יְהוָה בָּטְחוּ בַיהוָה, עֲזָרָם וּמִגְנָתָם הוּא:

יְהוָה זָכְרָנוּ וַיְבָרֶךְ, יְבָרֶךְ אֶת־בֵּית יִשְׂרָאֵל, וַיְבָרֶךְ אֶת־בֵּית
 אֲהֲרֹן: וַיְבָרֶךְ יִרְאֵי יְהוָה, הַקְטָנִים עַם־הַגְּדֹלִים: יֹסֵף יְהוָה
 עֲלֵיכֶם, עֲלֵיכֶם וְעַל־בְּנֵיכֶם: בְּרוּכִים אַתֶּם לַיהוָה, עֲשֵׂה
 שְׂמִימִם וְאַרְצִי: הַשָּׁמַיִם שְׂמִימִם לַיהוָה, וְהָאָרֶץ נָתַן לַבְּנִי־

to a world audience. Even though each religion corrupted our pure brand of monotheism, they still succeeded in transitioning humanity from ancient idolatry into modern monotheism. One of the basic tenets of monotheism is that HaKadosh Barukh Hu has absolutely no physical likeness or imagery. Here we will outline the absurdity of casting God in physical form.

A pivotal moment in the history of monotheism occurred after the destruction of the First *Mikdash*. Nebuchadnezzar gathered emissaries from across the globe to kneel before his six-story idol which was ablaze with fire. One by one each culture submitted to his indomitable authority, and worshiped his statue. Only three relatively unknown Jews defied his authority, refused his command, and championed the cause of monotheism. Hananya, Misha'el, and Azarya were forcibly thrust into Nebuchadnezzar's fiery furnace, while reciting the phrases of this chapter, and reinforcing the presence of monotheism during an otherwise dark period. The era of the First Temple had been marred by widespread idol worship. Though believing in God, most Jews also deified pagan idols. This hypocrisy exiled ten tribes and ultimately destroyed the *Mikdash*. The defiance of these three martyrs not only debunked Nebuchadnezzar's faith, but it also reestablished the Jewish mission of monotheism.

ever He wills He does. Their idols are silver and gold, made by human hands. They have mouths but cannot speak; eyes but cannot see. They have ears but cannot hear; noses but cannot smell. They have hands but cannot feel; feet but cannot walk. No sound comes from their throat. Those who make them become like them; so will all who trust in them. ▶ Israel, trust in the LORD – He is their Help and their Shield. House of Aaron, trust in the LORD – He is their Help and their Shield. You who fear the LORD, trust in the LORD – He is their Help and their Shield.

יהוה זָכְרָנוּ The LORD remembers us and will bless us. He will bless the house of Israel. He will bless the house of Aaron. He will bless those who fear the LORD, small and great alike. May the LORD give you increase: you and your children. May you be blessed by the LORD, Maker of heaven and earth. ▶ The heavens are the LORD's, but the earth He has given over to

Throughout history, regardless of overall religious commitment, Jews have steadfastly and courageously avoided any humanizing imageries of HaKadosh Barukh Hu, while preserving our pure blend of monotheism. For two thousand years Jews have heroically confronted aggressive attempts to sway us from our unadulterated concept of God – even to the point of death. This great miracle of history warrants our redemption, even if certain segments of our people have abandoned classical religious performance. Despite this unfortunate regression, Jews across the world continue to represent pure monotheism, and this calling is loyal to our original covenant with HaKadosh Barukh Hu, whose terminus is national redemption. The right for redemption based solely on our heroic adherence to monotheism is stressed in three verses of *Tehillim*:

If we had forgotten the name of our God or spread out our hands to a foreign god, would not God have discovered it, since He knows the secrets of the heart?

Yet for Your sake we face death all day long; we are considered as sheep to be slaughtered. (*Tehillim* 44:21–23)

אָדָם: לֹא הַמֵּתִים יְהַלְלוּ־יָהּ, וְלֹא כָל־יָדָי דּוֹמָה: וְאַנְחֵנוּ
נְבָרְךָ יָהּ, מִעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ:

אֶהְבֶּתִּי, כִּי־יִשְׁמַע יְהוָה, אֶת־קוֹלִי תַחֲנוּנִי: כִּי־הָטָה אָזְנוֹ
לִי, וּבִימִי אֶקְרָא: אֶפְפוּנִי חֲבִל־מָוֶת, וּמִצָּרֵי שְׁאוֹל מִצָּאוּנִי,
צָרָה וַיְגוֹן אֶמְצָא: וּבִשְׁם־יְהוָה אֶקְרָא, אָנָּה יְהוָה מַלְטָה
נַפְשִׁי: חֲנוּן יְהוָה וְצַדִּיק, וְאַלֹהֵינוּ מְרַחֵם: שֹׁמֵר פִּתְאִים
יְהוָה, דְּלוּתִי וְלִי יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי־יְהוָה
גָּמַל עָלַיִכִּי: כִּי חָלַצְתָּ נַפְשִׁי מִמָּוֶת, אֶת־עֵינִי מִן־דְּמָעָה,
אֶת־דְּגְלִי מִדָּחִי: אֶתְהַלֵּךְ לִפְנֵי יְהוָה, בְּאַרְצוֹת הַחַיִּים:
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד: אֲנִי אָמַרְתִּי בְחָפוּזִי,
כָּל־הָאָדָם כִּזָּב:

מָה־אֶשִׁיב לַיהוָה, כָּל־תַּגְמוּלוֹהִי עָלַי: בּוֹס־יִשׁוּעוֹת
אֶשָּׂא, וּבִשְׁם יְהוָה אֶקְרָא: נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה־נָּא
לְכָל־עַמּוֹ: יִקָּר בְּעֵינֵי יְהוָה, הַמּוֹתָה לַחֲסִידָיו: אָנָּה יְהוָה
כִּי־אֲנִי עַבְדְּךָ, אֲנִי־עַבְדְּךָ בֶן־אֲמָתְךָ, פִּתְחָתָ לְמוֹסְרִי:
לִךְ־אִזְבַּח זֶבֶח תּוֹדָה, וּבִשְׁם יְהוָה אֶקְרָא: נִדְרֵי לַיהוָה
אֲשַׁלֵּם, נִגְדָה־נָּא לְכָל־עַמּוֹ: בְּחִצְרוֹת בֵּית יְהוָה, בְּתוֹכִכִּי
יְרוּשָׁלַם, הַלְלוּיָהּ:

In the courts of the House of the LORD. A verse in *Shir HaShirim* describes our Redeemer bounding over mountains and leaping over cliffs. This imagery implies the excitement, energy and enthusiasm of our *geula*. The following verse reminds us that although He appears during the redemptive experience, He was always *present*, though not noticeably observable. As the

mankind. It is not the dead who praise the LORD, nor those who go down to the silent grave. But we will bless the LORD, now and for ever. Halleluya!

I love the LORD, for He hears my voice, my pleas. He turns His ear to me whenever I call. The bonds of death encompassed me, the anguish of the grave came upon me, I was overcome by trouble and sorrow. Then I called on the name of the LORD: "LORD, I pray, save my life." Gracious is the LORD, and righteous; our God is full of compassion. The LORD protects the simple hearted. When I was brought low, He saved me. My soul, be at peace once more, for the LORD has been good to you. For You have rescued me from death, my eyes from weeping, my feet from stumbling. ▶ I shall walk in the presence of the LORD in the land of the living. I had faith, even when I said, "I am greatly afflicted," even when I said rashly, "All men are liars."

How can I repay the LORD for all His goodness to me? I will lift the cup of salvation and call on the name of the LORD. I will fulfill my vows to the LORD in the presence of all His people. Grievous in the LORD's sight is the death of His devoted ones. Truly, LORD, I am Your servant; I am Your servant, the son of Your maidservant. You set me free from my chains. ▶ To You I shall bring a thanksgiving-offering and call on the LORD by name. I will fulfill my vows to the LORD in the presence of all His people, in the courts of the House of the LORD, in your midst, Jerusalem. Halleluya!

Ps. 116

verse reminds us, "My Beloved is like a gazelle or a young stag, look! There He stands behind our wall, gazing through the windows, peering through the lattice" (*Shir HaShirim* 2:9).

The reference to His lingering behind our walls is an allusion to the part of the *Mikdash* which was never abandoned by HaKadosh Barukh Hu – the

תהלים קיז

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם, שִׁבְחֵהוּ כָל־הָאֲמִים:
כִּי גָבַר עָלֵינוּ חֶסֶדּוֹ, וְאַמֶּת־יְהוָה לְעוֹלָם
הִלְלוּיָהּ:

The following verses are chanted by the שליח *ציבור.*
At the end of each verse, the קהל responds: הודו ליהוה כִּי־טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.

תהלים קיח

הודו לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ:
יֹאמְרוּ־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֶסֶדּוֹ:
יֹאמְרוּ־נָא בֵּית־אֶהְרֹן כִּי לְעוֹלָם חֶסֶדּוֹ:
יֹאמְרוּ־נָא יְרֵאֵי יְהוָה כִּי לְעוֹלָם חֶסֶדּוֹ:

מִן־הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בַמִּדְבָּר יְהוָה: יְהוָה לִי לֹא אֵיֶדָא, מִה־
יַעֲשֶׂה לִי אֱדָם: יְהוָה לִי בַּעֲזָרִי, וְאֲנִי אֶרְאֶה בְּשִׁנְאֵי: טוֹב לַחֲסוֹת
בִּיהוָה, מִבְּטָח בָּאָדָם: טוֹב לַחֲסוֹת בִּיהוָה, מִבְּטָח בַּנְּדִבִּים:
כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילֶם: סָבּוּנִי גַם־סָבְבוּנִי, בְּשֵׁם

Western Wall. Though this wall formed only the outer perimeter of the original *Mikdash*, it outlasted the destruction of the rest of the *Mikdash*, and continues to house the Divine Presence which still dwells “behind our wall.” Though the *Shekhina* may have departed from the overall compound of the *Mikdash*, it remained secreted behind the *Kotel*, preserving the Temple Mount for Jewish settlement.

The prominent role of the *Kotel* in reviving Jewish spirit is a redemptive indicator. Though denied the Jewish people in 1948, the *Kotel* was recovered in 1967 and immediately became the epicenter of Jewish spiritual and national experience. Jews who had previously been hostile toward religion experienced revelational epiphanies upon visiting the Wall. World Jewry discerns in the Wall the last vestige of our wrecked *Mikdash*, but also the starting point for its rebuilding. The iconic images of paratroopers visiting the Wall they had fought so spiritedly to recover remain forever etched in our national consciousness.

הִלְלוּ Praise the LORD, all nations;
acclaim Him, all you peoples;
for His loving-kindness to us is strong,
and the LORD's faithfulness is everlasting.
Halleluya!

Ps. 117

The following verses are chanted by the Leader.

*At the end of each verse, the congregation responds, "Thank the LORD
for He is good; His loving-kindness is for ever."*

הודו Thank the LORD

Ps. 118

for He is good; His loving-kindness is for ever.

Let Israel say His loving-kindness is for ever.

Let the house of Aaron say His loving-kindness is for ever.

Let those who fear the LORD say His loving-kindness is for ever.

מִן־הַמִּצָּר In my distress I called on the LORD. The LORD answered me
and set me free. The LORD is with me; I will not be afraid. What can
man do to me? The LORD is with me. He is my Helper. I will see the
downfall of my enemies. It is better to take refuge in the LORD than
to trust in man. It is better to take refuge in the LORD than to trust in
princes. The nations all surrounded me, but in the LORD's name I drove

כָּל־גּוֹיִם סָבְבוּנִי *The nations all surrounded me.* In the Diaspora, Jews were often persecuted and discriminated against. Lacking a homeland, we were expelled or contained in ghettos, but rarely did we experience being “surrounded.” Additionally we were typically oppressed by a *particular* nation or tyrant. We rarely if ever faced a situation of being encircled by “*all the nations*.”

Returning to Israel and establishing our State we encounter this menace. We are literally surrounded by enemies bent on our destruction, and we look to HaKadosh Barukh Hu as our only prospect. We face both military threats and diplomatic threats lodged by alliances of nations. This scenario clearly describes a Messianic event in Israel.

Hazal associated this experience of being helplessly surrounded with the great wars of Gog and Magog. The war will be centered upon a surrounded Yerushalayim and an international force will be mustered. The three verses

יהוה בִּי אֲמִילִם: סְבֻנִי כְּדַבְדִּים, דַּעְכוּ בְּאֵשׁ קוֹצִים, בְּשֵׁם יְהוה
 בִּי אֲמִילִם: דָּחָה דְחִיתָנִי לְנֶפֶל, וַיהוה עֲזָרְנִי: עָזִי וְזִמְרַת יְהוה,
 וַיהוה לִי לִישׁוּעָה: קוֹל רָנָה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים, יָמִין יְהוה
 עֲשָׂה חֵיל: יָמִין יְהוה רֹמְמָה, יָמִין יְהוה עֲשָׂה חֵיל: לֹא־אֲמוֹת
 בִּי־אֲחִיהָ, וְאִסְפָּר מַעֲשֵׂי יְהוה: יִסְדֵּר יִסְדֵּרְנִי יְהוה, וְלִמּוֹת לֹא נִתְּנָנִי:
 פֶּתַח־חֵילִי שֶׁעָרִיצְדָּק, אֲבֹאֲבָם אוֹדָה יְהוה: זֶה־הַשְּׁעָר לַיהוה,
 צְדִיקִים יָבֹאוּ בוֹ:

אוֹדָךְ בִּי עֲנִיתָנִי, וְהִתְהַלֵּלִי לִישׁוּעָה:

אוֹדָךְ בִּי עֲנִיתָנִי, וְהִתְהַלֵּלִי לִישׁוּעָה:

אֶבֶן מָאָסוּ הַבּוֹנִים, הִיתָה לְרֹאשׁ פִּנָּה:

אֶבֶן מָאָסוּ הַבּוֹנִים, הִיתָה לְרֹאשׁ פִּנָּה:

מֵאֵת יְהוה הִיתָה זֹאת, הִיא נִפְלְאֹת בְּעֵינֵינוּ:

מֵאֵת יְהוה הִיתָה זֹאת, הִיא נִפְלְאֹת בְּעֵינֵינוּ:

זֶה־הַיּוֹם עֲשָׂה יְהוה, נִגִּילָה וְנִשְׂמְחָה בוֹ:

זֶה־הַיּוֹם עֲשָׂה יְהוה, נִגִּילָה וְנִשְׂמְחָה בוֹ:

describing the “surrounding” imply three different waves of attacks during this war. Only at the final stage will God fully redeem us.

The final “surrounding” is portrayed as bees circling a hive. Bees are frightening, but ultimately produce honey and improve the hive. The Messianic resolution won’t merely be the rescuing of Jews from their enemies. The outcome of the surrounding of Yerushalayim will be an enhanced city, both materially and spiritually. The wars will – in some fashion – contribute to the Messianic utopia.

שַׁעֲרֵי־צְדָק *Gates of righteousness.* The verse in Hallel announces entry for the righteous. A parallel verse in *Yeshayahu* (26:2) invites a nation of believers to enter the gates. Ideally a Jew passes through the gates of the *Tzaddikim*.

them off. They surrounded me on every side, but in the LORD's name I drove them off. They surrounded me like bees, they attacked me as fire attacks brushwood, but in the LORD's name I drove them off. They thrust so hard against me, I nearly fell, but the LORD came to my help. The LORD is my strength and my song; He has become my salvation. Sounds of song and salvation resound in the tents of the righteous: “The LORD's right hand has done mighty deeds. The LORD's right hand is lifted high. The LORD's right hand has done mighty deeds.” I will not die but live, and tell what the LORD has done. The LORD has chastened me severely, but He has not given me over to death. ▶ Open for me the gates of righteousness that I may enter them and thank the LORD. This is the gateway to the LORD; through it, the righteous shall enter.

אוֹדָךְ I will thank You, for You answered me, and became my salvation. I will thank You, for You answered me, and became my salvation.

The stone the builders rejected has become the main cornerstone. The stone the builders rejected has become the main cornerstone.

This is the LORD's doing; it is wondrous in our eyes. This is the LORD's doing; it is wondrous in our eyes.

This is the day the LORD has made; let us rejoice and be glad in it. This is the day the LORD has made; let us rejoice and be glad in it.

However, when personal conduct may not merit that passage, he may pass through a national entry point – the Gates of Faith.

Commenting on the Gates of Faith, the Midrash (*Mekhilta DeRabbi Yishmael Masekhta DeVayehi* chapter 6) describes entry for all who have maintained their belief in HaKadosh Barukh Hu throughout history. Implicit in the midrash is the notion that even those whose behavior may not merit entry through the gates of the righteous are granted passage through the national gates of faith. Highlighting the value of faith as a national experience, the midrash cites the original faith expressed by Avraham which warranted his selection and license to the Land of Israel. The midrash also stresses the faith experienced at the banks of the Reed Sea as the catalyst for subsequent national *shira*.

A parallel Gemara toward the end of *Makkot* describes various prophets

קהל followed by שליח ציבור

אָנָא יְהוּה הוֹשִׁיעָה נָא:

אָנָא יְהוּה הוֹשִׁיעָה נָא:

אָנָא יְהוּה הַעֲלִיחָה נָא:

אָנָא יְהוּה הַעֲלִיחָה נָא:

בָּרוּךְ הָבָא בְּשֵׁם יְהוּה, בִּרְכֹנוּכֶם מִבֵּית יְהוּה:

בָּרוּךְ הָבָא בְּשֵׁם יְהוּה, בִּרְכֹנוּכֶם מִבֵּית יְהוּה:

אֵל יְהוּה וַיֹּאדָר לָנוּ, אֲסֻרוֹתַיִם בַּעֲבֻתֵינוּ עַד־קַרְנוֹת הַמִּזְבֵּחַ:

אֵל יְהוּה וַיֹּאדָר לָנוּ, אֲסֻרוֹתַיִם בַּעֲבֻתֵינוּ עַד־קַרְנוֹת הַמִּזְבֵּחַ:

אֵלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמָמְךָ:

אֵלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמָמְךָ:

הוֹדוּ לַיהוּה כִּי־טוֹב, כִּי לַעֲוֹלָם חֲסִדּוֹ:

הוֹדוּ לַיהוּה כִּי־טוֹב, כִּי לַעֲוֹלָם חֲסִדּוֹ:

יְהַלְלוּךָ יְהוּה אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ, וְחֲסִידֶיךָ צְדִיקִים עוֹשֵׂי:

רְצוֹנְךָ, וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרָנָה, יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ:

וַיִּפְאֲרוּ וַיִּרְמְמוּ, וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְּפָנֶינוּ,

• כִּי לְךָ טוֹב לַהּוֹדוֹת וּלְשַׁמֵּךְ נָאָה לְזִמְרָה, כִּי מַעֲוֹלָם וְעַד

עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתָּה יְהוּה, מֶלֶךְ מְהֻלָּל בַּתְּשׁבָחוֹת.

who reduced Judaism to core values. Recognizing the inability of the masses to fully comply with the extensive halakhic system, each prophet attempted to reduce the experience to several seminal values. The final “reducer” was Havaikkuk who claimed, “See, the enemy is puffed up; his desires are not upright – but the righteous person will live by his faithfulness” (2:4) – the core of Judaism is faith.

Leader followed by congregation:

אָנָא LORD, please, save us.

LORD, please, save us.

LORD, please, grant us success.

LORD, please, grant us success.

בָּרוּךְ Blessed is one who comes in the name of the LORD;

we bless you from the House of the LORD.

Blessed is one who comes in the name of the LORD;

we bless you from the House of the LORD.

The LORD is God; He has given us light. Bind the festival offering with thick cords [and bring it] to the horns of the altar.

The LORD is God; He has given us light. Bind the festival offering with thick cords [and bring it] to the horns of the altar.

You are my God and I will thank You;

You are my God, I will exalt You.

You are my God and I will thank You; You are my God, I will exalt You.

Thank the LORD for He is good;

His loving-kindness is for ever.

Thank the LORD for He is good; His loving-kindness is for ever.

יְהַלְלוּךָ All Your works will praise You, LORD our God, and Your devoted ones – the righteous who do Your will, together with all Your people the house of Israel – will joyously thank, bless, praise, glorify, exalt, revere, sanctify, and proclaim the sovereignty of Your name, our King. • For it is good to thank You and fitting to sing psalms to Your name, for from eternity to eternity You are God. Blessed are You, LORD, King who is extolled with praises.

Despite the inability of many Jews to fully sustain the entire Jewish experience, our steadfast faith in HaKadosh Barukh Hu and in our national mission still remains robust. The national gates of faith admit all those whose *emuna* outlasted the travails of history.

קדיש שלם

ש"ץ: יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ
 וְיִמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֶגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
 קהל וש"ץ: יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלָמֵיָא.
 ש"ץ: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרַכָּתָא
 וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא
 דְּאָמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
 תִּתְקַבֵּל צְלוֹתָהּ וּבְעוֹתָהּ דְכָל יִשְׂרָאֵל
 קֳדָם אָבוּהוֹן דִּי בְּשַׁמְיָא, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)
 יְהִיא שְׁלָמָא רַבָּא מִן שַׁמְיָא
 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 שָׁלוֹם בְּמִרוֹמָיו
 הוּא יַעֲשֵׂה שָׁלוֹם
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

FULL KADDISH

Leader: יִתְגַּדֵּל 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.

*The Ark is opened
and the following is said responsively by the* קהל *and the* שליח *ציבור*

דברים

שִׁמְעֵ יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

The following is said three times responsively:

יְהוָה הוּא הָאֱלֹהִים.

The קהל שליח says the following which is repeated by the ציבור

**מִי שָׁעֲשָׂה נִסִּים לְאַבוֹתֵינוּ וְלָנוּ
וְגָאֲלָנוּ מֵעֲבָדוֹת לְחֵירוֹת
הוּא יִגָּאֲלֵנוּ גְּאֻלָּה שְׁלֵמָה בְּקֵרוֹב
וְיִקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ
חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן.**

The Ark is closed.

The שליח continues:

במדבר י

**וְכִי־תִבָּאוּ מִלְחָמָה בְּאֶרְצְכֶם עַל־הַצֹּדֵר הַצֹּדֵר אֶתְכֶם, וְהִדְעַתֶּם
בְּחִצְצֹרֹת, וְנוֹפְרַתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם, וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם:
וּבְיוֹם שְׂמִיחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרָאשֵׁי חֳדָשְׁכֶם, וּתְקַעְתֶּם
בְּחִצְצֹרֹת עַל עֲלֵיתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם, וְהָיוּ לָכֶם לְזִכְרוֹן
לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יְהוָה אֱלֹהֵיכֶם:**

מִי שָׁעֲשָׂה נִסִּים *May He who performed miracles.* This passage is adapted from the blessing recited in the morning prayers on the Shabbat preceding Rosh Hodesh. The most striking differences are related to the root גאל, “redeem.” The Shabbat prayer is phrased וגאל אותם – “and redeemed them” – referring to our ancestors, while here it says וגאלנו – “redeeming us.” Similarly, the word ולנו, “and for us,” is added to the opening “May He who performed miracles for our ancestors and for us.” We also add the phrase “a complete redemption” to the original prayer “redeem us soon.” The redemption process is

The Ark is opened

and the following is said responsively by the Leader and congregation.

Listen, Israel: the LORD is our God, the LORD is One.

Deut. 6

The following is said three times responsively:

The LORD, He is God.

The Leader says the following which is repeated by the congregation.

מִי שָׁעֲשָׂה *May He who performed miracles*
for our ancestors and for us,
redeeming us from slavery to freedom,
grant us a complete redemption soon,
and gather in our dispersed people
from the four quarters of the earth,
so that all Israel may be united in friendship,
and let us say: Amen.

The Ark is closed.

The Leader continues:

וְכִי־תִבָּאוּ *When you go into battle in your land against an enemy who*
is attacking you, sound a staccato blast on the trumpets. Then you
will be remembered by the LORD your God and you will be delivered
from your enemies. On your days of rejoicing – your festivals and new
moon celebrations – you shall sound a note on the trumpets over your
burnt- and peace-offerings, and they will be a remembrance for you
before your God. I am the LORD your God.

Num. 10

now ongoing and we hope that its culmination is imminent, rather than distant in time and place.

YR

ISRAEL AND ITS LAND

The Holy One, blessed be He, said to Moses: The land is beloved to Me, as it says [Deuteronomy 11:12]: “A land which God continually wants”; and Israel is beloved to Me, as it says [ibid. 7:8]: “Out of the LORD’s love for you.” The Holy One, blessed be He, said: I will bring Israel, who is beloved to Me, to the land that is beloved to Me, as it says (Numbers 34:2): “For you are coming to the land of Canaan.” (*Bemidbar Raba* 23:7)

The shofar is sounded with a Tekia Gedola and the following is said aloud:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה.

All:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂבָשִׁים שָׁזְכֵנוּ לְאַתְחִלָּתָא דְגָאָלָה
בֶּן נֹכַח לְשִׁמְעַע קוֹל שׁוֹפָרוֹ שֶׁל מָשִׁיחַ צִדְקָנוּ בְּמַהֲרָה בְּיָמֵינוּ.

All sing:

תהלים קכו שִׁיר הַמַּעֲלֹת, בָּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן, הָיִינוּ כְּחֹלְמִים: אִזּוֹ
יִמְלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אִזּוֹ יֹאמְרוּ בְּגוֹיִם הַגְדִּיל יְהוָה
לַעֲשׂוֹת עִם־אֱלֹהֵי: הַגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמִיחִים:
שׁוֹבָה יְהוָה אֶת־שְׁבִיתָנוּ, כַּאֲפִיקִים בַּנֶּגֶב: הִזְדַּעַס בְּדַמְעָה
בְּרִנָּה יִקְצְרוּ: הַלּוֹךְ יֵלֵךְ וּבָכָה נִשָּׂא מִשְׁךְ־הַדָּעַ, בְּאֵיבָא בְּרִנָּה
נִשָּׂא אֶלְמוֹתָיו:

JERUSALEM IS THE HIGHEST JOY

All of Israel rejoice “when the LORD brings back the exiles of Zion,” and “Jerusalem is set above my highest joy.” Jerusalem is the highest. We have returned to our Land, to our place, and all of us rejoice. But the central joy is in Jerusalem. “Then will our mouths be filled with laughter.” We have arrived at that “then,” when our mouths will fill with laughter and our tongues with songs of joy. “Then it will be said among the nations...” Thank God, we have arrived, and the nations around us are saying, “The LORD has done great things for them.” And so we too say, “The LORD has done great things for us,” and rejoice. And we pray, “Bring back our exiles, LORD, like streams in a dry land ... May they come back with songs of joy, carrying their sheaves.” Thank God, the sheaves are already beginning to show in the fields, as the LORD brings back the exiles of Zion, finally, wholly, greatly.

(Rabbi A.I. Kook, *The Redemptive Torah*, 4, 100–108)

שִׁיר הַמַּעֲלֹת *A song of ascents.* The connection between Yom HaAtzma'ut and Psalm 126 is apparent from the content of the psalm itself, which is related to

The shofar is sounded with a Tekia Gedola and the following is said aloud:

Next year in Jerusalem rebuilt.

All:

May it be Your will, LORD our God and God of our fathers,
That as we have merited to witness the beginning of redemption,
So may we merit to hear the sound of the shofar
of our righteous anointed one, swiftly in our days.

All sing:

שִׁיר הַמַּעֲלֹת *A song of ascents.* When the LORD brought back the ex- Ps. 126
iles of Zion we were like people who dream. Then were our mouths
filled with laughter, and our tongues with songs of joy. Then was it
said among the nations, “The LORD has done great things for them.”
The LORD did do great things for us and we rejoiced. Bring back our
exiles, LORD, like streams in a dry land. May those who sowed in
tears, reap in joy. May one who goes out weeping, carrying a bag of
seed, come back with songs of joy, carrying his sheaves.

the redemption of Israel and Jerusalem in the days of the return to Zion, and the sense of joy which envelops the redeemed. The first words, “When the LORD brought back the exiles of Zion we were like people who dream,” present a picture of a people who cannot believe what is unfolding before their eyes. This verse is contrasted with “Then was it said among the nations” – the nations are the first to recognize the magnitude of the event – “The LORD has done great things for them.”

Rabbi Elhanan Samet, in his commentary on Psalms, writes:

No other psalm... expresses the national experience related to the establishment of the State and the days that followed. In the days of the establishment of the State, we fulfilled the description “we were like people who dream,” joy abounded throughout the Jewish nation, and we all declared, “The LORD did do great things for us.” Immediately afterward, the newborn State, which held about six hundred thousand Jews within it, was plunged into fierce war with the enemies who surrounded it ... but the prayers of the returnees to Zion (the founders of the State), “Bring back our exiles, LORD, like streams in a dry land,” were answered. A great surge of immigrants flooded the State after its establishment, and in the years that followed.

סדר ספירת העומר

Some say the following meditation before the blessing:

לְשֵׁם יְחִוּד קְדָשָׁא בְּרִיךְ הוּא וְשִׁכְנִיתָהּ בְּדַחֲלֵהּ וְדַחֲלֵהּ
לְיַחַד שֵׁם יְיָ בּוֹיָהּ בְּיַחֲוּדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הִנְנִי מוֹכֵן וּמוֹמֵן לְקִיָּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר. כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה,
וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת, מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָחַ, שִׁבְעַת
שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָה: עַד מַמַּחֲרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים
יוֹם, וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה: וְיִהְיֶה נֶעֱמַד אֱלֹהֵינוּ עֲלֵינוּ, וּמַעֲשֵׂה
יְדֵינוּ כּוֹנֵנָה עֲלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

ג' באייר: הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם

שָׁהִים שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים בַּעֲמֹר. נצח שבתפארת

ד' באייר: הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם

שָׁהִים שְׁנֵי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים בַּעֲמֹר. הוד שבתפארת

ה' באייר: הַיּוֹם עָשָׂרִים יוֹם

שָׁהִים שְׁנֵי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים בַּעֲמֹר. יסוד שבתפארת

ו' באייר: הַיּוֹם אֶחָד וְעָשָׂרִים יוֹם

שָׁהִים שְׁלֹשָׁה שָׁבוּעוֹת בַּעֲמֹר. מלכות שבתפארת

הֲרַחֲמֵן הוּא יַחְזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָמָה
בְּמַהֲרָה בְּיָמֵינוּ, אָמֵן סְלָה.

Rabbi Y.L. Maimon, Israel's first Minister of Religion, suggested this psalm as the national anthem. It seems that this is the source of the custom of singing Psalm 126 on Yom HaAtzma'ut to the tune of "HaTikva." YR

COUNTING OF THE OMER

Some say the following meditation before the blessing:

For the sake of the unification of the Holy One, blessed be He,
and His Divine Presence, in reverence and love,
to unify the name *Yod-Heh* with *Vav-Heh*
in perfect unity in the name of all Israel.

הִנְנִי I am prepared and ready to fulfill the positive commandment of Count-
ing the Omer, as is written in the Torah, "You shall count seven complete Lev. 23
weeks from the day following the [Pesah] rest day, when you brought the
Omer as a wave-offering. To the day after the seventh week you shall count
fifty days. Then you shall present a meal-offering of new grain to the LORD."
May the pleasantness of the LORD our God be upon us. Establish for us the Ps. 90
work of our hands, O establish the work of our hands.

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

3 Iyar Today is the eighteenth day,
making two weeks and four days of the Omer.

4 Iyar Today is the nineteenth day,
making two weeks and five days of the Omer.

5 Iyar Today is the twentieth day,
making two weeks and six days of the Omer.

6 Iyar Today is the twenty-first day,
making three weeks of the Omer.

הֲרַחֲמֵן May the Compassionate One restore the Temple service
to its place speedily in our days. Amen, Selah.

COUNTING OF THE OMER

The official date of Yom HaAtzma'ut is the 5th of Iyar, but it can fall anytime
between the 3rd and the 6th of Iyar. YR

Some add:

לְמַנְצֵחַ בְּנִינָת, מְזֻמֹּר שִׁיר: אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ, יָאֵר פָּנָיו אֶתָּנוּ סֵלָה: *Ps. 67*
 לְדַעַת בְּאָרֶץ דְּרָכְךָ, בְּכָל־גּוֹיִם יִשׁוּעָתֶךָ: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים
 כָּלֶם: יִשְׂמְחוּ וַיִּרְנְנוּ לְאֻמִּים, בִּי־תִשְׁפֹּט עַמִּים מִיִּשׁוּר, וְלְאֻמִּים בְּאָרֶץ תִּנָּחֵם
 סֵלָה: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלֶם: אֶרֶץ נְתָנָה יְבוּלָהּ, יְבָרְכֵנוּ
 אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים, וַיִּדְאוּ אוֹתוֹ כָּל־אֲפִסֵּי־אָרֶץ:

אֲנֵא, בְּכַח גְּדֻלַּת יְמִינְךָ, תַּתִּיר צָרוֹרָה. קַבֵּל רִנַּת עַמְּךָ, שְׂגִבְנוּ, טְהַרְנוּ,
 נוֹרָא. נָא גְבוּר, דּוֹרְשֵׁי יַחֲוֹדְךָ כְּבָבַת שְׁמַיִם. בְּרַכֵּם, טְהַרֵּם, רַחֲמֵם, צְדִקְתֶּךָ
 תְּמִיד גָּמְלֵם. חֲסִין קְדוֹשׁ, בְּרַב טוֹבְךָ נִהַל עֲדָתְךָ. יַחֲדֵא, לְעַמְּךָ פְּנֵה,
 זֹכְרֵי קִדְשָׁתְךָ. שׁוּעָתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ, יוֹדַע תַּעֲלוּמוֹת. בְּרוּךְ שֵׁם
 כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

רְבוֹנוֹ שֶׁל עוֹלָם, אַתָּה צִוִּיתָנוּ עַל יְדֵי מֹשֶׁה עֲבֹדְךָ לְסֹפֵר סְפִירַת הָעֹמֶר,
 כְּדֵי לְטַהֲרֵנוּ מִקְּלוּפוֹתֵינוּ וּמִטְּמְאוֹתֵינוּ. כְּמוֹ שֶׁכָּתוּבָה בַּתּוֹרָתְךָ: וּסְפַרְתָּם *Lev. 23*
 לָכֶם מִמַּחֲרַת הַשַּׁבָּת, מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה, שִׁבְעַת שַׁבָּתוֹת
 תְּמִימֹת תִּהְיֶינָה: עַד מַמַּחֲרַת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם:
 כְּדֵי שִׁיטְהִירוּ נַפְשוֹת עַמְּךָ יִשְׂרָאֵל מִזְּהֻמָּתָם. וּבְכֵן יִהְיֶה רָצוֹן מִלְּפָנֶיךָ יְיָ
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂבוֹכוֹת סְפִירַת הָעֹמֶר שְׁסַפְרֵתִי הַיּוֹם, יִתְקַן
 מִה שֶׁפְּגַמְתִּי בְּסִפְרָהּ (insert appropriate sefira for each day) וְאֶטְהַר וְאֶתְקַדַּשׁ
 בְּקִדְשָׁהּ שֶׁל מַעְלָה, וְעַל יְדֵי זֶה יִשְׁפַּע שְׁפַע רַב בְּכָל הָעוֹלָמוֹת, לְתִקּוֹן
 אֶת נַפְשוֹתֵינוּ וְרוּחוֹתֵינוּ וְנִשְׁמוֹתֵינוּ מִכָּל סִיג וּפְגָם, וְלְטַהֲרֵנוּ וּלְקַדְּשָׁנוּ
 בְּקִדְשָׁתְךָ הָעֲלִיוֹנָה, אָמֵן סֵלָה.

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.)

Some add:

לְמַנְצֵחַ בְּנִינָת, מְזֻמֹּר שִׁיר: אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ, יָאֵר פָּנָיו אֶתָּנוּ סֵלָה: *תהלים סו*
 לְדַעַת בְּאָרֶץ דְּרָכְךָ, בְּכָל־גּוֹיִם יִשׁוּעָתֶךָ: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים
 כָּלֶם: יִשְׂמְחוּ וַיִּרְנְנוּ לְאֻמִּים, בִּי־תִשְׁפֹּט עַמִּים מִיִּשׁוּר, וְלְאֻמִּים בְּאָרֶץ תִּנָּחֵם
 סֵלָה: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלֶם: אֶרֶץ נְתָנָה יְבוּלָהּ, יְבָרְכֵנוּ
 אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים, וַיִּדְאוּ אוֹתוֹ כָּל־אֲפִסֵּי־אָרֶץ:

אֲנֵא, בְּכַח גְּדֻלַּת יְמִינְךָ, תַּתִּיר צָרוֹרָה. קַבֵּל רִנַּת עַמְּךָ, שְׂגִבְנוּ, טְהַרְנוּ,
 נוֹרָא. נָא גְבוּר, דּוֹרְשֵׁי יַחֲוֹדְךָ כְּבָבַת שְׁמַיִם. בְּרַכֵּם, טְהַרֵּם, רַחֲמֵם, צְדִקְתֶּךָ
 תְּמִיד גָּמְלֵם. חֲסִין קְדוֹשׁ, בְּרַב טוֹבְךָ נִהַל עֲדָתְךָ. יַחֲדֵא, לְעַמְּךָ פְּנֵה,
 זֹכְרֵי קִדְשָׁתְךָ. שׁוּעָתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ, יוֹדַע תַּעֲלוּמוֹת. בְּרוּךְ שֵׁם
 כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

רְבוֹנוֹ שֶׁל עוֹלָם, אַתָּה צִוִּיתָנוּ עַל יְדֵי מֹשֶׁה עֲבֹדְךָ לְסֹפֵר סְפִירַת הָעֹמֶר,
 כְּדֵי לְטַהֲרֵנוּ מִקְּלוּפוֹתֵינוּ וּמִטְּמְאוֹתֵינוּ. כְּמוֹ שֶׁכָּתוּבָה בַּתּוֹרָתְךָ: וּסְפַרְתָּם *ויקרא כג*
 לָכֶם מִמַּחֲרַת הַשַּׁבָּת, מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה, שִׁבְעַת שַׁבָּתוֹת
 תְּמִימֹת תִּהְיֶינָה: עַד מַמַּחֲרַת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם:
 כְּדֵי שִׁיטְהִירוּ נַפְשוֹת עַמְּךָ יִשְׂרָאֵל מִזְּהֻמָּתָם. וּבְכֵן יִהְיֶה רָצוֹן מִלְּפָנֶיךָ יְיָ
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂבוֹכוֹת סְפִירַת הָעֹמֶר שְׁסַפְרֵתִי הַיּוֹם, יִתְקַן
 מִה שֶׁפְּגַמְתִּי בְּסִפְרָהּ (insert appropriate sefira for each day) וְאֶטְהַר וְאֶתְקַדַּשׁ
 בְּקִדְשָׁהּ שֶׁל מַעְלָה, וְעַל יְדֵי זֶה יִשְׁפַּע שְׁפַע רַב בְּכָל הָעוֹלָמוֹת, לְתִקּוֹן
 אֶת נַפְשוֹתֵינוּ וְרוּחוֹתֵינוּ וְנִשְׁמוֹתֵינוּ מִכָּל סִיג וּפְגָם, וְלְטַהֲרֵנוּ וּלְקַדְּשָׁנוּ
 בְּקִדְשָׁתְךָ הָעֲלִיוֹנָה, אָמֵן סֵלָה.

Stand while saying Aleinu. Bow at *.

עֲלֵינוּ לְשִׁבַּח לְאֹדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית
 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה
 שֶׁלֹּא שָׁם חָלְקָנוּ כָּהֶם וְגוֹרְלָנוּ כָּכָל הַמוֹנֶם.
 (שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ.)

וְאֵנַחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל, וְשׁוֹכֵנֵת עֶזְוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ, אֵין עוֹד.

אִמֵּת מַלְכֵנוּ, אִפְסֵ זולָתוֹ
כַּפְתּוֹב בְּתוֹרָתוֹ

וְיִדְעֵת הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְכֶּךָ

כִּי יִהְיֶה הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל־הָאָרֶץ מִתַּחַת, אֵין עוֹד:

עַל כֵּן נִקְוֶה לָךְ יְהוֹה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֶזְךָ
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כְּרוֹת יִכְרֹתוֹן
לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדִּי.

וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ.
יִכִּירוּ וְיִדְעוּ כָּל יוֹשְׁבֵי תֵבֶל

כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן.

לִפְנֶיךָ יִהְיֶה אֱלֹהֵינוּ יִכְרְעוּ וְיִפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ
וְיִקְבְּלוּ כָּלם אֶת עַל מַלְכוּתְךָ

וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.

כִּי הַמַּלְכוּת שֶׁלְךָ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד

כַּפְתּוֹב בְּתוֹרָתְךָ, יְהוֹה יִמְלֹךְ לְעוֹלָם וָעֶד:

וְנֹאמַר, וְהִיא יְהוֹה לְמֹלֶךְ עַל־כָּל־הָאָרֶץ

בַּיּוֹם הַהוּא יְהִיָּה יְהוֹה אֶחָד וְשִׁמוֹ אֶחָד:

Some add:

אֶל־תִּירָא מִפְּחָד פְּתָאִם וּמִשְׁאֵת רְשָׁעִים כִּי תִבָּא:

עֲצוּ עֲצָה וְתִפֹּר, דְּבִרּוּ דְּבָר וְלֹא יִקּוּם, כִּי עֲמָנוּ אֵל:

וְעַד־יִקְנֶה אֲנִי הוּא, וְעַד־שִׁיבָה אֲנִי אֶסְבֵּל אֲנִי עֲשִׂיתִי וְאֲנִי אֶשָּׂא וְאֲנִי אֶסְבֵּל וְאֲמַלֵּט:

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

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.

Prov. 3

Is. 8

When you grow old, I will still be the same.

Is. 46

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.

דברים ד

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 667.*

אבל: יתגדל ויתקדש שְׁמֵהּ רַבָּא (קהל: אָמֵן)
 בְּעֶלְמָא דִּי בְּרָא כְרְעִיתָהּ
 וַיְמַלִּיךְ מַלְכוּתָהּ
 בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאִמְרוּ אָמֵן. (קהל: אָמֵן)
 קהל ואבל: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עָלְמָיָא.
 אבל: יתְבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
 וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא (קהל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרֻכָּתָא
 וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא
 דְאִמְרִין בְּעֶלְמָא, 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)

In Israel, the person saying Kaddish adds:

בְּרַכּוּ אֶת יְהוָה הַמְּבָרַךְ.

and the קהל responds:

בְּרוּךְ יְהוָה הַמְּבָרַךְ לְעוֹלָם וָעֶד.

MOURNER'S KADDISH

*The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 667.*

Mourner: 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.

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.

In Israel, the person saying Kaddish adds:

Bless the LORD, the blessed One.

and the congregation responds:

Bless the LORD, the blessed One, for ever and all time.

Great is the living God and praised.
 He exists, and His existence is beyond time.
 He is One, and there is no unity like His.
 Unfathomable, His oneness is infinite.
 He has neither bodily form nor substance;
 His holiness is beyond compare.
 He preceded all that was created.
 He was first: there was no beginning to His beginning.
 Behold He is Master of the Universe; and every creature
 shows His greatness and majesty.
 The rich flow of His prophecy He gave
 to His treasured people in whom He gloried.
 Never in Israel has there arisen another like Moses,
 a prophet who beheld God's image.
 God gave His people a Torah of truth
 by the hand of His prophet, most faithful of His House.
 God will not alter or change His law
 for any other, for eternity.
 He sees and knows our secret thoughts;
 as soon as something is begun, He foresees its end.
 He rewards people with loving-kindness according to their deeds;
 He punishes the wicked according to his wickedness.
 At the end of days He will send our Messiah
 to redeem those who await His final salvation.
 God will revive the dead in His great loving-kindness.
 Blessed for evermore is His glorious name!

All sing:

אֲנִי מֵאֲמִין I believe with perfect faith
 in the coming of the Messiah,
 and though he may delay,
 I wait daily for his coming.

It is customary to greet each other with the following phrase:
 Happy festival; to a complete redemption!

גִּדְּלָהּ אֱלֹהִים חַי וְיִשְׁתַּבַּח, נִמְצָא וְאִין עֵת אֶל מְצִיאוֹתָיו.
 אֶחָד וְאִין יְחִיד בְּיַחֲדוֹ, נִעְלָם וְגַם אִין סוּף לְאַחֲדוּתָיו.
 אִין לוֹ דְּמוּת הַגּוּף וְאִינוּ גּוּף, לֹא נֶעֱרַךְ אֵלָיו קִדְשָׁתוֹ.
 קִדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא, רֵאשׁוֹן וְאִין רֵאשִׁית לְרֵאשִׁיתוֹ.
 הֵנוּ אֲדוֹן עוֹלָם, וְכָל נּוֹצֵר יוֹרָה גְּדֻלָּתוֹ וּמַלְכוּתוֹ.
 שָׁפַע נְבוֹאָתוֹ נִתְּנוּ אֶל-אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.
 לֹא קָם בְּיִשְׂרָאֵל בְּמִשָּׁה עוֹד נָבִיא וּמִבִּיט אֶת תְּמוּנָתוֹ.
 תּוֹרַת אֱמֶת נִתְּן לְעַמּוֹ אֵל עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.
 לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ.
 צוּפָה וְיוֹדֵעַ סִתְרֵינוּ, מִבִּיט לְסוּף דָּבָר בְּקִדְמָתוֹ.
 גּוֹמֵל לְאִישׁ חֶסֶד בְּמִפְעָלוֹ, נוֹתֵן לְרָשָׁע רָע בְּרִשְׁעָתוֹ.
 יִשְׁלַח לְקָץ יָמִין מְשִׁיחֵנוּ לְפָדוֹת מַחְבֵּי קֶץ יִשׁוּעָתוֹ.
 יִמְתִּים יַחֲיָה אֵל בְּרַב חֶסֶד, בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ.

All sing:

אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה בְּבִיאת הַמָּשִׁיחַ
 וְאֵף עַל פִּי שְׂיִתְמַהֲמָהּ
 עִם כָּל זֶה אַחֲכָה לוֹ בְּכָל יוֹם שְׂיִבּוּא.

It is customary to greet each other with the following phrase:

מוֹעֲדִים לְשִׂמְחָה לְגֵאֲלָהּ שְׁלֵמָה

It is customary to have a festive meal on the night of Yom HaAtzma'ut. See page 147.

התקווה

The service continues with התקווה.

כָּל עוֹד
בְּלִבְּב פְּנִימָה
נֶפֶשׁ יְהוּדִי הוֹמִיָּה
וּלְפִאֲתֵי מִזְרָח, קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה

עוֹד לֹא אָבְדָה תְּקוּוֹתֵנוּ
הַתְּקוּוֹה בֵּת שְׁנוֹת אֲלָפִים
לְהִיּוֹת עִם חֶפְשִׁי בְּאֶרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

HATIKVA

The service continues with HaTikva.

כָּל עוֹד As long as in the heart, within,
A Jewish soul still yearns,
And onward, towards the ends of the east,
An eye still gazes toward Zion;
Our hope is not yet lost,
The hope of two thousand years,
To be a free people in our land,
The land of Zion and Jerusalem.

The transliteration of HaTikva:

Kol od balevav penima
Nefesh yehudi homiya,
Ulfa'atei mizrah, kadima,
Ayin letziyon tzofiya;
Od lo av'da tikvatenu,
Hatikva bat sh'not alpayim,
Lihyot am hofshi b'artzenu,
Eretz tziyon virushalayim.

קידוש לבנה

הקידוש, *the Blessing of the New Moon*, is said between the third day and the middle day of each month, under the open sky, and in the presence of a minyan.

תהלים קמח הַלְלוּ־יָהּ, הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם, הַלְלוּהוּ בַּמְרוֹמִים: הַלְלוּהוּ כָּל־מַלְאָכָיו, הַלְלוּהוּ כָּל־עֲבָאָו: הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ, הַלְלוּהוּ כָּל־כּוֹכָבֵי אוֹר: הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי הוּא צִוָּה וְנִבְרָאוּ: וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֶק־נֶתַן וְלֹא יַעֲבֹד:

תהלים ח בִּי־אֲדָאָה שְׁמִיךָ מַעֲשֵׂה אֲצַבְעֶיךָ, יָרֵחַ וְכּוֹכָבִים אֲשֶׁר פּוֹנְנָתָה: מִה־אֲנוֹשׁ בִּיתִּי־בְרָנִי, וּבֶן־אָדָם בִּי תִפְקְדֵנִי:

BLESSING THE NEW MOON ON YOM HAATZMA'UT EVENING

According to Talmudic tradition, the blessing over the New Moon should be recited soon after its renewal. Yemenite Jews, following the ruling of Maimonides (*Laws of Blessings* 10:17), recite this blessing from the first of the month. Ashkenazic and Lithuanian custom (according to the ruling of the students of Rabbeinu Yona in *Berakhot* 21b) holds that one should wait until the third night of the month in order to enjoy the light of the New Moon (which is too weak when it first appears). Following Kabbalistic tradition, many wait until the seventh of the month (see *Shulhan Arukh, Orach Hayyim* 426:2).

It is the custom of most congregations to recite the blessing of the New Moon on Motza'ei Shabbat, when the synagogue is full of congregants dressed in their Shabbat best. This tradition originates in *Massekhet Soferim* (19:10): "The moon should only be blessed on Motza'ei Shabbat, when [the congregant] is perfumed, wearing fine clothing."

In the book *Terumat HaDeshen* (part 35), the author discusses the linking of the blessing of the New Moon to Motza'ei Shabbat. In his answer, he differentiates between Motza'ei Shabbat that falls during the first three days of the month and a much later Motza'ei Shabbat in winter, where there is concern that the moon will be covered with clouds, thereby prohibiting the blessing from being recited. He posits that such a concern overrides the preference

BLESSING OF THE NEW MOON

Kiddush Levana, the Blessing of the New Moon, is said between the third day and the middle day of each month, under the open sky, and in the presence of a minyan.

תהלים קמח Halleluya! Praise the LORD from the heavens, praise Him in the heights. Praise Him, all His angels; praise Him, all His hosts. Praise Him, sun and moon; praise Him, all shining stars. Praise Him, highest heavens and the waters above the heavens. Let them praise the name of the LORD, for He commanded and they were created. He established them for ever and all time, issuing a decree that will never change. Ps. 148

תהלים ח When I see Your heavens, the work of Your fingers, the moon and the stars which You have set in place: What is man that You are mindful of him, the son of man that You care for him? Ps. 8

to recite the blessing on Motza'ei Shabbat, the optimum night, and therefore one should not postpone the blessing.

Blessing the New Moon has come to express more than a blessing of praise over the renewal of the moon. The version of the blessing in the Jerusalem Talmud (*Berakhot* 9:2) only expresses praise to the Creator for the renewal of the month, and some manuscripts of the Babylonian Talmud (*Berakhot* 59b) also reflect this focus on praise to God for the might of creation. However, more accepted printed versions of the Babylonian Talmud (*Sanhedrin* 42a) already conceive of the blessing over the New Moon as a festive, public ceremony, which completely changes the status of the blessing. The Talmud adds a comparison between the nation of Israel and the moon: "A crown of beauty for those He carried from the womb [Israel], for they are destined to be renewed like [the moon]." The sages who instituted this blessing perceived the cycle of the moon as a symbol for the nation of Israel, who in exile become diminished and distant from the source of light, but in the time of redemption return and illuminate the world in renewed splendor. This perspective resulted in the blessing over the New Moon becoming a public ceremony in which the entire congregation, decked in their Shabbat attire, stands together and expresses their yearning for the renewal of God's sovereignty over the world as embodied by the house of David. The readings that accompany this special ceremony include "David, King of Israel, lives and endures" (*Rosh HaShana* 25a); "The voice of my beloved – I hear him coming"

Look at the moon, then say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּמִאֲמְרוֹ בָּרָא שְׁחָקִים,
וּבְרוּחַ פִּי כָל צָבָאָם, חָק וְזִמְן נָתַן לָהֶם שְׁלֹא יִשְׁנוּ אֶת תַּפְקִידָם.
שְׂשִׁים וּשְׂמִיחִים לַעֲשׂוֹת רְצוֹן קוֹנֵם, פּוֹעֵל אֱמֶת שֶׁפָּעֵלְתוּ אֱמֶת.
וְלִלְבָנָה אָמַר שְׂתַתְּחִידֶשׁ, עֲטֹרַת תְּפָאֶרֶת לַעֲמוּסֵי בֶטֶן, שֶׁהֵם
עֲתִידִים לְהִתְחַדֵּשׁ בְּמוֹתָהּ וּלְפֹאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ.
בְּרוּךְ אַתָּה יְיָ, מַחְדֵּשׁ חֳדָשִׁים.

(Song of Songs 2:8), and others, which were added to the blessing of the New Moon in the time of Rabbi Yehuda HeHasid, one of the first harbingers of Zionism.

In light of all this, it seems only natural to conclude the festive prayer service of Yom HaAtzma'ut with the recital of the blessing of the New Moon, with the entire congregation, in festive clothing, and with special joy. The very essence of this blessing reflects our nation's yearning for the renewal of Israel's independence and return to Zion. Now, as we stand together to thank God for the establishment of the State, we can recite the blessing of the New Moon with abundant joy, thanksgiving, and praise. B.L

ALTERING TIME IN THE LAND OF ISRAEL

Regulating the Lunar Calendar and scheduling Jewish Holidays is a unique Jewish capacity. Unlike other religions our calendar isn't fixed but can be flexible. Minute changes to the duration of each month and larger alterations such as adding an extra month can affect the calendar and our experience of time. The mathematically and intellectually gifted tribe of Issachar excelled in this field, and according to some positions these astronomical calculations entail an actual mitzva. Aside from being necessary to enable the manipulation of the calendar, these computations expose the clockwork nature of God's universe, and the vast infinity of His handiwork.

This calendar engineering can only be performed by a *Beit Din* in Israel. In fact an episode of altering the calendar which occurred outside of Israel came under sharp criticism, as recounted by the Gemara (*Berakhot* 63a), which likened this non-licensed activity to heresy. Presumably the limitation to the Land of Israel is based on the need for a fully operational *Beit Din*. Only in

Look at the moon, then say:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe who by His word created the heavens, and by His breath all their host. He set for them laws and times, so that they should not deviate from their appointed task. They are joyous and glad to perform the will of their Owner, the Worker of truth whose work is truth. To the moon He said that it should renew itself as a crown of beauty for those He carried from the womb [Israel], for they are destined to be renewed like it, and to praise their Creator for the sake of His glorious majesty. Blessed are You, LORD, who renews the months.

Israel does a *Beit Din* enjoy full legislative ability, and calendar adjustments are therefore limited to there.

However the Midrash (*Yalkut Shimoni Bereshit* chapter 5) describes our *Avot* adjusting the calendar. When Yaakov attempts to adjust it in exile he is stopped by HaKadosh Barukh Hu, who reminds him that this activity is limited to the Land of Israel. Evidently there is an *inherent* limitation to the Land irrespective of the status of *Beit Din* outside of Israel. In altering the calendar, our *Avot* did not assume the status of *Beit Din*, and yet Yaakov was denied this ability when in exile.

Manipulating the calendar by adding a month was necessary to modulate climatic factors which could adversely affect society. For example a month was added if limited rainfall threatened the availability of grains for Pesah. Of course these socioeconomic factors are only significant enough to warrant calendar adjustment in Israel.

The more subtle adjustment of the monthly schedule (by adding an extra day) was based on witnessing lunar patterns. Though the moon is visible across the globe, only its primary vector – and hence its primary audience – is stationed in Israel. Only lunar data collected in Israel can factor into calendar modification.

Beyond the *logistics* and *function* of calendar being limited to the Land of Israel, there is a separate reason that only Israel-based courts can manipulate the calendar. “Adjusting” time is an expression of man's empowerment to interact with a divinely created universe. HaKadosh Barukh Hu created immutable planets and set them into inexorable orbit. Typically, human beings merely translate these fixed patterns into marked and quantified

The following five verses are each said three times:

בְּרוּךְ יוֹצֵרְךָ, בְּרוּךְ עוֹשֶׂךָ, בְּרוּךְ קוֹנֵךְ, בְּרוּךְ בּוֹרְאֵךְ.

The following verse is said rising on the toes.

בְּשֵׁם שְׂאֵנִי רוֹקֵד בְּנִגְדְּךָ וְאֵינִי יָכוֹל לִנְגֹעַ בְּךָ
בְּךָ לֹא יוֹכְלוּ כָּל אוֹיְבֵי לִנְגֹעַ בִּי לָרַעָה.

שמות טו

תִּפֹּל עֲלֵיהֶם אֵימָתָה וּפֶחַד, בְּגִדְלֵךְ זְרוּעֶךָ יִדְמוּ כְּאֶבֶן;
כְּאֶבֶן יִדְמוּ זְרוּעֶךָ בְּגִדְלֵךְ, וּפֶחַד אֵימָתָה עֲלֵיהֶם תִּפֹּל.
דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיִם.

Turn to three people and say to each:

שְׁלוֹם עֲלֵיכֶם.

They respond:

עֲלֵיכֶם שְׁלוֹם.

Say three times:

סִימָן טוֹב וּמִזֵּל טוֹב יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל, אָמֵן.

קוֹל דּוֹדִי הִנֵּה-זֶה בָּא, מְדַלֵּג עַל-הַהָרִים, מְקַפֵּץ עַל-הַגְּבָעוֹת:
דּוֹמָה דּוֹדִי לַעֲצִי אוֹ לַעֲפָר הָאֵילִים, הִנֵּה-זֶה עוֹמֵד אַחֵר כְּתִלְנֹו,
מִשְׁגִּיחַ מִן-הַחֲלֹנוֹת, מִצִּיץ מִן-הַחֲדָרִים:

שיר השירים ב

שִׁיר לַמַּעֲלוֹת, אֲשָׁא עֵינֵי אֶל-הַהָרִים, מֵאֵינִי יָבֹא עֲזָרִי: עֲזָרִי מֵעַם
יְהוָה, עֲשֵׂה שְׂמִי וְאָרְצִי: אֶל-יָתֵן לְמוֹט רַגְלִי, אֶל-יָנוּם שְׁמֹרְךָ: הִנֵּה
לֹא-יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל: יְהוָה שְׁמֹרְךָ, יְהוָה צִלְךָ עַל-יָד

תהלים קכא

time. Jews don't merely translate planetary orbit into time – they actively manipulate time, independently of planetary realities. This empowerment is only attainable when Jews inhabit their homeland and are endowed with

The following five verses are each said three times:

Blessed is He who formed you; blessed is He who made you;
blessed is He who owns you; blessed is He who created you.

The following verse is said rising on the toes.

Just as I leap toward you but cannot touch you,
so may none of my enemies be able to touch me to do me harm.

Ex. 15

May fear and dread fall upon them;
by the power of Your arm may they be still as stone.
May they be still as stone through the power of Your arm,
when dread and fear fall upon them.
David, King of Israel, lives and endures.

Turn to three people and say to each:

Peace upon you.

They respond:

Upon you, peace.

Say three times:

May it be a good sign and a good omen for us and all Israel. Amen.

קוֹל Hark! My beloved! Here he comes, leaping over the mountains, *Song. 2*
bounding over the hills. My beloved is like a gazelle, like a young deer.
There he stands outside our wall, peering in through the windows, gaz-
ing through the lattice.

שִׁיר לַמַּעֲלוֹת A song of ascents. I lift my eyes up to the hills; from where *Ps. 121*
will my help come? My help comes from the LORD, Maker of heaven
and earth. He will not let your foot stumble; He who guards you does
not slumber. See: the Guardian of Israel neither slumbers nor sleeps.
The LORD is your Guardian; the LORD is your Shade at your right hand.

a status which surpasses typical human identity. Jews living in Israel are fulfilling a divine program, and one manifestation is their ability to effect “independent time.”

יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה, וַיָּדַח בְּלִילָהּ: יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע,
יִשְׁמֹר אֶת־נַפְשְׁךָ: יְהוָה יִשְׁמֹר־צִאתְךָ וּבֹאֶךָ, מֵעַתָּה וְעַד־עוֹלָם:

תהלים קנ הללויה, הַלְלוּ־אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֲזוֹ: הַלְלוּהוּ בַּגְּבוּרָתוֹ,
הַלְלוּהוּ בְּרַב גְּדָלוֹ: הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בַּנֶּבֶל וּבְנֹד:
הַלְלוּהוּ בַּתֶּנָּה וּמַחֲוֹל, הַלְלוּהוּ בַּמִּנִּים וְעֶגְב: הַלְלוּהוּ בַּצִּלְצְלִי־שִׁמֶע,
הַלְלוּהוּ בַּצִּלְצְלִי תְרוּעָה: כָּל הַנְּשָׁמָה תְהִלֵּל יְהוָה, הַלְלוּיָהּ:

סנהדרין מב. תנא דבי רבי ישמעאל: אֱלֹמֵי לֹא זָכוּ יִשְׂרָאֵל אֶלָּא לְהַקְבִּיל פָּנֵי
אֲבֵיהֶם שֶׁבִּשְׁמַיִם פָּעַם אַחַת בַּחֹדֶשׁ, דַּיִם. אָמַר אַבִּי: הַלֶּכֶךְ צֵרִיךְ
לְמִימְרָא מְעַמָּד. מִי זֹאת עָלָה מִן־הַמִּדְבָּר, מִתְרַפֶּקֶת עַל־דֹּדָה: שיר
השירים ח

וַיְהִי רָצוֹן מִלִּפְנֵיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, לְמַלְאֵת פְּגִימַת הַלְבָנָה
וְלֹא יִהְיֶה בָּהּ שׁוּם מַעוֹט. וַיְהִי אֹר הַלְבָנָה כְּאֹר הַחֲמָה וּכְאֹר
שֶׁבַעַת יְמֵי בְּרֵאשִׁית, כְּמוֹ שֶׁהִיְתָה קֹדֶם מַעוֹטָהּ, שֶׁנֶּאֱמַר: אֶת־שְׁנֵי
הַמְּאֹרֹת הַגְּדֹלִים: וַיִּתְּקִים בָּנוּ מִקְרָא שְׁפָתוֹב: וּבִקְשׁוּ אֶת־יְהוָה
אֱלֹהֵיהֶם וְיָאֵת דָּוִיד מֶלֶכָם: אָמֵן.

בראשית א
הושע ג

לְמַלְאֵת פְּגִימַת הַלְבָנָה *Make good the deficiency of the moon.* Yeshayahu (24:23) describes the dimming of the moon and the defaming of the sun when HaKadosh Barukh Hu rules in Yerushalayim and His elders receive honor. Quite possibly this can be understood entirely metaphorically: the glory showered upon the elders of the Jewish people surrounding God in Yerushalayim will be so radiant that it will shame the glow of the sun and moon. No actual cosmic interruption occurs, but metaphorically the light of these celestial bodies is diminished.

The more literal reading implies that an *actual* disruption or eclipse will accompany one stage or aspect of the Messianic process. The most direct, literal reading suggests an eclipse, darkening the sky during the wars of Gog and Magog and thereby foiling the military intentions of our enemies. The two preceding verses portray the assembly of armies to battle Yerushalayim during this war. God is cast as a Commander of Heavenly forces (Yeshayahu 24:21) and

The sun will not strike you by day, nor the moon by night. The LORD will guard you from all harm; He will guard your life. The LORD will guard your going and coming, now and for evermore.

Halleluya! Halleluya! Praise God in His holy place; praise Him in the heav- Ps. 150
ens of His power. Praise Him for His mighty deeds; praise Him for His surpassing greatness. Praise Him with blasts of the ram's horn; praise Him with the harp and lyre. Praise Him with timbrel and dance; praise Him with strings and flute. Praise Him with clashing cymbals; praise Him with resounding cymbals. Let all that breathes praise the LORD. Halleluya! Let all that breathes praise the LORD. Halleluya!

In the academy of Rabbi Yishmael it was taught: Were the people of Sanhedrin
Israel privileged to greet the presence of their heavenly Father only once 42a
a month, it would have been sufficient for them. Abaye said: Therefore it [the blessing of the moon] should be said standing. Who is this coming Song. 8
up from the desert, leaning on her beloved?

May it be Your will, LORD my God and God of my ancestors, to make good the deficiency of the moon, so that it is no longer in its diminished state. May the light of the moon be like the light of the sun and like the light of the seven days of creation as it was before it was diminished, as it says, "The two great luminaries." And may there be fulfilled for us the verse: "They shall seek the LORD their God, and Gen. 1
David their king." Amen. Hos. 3

presumably the dimming of these celestial bodies serves a military function. There is an additional theological purpose to the shaming of the sun and the dimming of the moon. As they were historically worshiped as deities, by disgracing them the associated pagan beliefs are debunked. As part of landscaping a world of pure monotheism, objects of pagan worship are demoted. In as much as celestial bodies were the *first* objects to be deified, this description may refer to *all* objects of worship. They will all be disgraced in order to discredit them and the systems of worship they symbolize.

Interestingly, though the sun and moon are attacked, the *stars* aren't affected. Again this may serve as a metaphor to the rise of the Jewish nation which is likened to the stars. While the rest of the universe is leveled, or at the very least humbled, the Jewish nation retains its radiance and historical significance.

לְמַנְצַח בְּנִינִת, מְזֻמֹּר שִׁיר: אֱלֹהִים יַחַנְנוּ וּבִרְכָּנוּ, יֵאָר פָּנֵינוּ אֶתְנוּ
סֵלָה: לְדַעַת פֶּאֶרֶץ דְּרַכְךָ, בְּכָל־גּוֹיִם יִשְׁעֶתְךָ: יוֹדוּךָ עַמִּים אֱלֹהִים,
יוֹדוּךָ עַמִּים כָּל־: יִשְׁמְחוּ וְיִרְנְנוּ לְאֻמִּים, כִּי־תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל,
וְלְאֻמִּים פֶּאֶרֶץ תִּנְחַם סֵלָה: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים כָּל־:
אֶרֶץ נָתַנָּה יְבוּלָהּ, יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים, וְיִירָאוּ
אוֹתוֹ כָּל־אֶפְסֵי־אֶרֶץ:

Stand while saying עלינו. Bow at *.

עָלֵינוּ לְשַׁבַּח לְאֶדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁלֹּא עָשָׂנוּ
כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׁם חִלְקֵנוּ כֶּהֱם
וְגוֹרְלֵנוּ כָּכָל הַמּוֹנֵם. (שֶׁהֵם מִשְׁתַּחֲוִים לְהֵבֶל וְרִיק וּמִתְפַּלְלִים אֶל אֵל לֹא
יִשְׁעֵהוּ. וְאֵנָחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים,
הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָר בַּשָּׁמַיִם
מִמַּעַל, וְשֹׁכֵנִית עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד. אִמַּת מִלְּפָנָיו,
אֶפְסֵי זוּלָּתוֹ, כִּפְתּוֹב בְּתוֹרָתוֹ, וְיִדְעָתָהּ הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְכֶּךָ, כִּי יִהְיֶה
הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת, אֵין עוֹד:

עַל כֵּן נִקְוֶה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפָּאֶרֶת עֶזְךָ, לְהַעֲבִיר
גְּלוּלִים מִן הָאֶרֶץ, וְהַאֲלִילִים כָּרוֹת יִפְרֹתוֹ, לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי.
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ. יִבְרִיחוּ וְיִדְעוּ כָּל
יֹשְׁבֵי תֵבֶל, כִּי לָךְ תִּכְרַע כָּל בֶּרֶךְ, תִּשְׁבַּע כָּל לָשׁוֹן. לִפְנֶיךָ יִהְיֶה אֱלֹהֵינוּ
יִכְרַעוּ וְיִפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְּנוּ, וְיִקְבְּלוּ כָּל־ אֶת עַל מַלְכוּתְךָ
וְתִמְלֶךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלְעוֹלָמֵי עַד
תִּמְלֶךְ בְּכָבוֹד, כִּפְתּוֹב בְּתוֹרָתְךָ, יִהְיֶה יִמְלֶךְ לְעוֹלָם וָעֶד: וְנֹאמַר, וְהָיָה
יְהוָה לְמֶלֶךְ עַל־כָּל־הָאֶרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

Some add:

אֶל־תִּירָא מִפְּתָאֵם וּמִשְׂאֵת רִשְׁעִים כִּי תִבֵּא: עֵצוֹ עֲצָה וְתִפָּר, דְּבָרוֹ דְּכָר וְלֹא
יִקּוֹם, כִּי עֲמָנוּ אֵל: וְעַד־יִקְנֶה אֲנִי הוּא, וְעַד־שִׁיבָה אֲנִי אֶסְבֵּל, אֲנִי עֲשִׂיתִי וְאֲנִי אֶשָּׂא
וְאֲנִי אֶסְבֵּל וְאֲמַלֵּט:

משליג
ישעיהח
ישעיהטו

Stand while saying Aleinu. Bow at *.

עָלֵינוּ 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."

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." * 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."

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

קידוש יתום

*The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 667.*

אבל: יתגדל ויתקדש שמה רבא (קהל: אמן)
בעלמא די ברא כרעיתה
וימליך מלכותה
בחייו וביומיו ובחיי דכל בית ישראל
בעגלא ובזמן קריב
ואמרו אמן. (קהל: אמן)

קהל: יהא שמה רבא מברך לעלם ולעלמי עלמיא.
אבל:

יתברך וישתבח ויתפאר
ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל
שמה דקדשא בריך הוא (קהל: בריך הוא)
לעלא מן כל ברכתא
ושירתא, תשבחתא ונחמתא
דאמירן בעלמא
ואמרו אמן. (קהל: אמן)

יהא שלמא רבא מן שמיא
וחיים, עלינו ועל כל ישראל
ואמרו אמן. (קהל: אמן)

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

עשה שלום במרומו
הוא יעשה שלום עלינו ועל כל ישראל
ואמרו אמן. (קהל: אמן)

MOURNER'S KADDISH

*The following prayer, said by mourners, requires the presence of a minyan.
A transliteration can be found on page 667.*

Mourner: 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.

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.

All sing:

טוֹבִים מְאֹדֹת שֶׁבָּרָא אֱלֹהֵינוּ
 יִצְרָם בְּדַעַת בְּבִינָה וּבִהְשָׁכָה
 כֹּחַ וּגְבוּרָה נָתַן בָּהֶם
 לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תִּבְלִי.
 מְלֵאִים זִיו וּמְפִיקִים נֶגֶה
 נָאֶה זִיוִם בְּכָל הָעוֹלָם
 שִׂמְחִים בְּיִצְאָתָם וְשָׂשִׁים בְּבוֹאָם
 עוֹשִׂים בְּאִמָּה רְצוֹן קוֹנֵם.
 פֶּאֶר וְכְבוֹד נֹתֵנִים לְשִׁמּוֹ
 צֶהֱלָה וְרִנָּה לְזִכֹּר מַלְכוּתוֹ
 קָרָא לְשֶׁמֶשׁ וַיִּזְרַח אוֹר
 רָאָה וַהֲתִקִּין צוּרֵת הַלְבָנָה.

THE YOM HAATZMA'UT FESTIVE MEAL – A FAMILY TRADITION

My parents have the custom of serving a festive meal upon their return from the synagogue on Yom HaAtzma'ut night. The table is set and decorated with little flags, my mother lights the candles and makes a *Shehehyanu* blessing, we wash our hands and sit down for the meal. Over the years, my father developed the custom, taking his cues from the Pesah Seder, of “וְהִגַּדְתָּ לְבִנְךָ” and you shall tell your children.” He tells his children, grandchildren, and great-grandchildren, how the nation of Israel has fared over the previous generations, and how far they have come today. The holiday songs we sing are songs of the Land of Israel, both old and new.

When I arrived at Kibbutz Sa'ad in the South, I experienced this custom on a communal scale. All members of the kibbutz would leave the evening prayers in joyous dance, and arrive at the communal dining hall for a festive meal. This meal was similar in spirit to the one I was accustomed to from my parents' home, with one difference: the members of the kibbutz made

All sing:

טוֹבִים Good are the radiant stars our God created;
 He formed them with knowledge,
 understanding and deliberation.
 He gave them strength and might
 to rule throughout the world.
 Full of splendor, radiating light,
 beautiful is their splendor throughout the world.
 Glad as they go forth, joyous as they return,
 they fulfill with awe their Creator's will.
 Glory and honor they give to His name,
 jubilation and song at the mention of His majesty.
 He called the sun into being and it shone with light.
 He looked and fashioned the form of the moon.

Kiddush at the beginning of the meal. I traced this custom to a ruling made by Rabbi Elimelekh bar Shaul, of blessed memory, who was the halakhic authority for Kibbutz Yavne during its first years.

I have since become acquainted with the custom of Rabbi Yoel Bin-Nun's father, Dr. Yehiel Bin-Nun, of blessed memory, who would open this festive meal with the reading of the verses of the *Bikkurim*, the First Fruits (Deuteronomy 26) instead of *Kiddush*. This passage is found in the Pesah Haggada without the final verse, “And He shall bring us to this place and give us this land flowing with milk and honey” (ibid. 26:9). It may well be that during Israel's exile, this joyous verse was omitted, and now, with our return to the Land of Israel, it is fitting to restore it to its place. After reciting the verses of the *Bikkurim*, he would recite the blessing over wine and *Shehehyanu*.

Rabbi Yoel Bin-Nun added the custom of eating matza together with leavened bread to express the transitional nature of this festival, which falls between Pesah and Shavuot.

Out of all of these customs, the only halakhic question is in regard to the *Shehehyanu* blessing – as we have seen, this has been discussed by the greatest contemporary authorities (see page 55). In any case, if one makes this blessing in the synagogue, it should not be repeated at home. BL