

YIZKOR

The Yizkor service is said on the last day of Pesah, the second day of Shavuot, Shemini Atzeret and Yom Kippur. In some communities, those who have not been bereaved of a parent or immediate relative do not participate in the service, but leave the synagogue and return at the end of Yizkor.

Ps. 144 **יהוה** O LORD, what is man, that You know him, the son of man, that You consider him! Man is like a breath. His days are like a passing shadow. In the morning it flowers and fades, in the evening it withers and dries. Teach us to number our days correctly. And may we get a heart of wisdom. Preserve innocence and behold uprightness, for there is a future for the man of peace. Ps. 49 But God will redeem my soul from the hand of the underworld, for He will take me. Selah. My flesh and my heart fail. God is the rock of my heart and my portion forever. And the dust returns to the earth as it was, and the spirit returns to God Who gave it. Ps. 91 **יְשׁוּב** HE WHO DWELLS in the secret place of the Most High abides in the shadow of the Almighty. I say to the Lord, my refuge and my fortress, my God, I trust in Him. Indeed, He will deliver you from the baited trap, from the deadly pestilence. He will cover you with His pinions, and under His wings you will find refuge. His truth will be your shield and buckler. You will not be afraid of the terror by night, of the arrow that flies by day, of the pestilence that walks in the darkness, of the destruction that wastes at noonday. A thousand will fall at your side and ten thousand at your right hand. It will not come near to you. Only with your eyes will you behold, and you will see the destruction of the wicked. Indeed, You, O Lord, are my refuge. You have made the Most High Your habitation. No evil will befall you, and plague will not come near to your tent. Indeed, He will give His angels charge over you, to keep you in all your ways. They will bear you up on their hands, lest you dash your foot against a stone. You will tread upon the lion and the adder. You will trample the young lion and the crocodile underfoot. Because he has clung to Me, I will deliver him. I will make him safe, because he has known My name. When he calls upon Me, I answer him. I am with him in trouble. I deliver him and I will honor him. I will satisfy him with long life, and I will show him of My salvation. I will satisfy him with long life, and I will show him of My salvation.

known as *matnat yad* (gift of one's hand). This custom involved making pledges to charity on days when the Torah reading dealt with charity. This included charitable activity on the festivals, as it says "each person shall give, according to *the gift of his hand*, per the bless-

ing that God has bestowed upon him" (Deut. 14:22–16:17). Thus on these days pledges would be made in memory of departed loved ones (*Levush*).

Regarding the mourning practices of *Shiva* and *Sheloshim*, the *Halakha* requires

סדר הזכרת נשמות

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יהוה מה־אדם ותדעֵהוּ, בְּיָאוֹשׁ וַתַּחֲשֹׁבֵהוּ: תהלים קמד
 אדם להבל דָּמָה, יָמָיו כְּצֶל עוֹבֵר: תהלים צ
 בְּבִקְרָא יִצְיָץ וְחָלָף, לְעָרֵב יְמוּלֵל וַיִּבֶשׁ: תהלים לו
 לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַעַ, וְנִבְא לְבַב חֲכָמָה: תהלים מז
 שְׁמָרְתָם וְרָאָה יְשׁוּר, כִּי־אֲחִירִית לְאִישׁ שְׁלוֹם: תהלים מט
 אֲר־אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׂאוּל, כִּי יִקְחֵנִי סִלְהָ: תהלים עג
 כָּל־הַשָּׂאֲרִי וּלְבַבִּי, צוּר־לְבָבִי וְחֻלְקֵי אֱלֹהִים לְעוֹלָם: קהלת יב
 וַיִּשֹׁב הָעֶפְרַיִם עַל־הָאָרֶץ כְּשֶׁהָיָה, וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נָתַנָּה: תהלים צא
יְשׁוּב בְּסִתְרֵי עֲלִיּוֹן, בְּצֶל שִׁדֵי יִתְלוּנָן: אָמַר לַיהוָה מַחְסֵי וּמִצּוֹדֹתַי, אֱלֹהֵי אֲבֹתַי־בּוֹ: כִּי הוּא יִצְיֵלְךָ מִפֶּחַ יְקוּשׁ, מִדְּבַר הוֹוֹת: בְּאֲבָרְתוֹ יִסְךָ לָךְ, וַתַּחַת־כַּנְפָּיו תַּחֲסֶה, צִנְה וְסַחֲרָה אֲמַתּוֹ: לֹא־תִירָא מִפֶּחַד לַיְלָה, מִחֻץ יַעוּף יוֹמָם: מִדְּבַר בְּאִפְלֵ יְהִלְךָ, מִקְטָב יִשׁוּד צָהָרִים: יִפֹּל מִצְדָּךְ אֶלְךָ, וְרִבְבָה מִיַּמִּינְךָ, אֲלֵיךָ לֹא יִגֹּשׁ: רַק בְּעֵינַיִךָ תִּבְיֵט, וְשִׁלְמַת רִשְׁעִים תִּרְאֶה: כִּי־אַתָּה יְהוָה מַחְסֵי, עֲלִיּוֹן שְׁמַת מְעוֹנָךְ: לֹא־תֵאָנֶה אֲלֵיךָ רָעָה, וְנִגַּע לֹא־יִקְרַב בְּאֶהְלָךְ: כִּי מִלְּאֲכִיו יִצְוֶה־לָךְ, לְשִׁמְרֶךָ בְּכָל־דְּרָכֶיךָ: עַל־כַּפְּיִם יִשְׁאוּנָךְ, פְּרוֹתְגָף בְּאָבֹן רִגְלֶךָ: עַל־שִׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמַס כְּפִיר וַתִּנְיֹן: כִּי בִי חֲשֵׁק וְאִפְלֹטָהוּ, אֲשַׁגְּבֵהוּ כִּי־יִדַע שְׁמִי: יִקְרָאֵנִי וְאֶעֱנֵהוּ, עִמּוֹ־אֲנֹכִי בְּצָרָה, אֲחַלְצֵהוּ וְאֲכַבְּדֵהוּ: אֲרַךְ יָמִים אֲשַׁבֵּיעֵהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי: אֲרַךְ יָמִים אֲשַׁבֵּיעֵהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי:

יזכור / YIZKOR

The earliest mention of praying for atonement for the departed souls appears in the Tannaic *Midrash Sifrei*, Deuteronomy 21:8. The practice of reciting *Yizkor* on Yom Kippur is attested to in the later *Midrash Tanhuma*, *Ha'azinu*. The remembrance of past lives serves another purpose on Yom Kippur – to link us to the

ongoing Jewish mission, the process begun by our forefathers and continued by our grandparents and parents, so that the merits of our ancestors can be reckoned for us as well on the Day of Judgment (*Orhot Hayyim*).

The custom of reciting *Yizkor* at the end of the three pilgrimage festivals stems from an ancient practice cited by *Mahzor Vitri*

For one's father:

יְזַכֵּר MAY GOD REMEMBER the soul of my father, my teacher, (*name son of father's name*) who has gone on to his eternal reward, insofar as I will make a charitable gift in memory of his soul. As reward for this, may his soul be bound in lasting life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women who are in the Garden of Eden. And let us say, Amen.

For one's mother:

יְזַכֵּר MAY GOD REMEMBER the soul of my mother, my teacher, (*name daughter of father's name*) who has gone on to her eternal reward, insofar as I will make a charitable gift in memory of her soul. As reward for this, may her soul be bound in lasting life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women who are in the Garden of Eden. And let us say, Amen.

For a male relative:

יְזַכֵּר MAY GOD REMEMBER the soul of my grandfather / uncle / brother / son / husband, (*name son of father's name*) who has gone on to his eternal reward, insofar as I will make a charitable gift in memory of his soul. As reward for this, may his soul be bound in lasting life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women who are in the Garden of Eden. And let us say, Amen.

For a female relative:

יְזַכֵּר MAY GOD REMEMBER the soul of my grandmother / aunt / sister / daughter / wife, (*name daughter of father's name*) who has gone on to her eternal reward, insofar as I will make a charitable gift in memory of her soul. As reward for this, may her soul be bound in lasting life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women who are in the Garden of Eden. And let us say, Amen.

memory becomes an inspiration and a source of strength to the living. In this light the words of *Yizkor* should be understood in balanced fashion: imbued with a sense of loss but also with thankfulness for the lives our loved ones lived; with sadness, but also with hope for the

living, and a determination to learn from the departed how to use our own time and energies in the service of God.

יְזַכֵּר אֱלֹהִים — *May God remember.* Since God knows all and does not forget anything, the

For one's father:

יְזַכֵּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי (פלוני בן פלוני) שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׂאֵתוֹ צְדָקָה בְּעַד הַזְכָּרָת נִשְׁמָתוֹ. בְּשִׁכְרֵה זֶה תְּהֵא נִפְשׁוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבְּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שְׁבָגוּ עֵדוֹ, וְנֹאמֵר אָמֵן.

For one's mother:

יְזַכֵּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי (פלונית בת פלוני) שֶׁהָלְכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׂאֵתוֹ צְדָקָה בְּעַד הַזְכָּרָת נִשְׁמָתָהּ. בְּשִׁכְרֵה זֶה תְּהֵא נִפְשָׁהּ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבְּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שְׁבָגוּ עֵדוֹ, וְנֹאמֵר אָמֵן.

For a male relative:

יְזַכֵּר אֱלֹהִים נִשְׁמַת (פלוני בן פלוני) שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׂאֵתוֹ צְדָקָה בְּעַד הַזְכָּרָת נִשְׁמָתוֹ. בְּשִׁכְרֵה זֶה תְּהֵא נִפְשׁוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבְּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שְׁבָגוּ עֵדוֹ, וְנֹאמֵר אָמֵן.

For a female relative:

יְזַכֵּר אֱלֹהִים נִשְׁמַת (פלונית בת פלוני) שֶׁהָלְכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׂאֵתוֹ צְדָקָה בְּעַד הַזְכָּרָת נִשְׁמָתָהּ. בְּשִׁכְרֵה זֶה תְּהֵא נִפְשָׁהּ צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבְּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שְׁבָגוּ עֵדוֹ, וְנֹאמֵר אָמֵן.

that all public manifestations of mourning be suspended on Yom Tov, and yet we say *Yizkor* on every Yom Tov, which for many is accompanied by tears and sadness in recalling the passing of loved ones and martyrs.

The justification for this is that *Yizkor* is less an act of mourning and more a redemptive gesture, perhaps even a joyous one. When the deceased are recalled for their goodness and devotion to Jewish life and Torah values, their

For one's extended family:

יִזְכֹּר MAY GOD REMEMBER the souls of my grandfathers and grandmothers, uncles and aunts, brothers and sisters, both on my father's side and on my mother's side, who have gone on to their eternal reward, insofar as I will make a charitable gift in memory of their souls. As reward for this, may their souls be bound in lasting life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women who are in the Garden of Eden. And let us say, Amen.

For martyrs:

יִזְכֹּר MAY GOD REMEMBER the souls of (all my relatives, both on my father's side and on my mother's side,) the holy and pure ones who were killed, murdered, slaughtered, burned, drowned, and strangled for the sanctification of the Name, insofar as I will make a charitable gift in memory of their souls. As reward for this, may their souls be bound in lasting life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women who are in the Garden of Eden. And let us say, Amen.

After reciting the above Yizkor texts, it is customary to also recite the following Kel Maleh paragraphs, as applicable.

For an individual:

אֵל GOD, full of mercy, Who dwells on high, grant fitting rest beneath (*some say: above*) the protective wings of the Divine Presence, where the souls of the holy and pure ones – whose radiance is like that of the heavens – reside, to the soul of

For a man:

(*name of the deceased*) the son of (*father of the deceased*), who has gone to his eternal reward, insofar as I will make a charitable gift in memory of his soul, may the Garden of Eden be his resting place. For

unrepentant most serious sinners suffer eternal punishment in *Gehennom*. Less serious sinners are sent to *Gehennom* for twelve months, and depending on their sins, can ascend from there at some point to receive their earned reward in *Gan Eden*. Thus the prayer beseeches God to raise the soul of the beloved departed one from *Gehennom* to reach *Gan Eden*, to be in the company of the souls of the righteous and holy ones that reside there.

Beneath the protective wings of the Divine Presence. There are two versions of this phrase. One reads תַּחַת (beneath), while the other reads על (on). The former reading is likely the correct one, for a number of reasons. Numerous Scriptural passages (particularly in Psalms 17:8, 61:4–5, 36:8) invoke the language “under the wings” or “in the shadow of the wings” to express God’s protective covering or His concealing someone in the face of

For one's extended family:

יִזְכֹּר אֱלֹהִים נִשְׁמֹת זְקַנֵי וְזַקְנוֹתַי, דּוּדֵי וְדוּדוֹתַי, אַחֵי וְאַחֵיֹתַי, מִצַּד אָבִי וּמִצַּד אִמִּי, שֶׁהָלְכוּ לְעוֹלָמָם, בְּעִבּוֹר שְׂאֵתָן צְדָקָה בְּעַד הַזְכָּרָת נִשְׁמוֹתֵיהֶם. בְּשִׁכְרָה זֶה תְּהִיֵּינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׁבִגְן עֵדֶן, וְנֹאמֵר אָמֵן.

For martyrs:

יִזְכֹּר אֱלֹהִים נִשְׁמֹת (male פְּלוּנִי בֶן פְּלוּנִי / female פְּלוּנִית בַּת פְּלוּנִי) וְנִשְׁמוֹת כָּל קְרוֹבֵי וְקִרְבוֹתַי, הֵן מִצַּד אָבִי הֵן מִצַּד אִמִּי, שֶׁהוּמָתוּ וְשִׁנְהָרוּ וְשִׁנְשַׁחְטוּ וְשִׁנְשָׂרוּפוּ וְשִׁנְטַבְּעוּ וְשִׁנְחָנְקוּ עַל קְדוּשַׁת הַשֵּׁם, בְּעִבּוֹר שְׂאֵתָן צְדָקָה בְּעַד הַזְכָּרָת נִשְׁמוֹתֵיהֶם. בְּשִׁכְרָה זֶה תְּהִיֵּינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׁבִגְן עֵדֶן, וְנֹאמֵר אָמֵן.

After reciting the above יִזְכֹּר texts, it is customary to also recite the following אל מלא paragraphs, as applicable.

For an individual:

אֵל מֵלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת (נִ"א עַל) כְּנַפֵי הַשְּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וּטְהוּרִים, כְּזֹהֵר הַרְקִיעַ מְזִהְרִים, לְנִשְׁמַת

For a man:

(פְּלוּנִי בֶן פְּלוּנִי) שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׂאֵתָן צְדָקָה בְּעַד הַזְכָּרָת נִשְׁמֹתוֹ, בְּגִן עֵדֶן תִּהְיֶה מְנוּחָתוֹ. לָכֵן, בְּעַל הַרְחָמִים יִסְתַּיְרֵהוּ

term here is primarily a prayer for atonement of the souls of the departed (R. Joseph B. Soloveitchik).

– *Bond of life.* The Gemara (*Shabbat* 152b) identifies this as the “concealment of righteous souls under the divine throne.” The *Zohar* explains that those who act to further the divine mission in this world are invested with eternal life, and retain a bond to the divine source after physical life has ended.

– *God, full of mercy.* The earliest mention of this prayer, whose author is unknown, is found in the *Ma'avar Yabok* (published in 1626). The text, apparently written in Germany, reflects the understanding of the thirteenth-century Ramban, as found in his *Shaar HaGemul* (and as further refined by the *Rosh*). As they explain, immediately after death the soul goes to the world of the souls. The righteous are immediately rewarded, while the

this reason may the ever-merciful One shelter the deceased under His protective wings forever, and may He bind his soul in lasting life. For the Lord will surely be his benefactor, so that he can rest in peace in his allotted place. And let us say, Amen.

For a woman:

(*name of the deceased*) the daughter of (*father of the deceased*), who has gone to her eternal reward, insofar as I will make a charitable gift in memory of her soul, may the Garden of Eden be her resting place. For this reason may the ever-merciful One shelter the deceased under His protective wings forever, and may He bind her soul in lasting life. For the Lord will surely be her benefactor, so that she can rest in peace in her allotted place. And let us say, Amen.

For a group:

אל GOD, full of mercy, Who dwells on high, grant fitting rest beneath (some say: above) the protective wings of the Divine Presence, where the souls of the holy and pure ones – whose radiance is like that of the heavens – reside, to the souls of

For a group of men:

(*names of the deceased*), who have gone to their eternal reward, insofar as I will make a charitable gift in memory of their souls, may the Garden of Eden be their resting place. For this reason may the ever-merciful One shelter the deceased under His protective wings forever, and may He bind their souls in lasting life. For the Lord will surely be their benefactor, so that they can rest in peace in their allotted place. And let us say, Amen.

For a group of women:

(*names of the deceased*), who have gone to their eternal reward, insofar as I will make a charitable gift in memory of their souls, may the Garden of Eden be their resting place. For this reason may the ever-merciful One shelter the deceased under His protective wings forever, and may He bind their souls in lasting life. For the Lord will surely be their benefactor, so that they can rest in peace in their allotted place. And let us say, Amen.

Rambam) and early modern texts give priority to “beneath.” This indeed was the preference and practice of R. Joseph B. Soloveitchik (R. Yaakov Jaffe).

בְּסִתְרֵי כְּנָפָיו לְעוֹלָמִים, וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמָתוֹ, יְהוָה הוּא נֶחְלָתוֹ, וַיְגַוַּח בְּשָׁלוֹם עַל מְשַׁכְּבוֹ, וְנֹאמַר אָמֵן.

For a woman:

(פלונית בת פלוני) שְׁהִלְכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׂאֵתָן צְדָקָה בְּעַד הַזְכָּרָת נַשְׁמָתָהּ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָהּ. לָכֵן, בְּעַל הַרְחָמִים יִסְתִּירָהּ בְּסִתְרֵי כְּנָפָיו לְעוֹלָמִים, וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמָתָהּ, יְהוָה הוּא נֶחְלָתָהּ, וַתְּגוּחַ בְּשָׁלוֹם עַל מְשַׁכְּבָהּ, וְנֹאמַר אָמֵן.

For a group:

אל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת (נ"א על) כְּנָפֵי הַשְּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וּטְהוּרִים, כְּזֹהֵר הַרְקִיעַ מְזַהְרִים, לְנַשְׁמוֹת

For a group of men:

(פלוני בן פלוני) שְׁהִלְכוּ לְעוֹלָמָם, בְּעִבּוֹר שְׂאֵתָן צְדָקָה בְּעַד הַזְכָּרָת נַשְׁמוֹתֵיהֶם, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם. לָכֵן, בְּעַל הַרְחָמִים יִסְתִּירֵם בְּסִתְרֵי כְּנָפָיו לְעוֹלָמִים, וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמוֹתֵיהֶם, יְהוָה הוּא נֶחְלָתָם, וַיְגַוַּחוּ בְּשָׁלוֹם עַל מְשַׁכְּבָם, וְנֹאמַר אָמֵן.

For a group of women:

(פלונית בת פלוני) שְׁהִלְכוּ לְעוֹלָמָן, בְּעִבּוֹר שְׂאֵתָן צְדָקָה בְּעַד הַזְכָּרָת נַשְׁמוֹתֵיהֶן, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָן. לָכֵן, בְּעַל הַרְחָמִים יִסְתִּירֵן בְּסִתְרֵי כְּנָפָיו לְעוֹלָמִים, וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמוֹתֵיהֶן, יְהוָה הוּא נֶחְלָתָן, וַיְגַוַּחוּ בְּשָׁלוֹם עַל מְשַׁכְּבוֹ, וְנֹאמַר אָמֵן.

danger. So too in the above-quoted Gemara (*Shabbat* 152b), the souls of the righteous are concealed under the divine throne. This sense is also reflected in the subsequent language of the *Kel Malei* itself, which describes God

as concealing the deceased under His wings. While there are certainly other sources that prefer the “on the wings” formulation, based primarily on R. Isaiah Horowitz (the *Shela*), the preponderance of medieval (especially

SPECIAL PRAYERS FOR OCCASIONS BEARING HISTORICAL OR NATIONAL SIGNIFICANCE

Some congregations recite the following for the Six Million martyrs of the Holocaust.

אל GOD, full of mercy, Who dwells on high, Judge of the widows and Father of the orphans, do not be silent or restrained before the blood of Israel, spilled like water. Grant proper rest beneath (*some say: above*) the protective wings of the Divine Presence, in the heights of the holy and pure ones whose radiance is like that of the heavens, for the souls of the six million, – men and women, boys and girls – the victims of the European Holocaust, who were killed, murdered, slaughtered, burned, drowned, strangled and buried alive, for the sanctification of the Name, in the hands of the murderous, cursed Nazis and their collaborators from other nations, may their names and memories be blotted out. The martyrs were all holy and pure, and among them were geniuses and righteous men, cedars of Lebanon and mighty Torah giants. May the Garden of Eden be their resting place, insofar as this entire holy congregation will make a charitable gift in remembrance of their souls. For this, may the ever-merciful One shelter the deceased under His protective wings forever, and may He bind their souls in lasting life. For the Lord will surely be their benefactor, and He shall remember for us their Binding. Their merit shall stand for us and all of Israel. May the land not conceal their blood, may there not be a hiding place for their screams. May the Garden of Eden be their resting place, and may they meet their destiny during the End of Days. And let us say, Amen.

Some congregations recite the following for those who have given their lives in defense of the State of Israel.

אל GOD, full of mercy, who dwells on high, grant fitting rest beneath (*some say: above*) the wings of the Divine Presence, in the heights of the holy, the pure and the brave, who shine like the radiance of heaven, to the souls of the holy ones who fought in any of Israel's battles, in clandestine operations and in Israel's Defense Forces, who fell in battle and sacrificed their lives for the consecration of God's name, for the people and the land, insofar as this entire holy congregation will make a charitable gift in remembrance of their souls. Therefore, Master of compassion, shelter them in the shadow of Your wings forever, and bind their souls in lasting life. The Lord is their heritage; may the Garden of Eden be their resting place, may they rest in peace, may their merit stand for all Israel, and may they receive their reward at the End of Days, and let us say: Amen.

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to *Kiddush Hashem* with the actual *Kiddush Hashem* of those martyrs. The bond with all of the martyrs is a connection that

precipitates blessing, for through this connection their sanctity and purity will guard us (*Netivot Shalom*).

תפילות מיוחדות לזכר אירועים היסטוריים ולאומיים

Some congregations recite the following for the Six Million martyrs of the Holocaust.

אל מלא רחמים, דיין אלמנות ואבי יתומים, אל נא תחשה ותתאפק לדם ישראל שגשפך כמים. המצא מנוחה נכונה תחת (נ"א על) כנפי השכינה, במעלות קדושים וטהורים, כזהר הרקיע מזיהרים, את נשמות שש מאות רבבות אלפי ישראל, אנשים ונשים, ילדים וילדות, חללי השואה באירופה, שנהרגו ושגשחו ושגשפרו ושגטבעו ושגחנקו ושגקברו חיים, על קדוש השם, בידי המרצחים הנאצים הארורים ועוזריהם משאר העמים ימח שמם וזכרם. כלם קדושים וטהורים, ובהם גאונים וצדיקים, ארזי הלבנון ואדירי התורה. בגן עדן תהא מנוחתם, בעבור שכל הקהל הקדוש הזה יתנו צדקה בעד הזכרת נשמותיהם. לכן, בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצרר בצרור החיים את נשמותיהם, יהוה הוא נחלתם, ויזכר לנו עקדתם, ותעמד לנו ולכל ישראל זכותם. ארץ אל תכסי דמם, ואל יהי מקום לזעקתם. בגן עדן תהא מנוחתם, ויעמדו לגורלם לקץ הימין, ונאמר אמן.

Some congregations recite the following for those who have given their lives in defense of the State of Israel.

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת (נ"א על) כנפי השכינה, במעלות קדושים וטהורים וגבורים, כזהר הרקיע מזיהרים, לנשמות הקדושים שגלחמו בכל מערכות ישראל, במחתרת ובצבא ההגנה לישראל, ושגפלו במלחמתם ומסרו נפשם על קדשת השם, העם והארץ, בעבור שכל הקהל הקדוש הזה יתנו צדקה בעד הזכרת נשמותיהם. לכן, בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצרר בצרור החיים את נשמותיהם, יהוה הוא נחלתם, בגן עדן תהא מנוחתם, וינוחו בשלום על משכבותיהם ותעמד לכל ישראל זכותם, ויעמדו לגורלם לקץ הימין, ונאמר אמן.

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The holy and pure ones. There is particular significance to perpetuating the memory of the martyrs of the Holocaust, just as our sages instituted the *Av haRahamim* for each Shabbat, and just as we recite

Yizkor on behalf of those slaughtered for the sanctification of God's name. The purpose is to connect with them, and to be included together with them in the category of sacred Israel, thereby associating our commitment