



"My Sovereign God will wipe the tears away  
From all faces and will put an end to the reproach of God's  
people over all the earth." *Isaiah 25, verse 8.*

"וּמַחָה אֲדֹנָי יְהוִה דִּמְעָה מֵעַל כָּל-פְּנִימִים; וְחָרַפַּת עַמּוֹ, יִסִּיר מֵעַל כָּל-הָאָרֶץ.  
יִשְׁעִיהוּ כֹה, ח."

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Resource Materials for Pain and Condolence  
אסופה לכאב ונחמה

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October 2023 | חשון תשפ"ד





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## TABLE OF CONTENTS

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<b>Davar Torah:</b> Rabbi Yael Vurgan, Sha'ar Ha Negev .....	3
Rabbi Naomi Efrat .....	4
Student Rabbi Smadar Bilik .....	5
<b>Prayers for times of despair:</b> A Prayer for Israel.....	8
A Blessing for those in Service in the Israel Defense Forces.....	9
Prayer for the Wounded.....	10
A Prayer for the Redemption of the Captive Israelis .....	11
Prayer for Women Captured in War .....	12
Mourner's Kaddish .....	13
<b>Hebrew poetry, Songs for Wartime</b> .....	14



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## Davar Torah

### Being a Rabbi of Sha'ar Ha Negev, on Gaza's Border on October 7th 2023 / By Rabbi Yael Vurgan

On the day of Simchat Torah, Shabbat, I woke up at 7am, after countless phone calls from the mom of a Bar Mitzvah boy who was supposed to have his Aliya La Torah on that same morning. She shared that there had been air raid sirens since 6am. At first, she thought it was "just" rockets but she soon understood that this time, it was something completely different. A war.

From that moment and two weeks onwards, each and every hour of my day and night is busy with countless phone calls to congregants, those living closest to the border with Gaza and specifically those that have been attacked by terrorist killers. Where is everybody located? How are they holding on...?

But most people don't answer. There's no reception, no connection. Some write to me from inside their safe room while there are shootings outside their door. Every day, all day, is spent with me trying to locate and find information about dear, loved ones.

Everyone around me is in total shock. It is a nightmare, our worst hell has become a reality. The Hamas terrorists are roaming our Kibbutzim and homes.

After the survivors had been relocated into inner regions of Israel, I started spending

my days driving around to visit everyone. To hug people that are broken. Their dreams shattered. Their family members dead or even worse – taken into captivity in Gaza. Some had to walk past dead bodies of people they know, family members, as they were taken out of their homes by IDF soldiers, under fire.

I've been spending my days listening to horror stories and testimonies of survival and bravery. I've also heard of miracles and times where only by the belief in G-d can you explain the fact that they survived. My heart breaks over and over, every day.

No one knows how, if ever, the people of the Gaza envelope will return to their homes.

A week later, I organized a Shabbat service for displaced families from the areas bordering with Gaza, while military planes were flying over our heads.

Funerals. Shiva visits.

The people of Kfar Aza have over ten funerals every day, for as far as we can see ahead. After this nightmare is over, I pray that we'll have the strength to rebuild life, families, communities. I want to believe that one day, we shall overcome.



## Parashat Bereshit - Genesis / Rabbi Naomi Efrat

"In the beginning God created the heavens and the earth. The earth was formless and void..." (Genesis 1,1). I begin reading and can't seem to get past "*formless and void*". I try reading another verse and pause.

It occurs to me that there is still so much to be done. We must find the horizon within the waters. We must discover the land. We should plant the seedlings of the grass and the fruit trees. We will differentiate between darkness and light.

So much needs to occur in order for the world to be created anew; for us as a people to form new worlds after there doesn't seem to be any chance or hope for creation. In Genesis, all God had to do was to state, "there shall be light" and there was light. In order for us humans to bring light, we must engage in a sequence of neverending little acts, tiny sparkles of light that slowly warm a numbed heart.

Almost two weeks ago, the darkness almost took over. For a few days, I thought that the darkness had overcome; that we are going back to the chaos of the formless void: that we would never escape the expansive horror. It occurred to me that this is a war about consciousness and spirit; about belief in the good of the human spirit; about the light that shuns away the vicious: about the consciousness that we can create the world

after it has crumbled into pieces.

I read a psychological article that stated that after four days of witnessing horrors, in real life or on a screen, the human mind develops a defense mechanism and can not be shocked or horrified anymore; that is when the darkness takes over. Our mind is won over when chilling scenes of bullet-laden bodies, beheaded corpses and all kinds of hell - that have penetrated the fibers of our being and our souls - become the norm to our mind. The human body and spirit becomes forever dark and cold.

We have a moral duty to keep ourselves from going numb; we must hold onto our sensitivity; even when it seems like an almost torturous act to do that to ourselves.

We have a moral responsibility to remain emotional, compassionate and soft; to do little acts of goodness (a hug, giving chocolate milk to your child in the morning, a bedtime story before sleep) in order to strengthen the dimming light.

It won't take seven days and it won't take seven years - it'll be longer. But we will overcome it. We will create the world anew.

From Bereshit.



## Davar Torah for Times of War

The human eye - the delicate and complex organ that allows us to see - has evolved over millions of years; refining the role of each mechanism and each nerve to allow us to better process the variety of images of reality before us.

Among these evolved mechanisms is the ability to see at night. Our eyes have two mechanisms that allow vision (even if of poor quality) in a situation of almost complete darkness. The more familiar one is the expansion and contraction of the pupil to allow more light to enter the eye as it gets darker. A less well-known mechanism is the presence of two types of light receptors in the retina - one for day vision and the other for night vision; to allow us to see even when the light is dim, the receptors responsible for night vision are found in the eye in an amount 60 times greater than those responsible for day vision.

Since the night receptors adapt to darkness gradually, our night vision is sharpest when the surrounding darkness is complete and

prolonged. With the full potential of night vision, the human eye can distinguish even very faint light sources in the dark - up to a thousand times weaker than those absorbed by the eye in daylight.

I wonder - do our psychological and spiritual systems also have a mechanism that allows us to recognize the faintest light in deep darkness? Similarly, are there mechanisms in our social circles that make it possible to absorb even the weakest of light – especially during the darkest of times?

While science may not be able to characterize the “light receptors” of the soul - the ones that are especially sensitive in the darkest of times - I believe they exist. Every man and woman who has fought against darkness and evil; everyone who has survived a shocking trauma; everyone who has found meaning in grief; and everyone who has grown from their pain – will testify that they exist.

The mind - like the body- can be scarred. The scar forms slowly, over time, protecting the open wound so that it is not as exposed.



*As we read in Jonah (2:8),*

בְּהִתְעַטֵּף עָלַי נַפְשִׁי      When my soul mantle is upon me



It is the “platelets” of the soul which form the covering that prevents the blood from continuing to trickle out. But it is almost never just one soul that is scarred by itself. The “scar tissue” of the soul is not as strong as normal skin tissue; it requires additional protection. Our soul needs a network of other souls - family, community, the nation; those whose souls echo our own grief and struggles.

So too science may not be able to identify the “light receptors” of society, family, community, the nation - but I believe

they too are there. The rituals, prayers, stories, and songs bear witness to their existence – indeed all these human means of expression give voice to suffering and meaning to our shared story. The hundreds of care packages, the thousands of meals, the millions of calls and messages of concern and compassion – all bear witness to this. The fact that we are here, together as a community, groping for the light during this terrible war (whose sole purpose is to sow fear and darkness) is testimony to that.



*So begins this week's Torah portion:*

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.  
וְהָאָרֶץ, הָיְתָה תְהוֹ וּבְהוּ, וְחֹשֶׁךְ, עַל-פְּנֵי תְהוֹם; וְרוּחַ  
אֱלֹהִים, מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם. וַיֹּאמֶר אֱלֹהִים, יְהִי  
אוֹר; וַיְהִי-אוֹר.

In the beginning God created the heavens and the earth. The earth was formless and void, darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the water. God said, “Let there be light,” and there was light.

Light is the first thing that was created, and the first thing that our eye is naturally drawn to. The operation of the light receptors in the eye is a simple biological and physical fact.

But the light receptors of the soul, of the community, of the nation - these are more elusive. Often, they are not drawn to the light but rather to the darkness. Our mental and spiritual “light receptors” are not a



fact - but rather a task. These days, this is a never-ending task. Time and time again we will be forced to look at the darkness, to direct our gaze to absolute evil and darkness, but then turn our eyes back to the light. We will have to actively turn our gaze away from the news and towards our family and community members; avert our eyes away from "fake news" and political arguments and towards our soldiers; to look away from the terrible videos and pictures so as not to scar the soul anymore; so as not to blind our "light receptors."

Anyone who has donated and filled care packages for those at the front this week; anyone who went to a funeral or a shiva; anyone who picked up the phone to call a family member or community member who was shocked, hurt, or worried; anyone who has chosen to come together as a community - you have all actively decided to teach your soul to see the light. You have all chosen to train our community and our nation to see the light of support, resilience, and comfort.



הָעַם הַהֹלְכִים בְּחֹשֶׁךְ רָאוּ אֹר גָּדוֹל יֹשְׁבֵי בְּאֶרֶץ  
צִלְמוֹת אֹר נִגְהַ עֲלֵיהֶם" (ישעיהו ט' א')

The people who walked in darkness have seen a great light. Those who dwell in the land of the shadow of death, upon them the light has shined. (Isaiah 9:1)

"וְהָיָה אֹר הַיָּרֵחַ כְּאֹר הַשֶּׁמֶשׁ וְהָיָה אֹר הַשֶּׁמֶשׁ שִׁבְעָפְתַיִם  
כְּאֹר שִׁבְעָת הַיָּמִים בְּיוֹם חִבַּשׁ יְהוָה אֶת שִׁבְרַ עַמּוֹ"  
(ישעיהו ל' כ"ו)

Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that God binds up the breach of His people and heals the wound from His blow. (Isaiah 30: 26)

"יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם"  
(תהילים כ"ט י"א)

God shall grant strength to His people; God shall bless His people with peace. (Psalms 29:11)

Amen  
אמן, כן יהי רצון



## Prayers for Times of Despair

### A Prayer for Israel תפלה לשלום המדינה

אָבִינוּ שִׁבְשָׁמִים, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,  
 בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלְתֵּנוּ.  
 הִגֵּן עֲלֶיךָ בְּאַבְרַת חֶסֶדְךָ, וּפְרֵשׁ עֲלֶיךָ סֶכֶת שְׁלוֹמְךָ,  
 וְשַׁלַּח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיָּהּ, שְׂרִיָּה וְיוֹעֲצִיָּהּ, וְתַקְּנֵם  
 בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.  
 חֲזַק אֶת יְדֵי מַגְנֵי אֶרֶץ קִדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה  
 וְעִזְרָת נֶצְחוֹן תַּעֲטֹרֵם,  
 וְנִתֵּן שְׁלוֹם בְּאַרְץ, וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֵיהָ.  
 וְאֵת אֲחֵינוּ כָּל בֵּית יִשְׂרָאֵל,  
 פִּקְדוֹ נָא בְּכָל אַרְצוֹת פְּזוּרֵיהֶם,  
 וְתוֹלִיכֵם מִהֲרָה קוֹמְמִיּוֹת לְצִיּוֹן עִירְךָ  
 וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמֶךָ,  
 כְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ:  
 אִם יְהִי נִדְחֶיךָ בְּקִצָּה הַשָּׁמַיִם מִשָּׁם יִקְבָּצְךָ יְהוָה  
 אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶיךָ. (דברים ל, ד)  
 וְהִבְיֵאתְךָ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יְרָשׁוּ אֲבֹתֶיךָ  
 וְיִרְשֶׁתָּהּ וְהִיטְבֶּךָ וְהִרְבֶּךָ מֵאַבְתָּיִךְ. (דברים ל, ה)  
 וּמִל יְהוָה אֱלֹהֶיךָ אֶת לִבְךָ וְאֶת לִבְךָ זָרְעֶךָ לְאַהֲבָה  
 אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ.  
 (דברים ל, ו)  
 וַיַּחַד לְכַבְּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלִשְׁמֹר אֶת כָּל  
 דְּבָרֵי תוֹרָתְךָ, וְיִשְׁלַח לָנוּ מִהֲרָה בְּנוֹ דָּוִד מְשִׁיחַ אֲדֹנָי.  
 לְפָדוֹת מִחֲכֵי קִזְזֵי יְשׁוּעָתְךָ.  
 הוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ עַל כָּל יוֹשְׁבֵי תְּבֵל אֶרֶץְךָ,  
 וַיֹּאמֶר כֹּל אֲשֶׁר נִשְׁמָה בְּאַפּוֹ:  
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִלְךָ  
 וּמִלְכוּתוֹ בְּכָל מְשָׁלָה, אָמֵן סְלָה.

Rock and champion of Israel, please  
 bless the state of Israel, first fruit of the  
 flourishing of the fruit of our redemption.  
 Guard it in the abundance of your love.  
 Spread over it the shelter of your peace.  
 Send forth your light and truth to those  
 who lead and judge it, and to those who  
 hold elective office. Establish in them,  
 through your presence, wise counsel, that  
 they might walk in the way of justice,  
 freedom and integrity. Strengthen the  
 hands of those who guard our holy land.  
 Let them inherit salvation and life. And  
 give peace to the land, and perpetual joy  
 to its inhabitants. Appoint for a blessing  
 all our kindred of the house of Israel in all  
 the lands of their dispersion. Plant in their  
 hearts a love of Zion.  
 For all our people everywhere, may God  
 be with them, and may they have the  
 opportunity to come up to the land. Cause  
 your spirit's influence to emanate upon all  
 dwellers of our holy land. Remove from  
 their midst hatred and enmity, jealousy and  
 wickedness.  
 Plant in their hearts love and kinship,  
 peace and friendship. And soon fulfill the  
 vision of your prophet: "Nation shall not  
 lift up sword against nation. Let them no  
 longer learn ways of war."

And let us say 'Amen'.





## Blessing for those in Service in the Israel Defense Forces תפילה לחיילי וחיילות צה"ל

מִי שְׁבֵרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ  
שָׂרָה רִבְקָה לֵאָה וְרָחֵל, הוּא יְבָרַךְ אֶת חַיְלוֹת וְחַיְלֵי  
צָבָא הַהַגָּנָה לְיִשְׂרָאֵל וְיִשְׂאָר מִגַּנֵי עֲמֻנָה, הַעוֹמְדִים עַל  
מִשְׁמֵרָתָם. יִשְׁמְרֵם הַקָּדוֹשׁ בְּרוּךְ הוּא וְיַצִּילֵם מִכָּל  
צָרָה וְצוּקָה וּמִכָּל נֹגַע וּמַחֲלָה, וְיִשְׁלַח בְּרָכָה וְתְבוּנָה כָּל  
מַעֲשֵׂה יְדֵיהֶם. וְיִקְיֵם בְּהֵם הַכְּתוּב: וּכְתוּבוֹתֵי חֲרָבוֹתָם

מתוך תפילת האדם

May the One who blessed our  
ancestors Abraham, Isaac, Jacob, Sarah,  
Rebecca, Leah and Rachel, bless the  
soldiers of the Israel Defense Forces,  
and all who stand guard protecting our  
people. May the Holy Blessed One protect  
them and save them from all trouble and  
affliction, from all sickness and injury  
and may God grant blessing and wisdom  
to their actions. May the words of the  
prophets be fulfilled through them: they  
shall beat their swords into ploughshares  
and their spears into pruning hooks, nation  
shall not lift up sword against nation,  
neither shall they learn war anymore. And  
all shall sit under their vine and under  
their fig tree and none shall make them  
afraid. and let us say: Amen.

*From Tfilat HaAdam*



## Prayer for the Wounded / Rabbi Sivan Navon Shoval תפילה לחולים ולחולות, לפצועים ולפצועות / הרבה סיון נבון-שובל

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ, שְׁלַח מִרְפָּא וּמְזוֹר  
לְכָל הַפְּצוּעִים וְהַפְּצוּעוֹת בְּקִרְבָּנוּ כְּפִי שְׁלִמְדָנוּ מֹשֶׁה  
זְכוּת בְּתַפְלַת הַלֵּב: "אֵל נָא רַפֵּא נָא לָהּ" (במדבר יב).

רַפְּאֵם בְּרַפּוּאָה שְׁלֵמָה, רְפוּאָת הַגּוּף וּרְפוּאָת הַנֶּפֶשׁ.  
חֲזַק וְאַמִּץ רוּחַם וְלִבָּם לְהַחֲלִים בְּמַהֲרָה.

"שְׁוֹעָתִי אֶלֶיךָ וְתִרְפְּאֵנִי (תהילים ל) "הֲרַפֵּא לְשִׁבּוּרֵי לֵב  
וּמְחַבְּשֵׁי לְעַצְבוֹתָם" (תהילים קמז).

תֵּן תְּבוּנָה וְתַעֲצוּמוֹת נְפֶשׁ בְּלֵב צְוֹתֵי הַרְפּוּאָה וְכָל  
הַמְטַפְּלִים וְהַמְטַפְּלוֹת. הַשְׁרָה עֲלֵיהֶם מְרוּחְךָ לְרַפְּאֵנוּ.

"הֲנִי מַעֲלָה לָהּ אֲרֻכָּה וּמִרְפָּא וּרְפּוּאָתִים וְגַלִּיתִי לָהֶם  
עֵתְרַת שְׁלוֹם וְאֱמֶת" (ירמיהו לג) "כִּי אֲנִי ה' רַפְּאֵךְ"  
(שמות טו).

וְנֹאמַר אָמֵן.

Our God and God of our ancestors, send healing and relief to all the wounded, as Moses taught us with his heartfelt prayer: "O God, please heal her," (Numbers 12). Grant them complete healing of body and soul. Strengthen their mind and spirit so that they may be healed quickly.

"I cried out to You, and You healed me" (Psalms 30), "God heals broken hearts, and bind wounds," (Psalms 147).

Grant wisdom and inner strength to medical teams and caregivers, instill in them Your spirit to heal us all.

"I will bring them relief and healing. I will heal them and reveal to them abundance of shalom and truth," (Jeremiah 33).

"For I, Adonai, am your healer," (Exodus 15).

And let us say: Amen.

*Translated by Rabbi Levi Weiman-Kelman and  
Rabbi Efrat Rotem*

## A Prayer for the Redemption of the Captive Israelis

/ Rabbi Ofer Sabath Beit-Halachmi

תפלה לפדיון שבויים / הרב עפר שבת בית הלחמי

אֱלֹהֵינוּ מִתִּיר הָאֲסוּרִים, מְשׁוּבָּב לְדָד, מְשׁוּבָּב לְעֵתוֹת  
בְּצָרָה (תְּהִלִּים ט) שְׁלַח, הַצְּלֵה שְׁלֵמָה וּפְדִיּוֹן גָּמוּר  
לְנִתְּוֹנִים בְּשִׁבְי אֹיֵב:

חֲזִקֵי רוּחַם, הַבִּיאֵי לָהֶם אֶת תְּפִלְתָּנוּ לְשִׁמְרָם מֵרַע.  
תְּנֵי בִינָה בְּלֵב אֹיֵב לְהַשִּׁיבָם בְּשָׁלְמוֹת גּוּף וְנַפְשׁ.

תְּנֵי תְּבוּנָה בְּלוּחְמֵי צֹה"ל לְחֻלְצָם בְּלֹא אֲבוּד נַפְשׁוֹת.

תֵּן לְכָל בְּנֵי וּבָנוֹת אַבְרָהָם, שָׂרָה וְהַגֵּר אֶת עֵז הַרוּחַ  
וְאִמְץ הַלֵּב לְהַתִּיר בְּבִלֵי שְׁבִי וְלַחֲיוֹת חַיֵּי חֵרוּת.

יְקַרְאֵנִי וְאֶעֱנֶהוּ עִמּוֹ אֲנֹכִי בְּצָרָה אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ  
(תְּהִלִּים צא)

וְנֹאמֶר, אָמֵן.

Our God, the One who raised Joseph up from the pit, be "a refuge for the oppressed, a refuge in times of trouble," (Psalm 9:10). Send complete rescue and full redemption to those held captive by the enemy.....(when possible, add names here).

Strengthen their spirit and bring them our prayers that they be protected from all harm. Implant understanding in the heart of the enemy that they may return the captives in wholeness of body and spirit.

Grant wisdom to the Israel Defense Forces that they may secure freedom for the captives without loss of life. Grant strength of spirit and courage of heart to all the sons and daughters of Abraham, Sarah, and Hagar to release bonds of captivity and allow us all to live in freedom.

"They shall call upon Me, and I will answer them; I will be with them in distress; I will rescue them, and honor them."  
(after Psalm 91:15).

Translation:

Rabbi Rachel Sabath Beit-Halachmi



## Prayer for Women Captured in War תפילה לנשים שנלכדו בשבי

שכינה מקור חיינו, אלוהי אבותינו ואימותינו  
אנא ממך, שחררי לחופשי את הנשים אשר נלכדו  
בשבי:  
שחררי את האמהות, הסבתות, הילדות, האחיות  
והזודות.  
שחררי את התינוקות, הילדות והילדים  
אשר נחטפו בידו האכזרית, נטולת הלב של האויב.  
אנא ממך, שכינה מקור חיינו, מלאי את המצווה  
האלהית העליונה בשחרור הלכודות  
כך שתחזורנה במהרה בימינו לבתיהן ולמשפחותיהן.  
שמרי על נשותינו מוגנות ושלמות. מנעי פגע לגופן  
ולנפשן.  
ברוכה את יי, מתירה אסורות.

כתבה: הרבה לז פ.ג. הירש, מנכ"לית תנועת הנשים למען  
התנועה הרפורמית.  
תרגמה: הרבה נעמי אפרת.

Our God, the God of our ancestors  
Free all those captured in war.  
Free the captive women:  
Free our mothers, grandmothers, daughters,  
sisters, and aunts.  
Free the babies and children,  
Senselessly, violently kidnapped.  
Fulfill that great mitzvah, that holy duty  
Of redeeming the captive.  
May they all return, swiftly,  
To their families and their homes.

May women's bodies be sacred and safe.  
Shekhinah, nurturing presence, watch over  
them  
Guard them.  
Protect them.  
Bring them home.

ברוך אתה יי מתיר אסורות  
Baruch Ata Adonai, matir asurot.  
Blessed are You, Eternal our God, who frees  
the captive.

*Written by Rabbi Liz P.G. Hirsch, Executive  
Director of Women of Reform Judaism*



## Mourner's Kaddish קדיש אבלים

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזָמַן קָרִיב וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא קְמַבְרֵךְ לְעַלְמֵי וְלְעַלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקָדוֹשׁא. בְּרִיךְ הוּא.

לְעַגְלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא וְתַשְׁבְּחַתָּא וְנַחֲמַתָּא דְאֲמִירָן  
בְּעֵלְמָא. וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְנַחֲמָא עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן.

עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

Glorified and sanctified be God's great name throughout the world which He has created according to His will. May He establish His kingdom in your lifetime and during your days, and within the life of the entire House of Israel, speedily and soon; and say, Amen. May His great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be He, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen. He who creates peace in His celestial heights, may He create peace for us and for all Israel; and say, Amen.

## Hebrew poetry, Songs for wartime

כשאני טובעת  
אין לי צורך שתתארו לי את המים  
לא את צבעם, לא את עמקם  
הרי אני חשה אותם עד צוארי  
יש לי רק בקשה  
אל תחדלו לרנע מלתאר לי  
איך נראית  
היבשה.

When I am drowning  
I need no description of the water:  
Not its color, nor its depth  
For I feel it up to my neck.  
I have only one wish:  
Do not stop describing  
what it's like  
to be on the land.

טלי ורסנו אייסמן *Tali Versano Iceman*

### אלוהים מרחם על ילדי הגן / יהודה עמיחי

אלוהים מרחם על ילדי הגן,  
פחות מזה על ילדי בית הספר.  
ועל הגדולים לא ירחם עוד,  
ישאירם לבדם,  
ולפעמים יצטרכו לזחול על ארבע  
בחול הלוהט,  
כדי להגיע לתחנת האסוף  
והם שותתי דם.  
אולי על האוהבים באמת  
יתן רחמים ויחוס ויצל  
כאילן על הישן בספסל  
שבשדרה הצבורית.  
אולי להם גם אנחנו נוציא  
את מטבעות החסד האחרונות  
שהורישה לנו אמא,  
כדי שאשרם יגן עלינו  
עכשיו ובימים האחרים.

### God has Pity on the Kindergarten Children / Yehuda Amichai

God has pity on the kindergarten children.  
Less pity on school children  
For the grownups there is no pity left,  
They remain alone,  
And sometimes they must crawl on all fours  
In the burning sand  
To reach the first-aid station  
Covered with blood.

Perhaps he could watch over true lovers  
And have mercy on them and shelter them  
Like a tree over an old man  
Sleeping on a public beach.

Perhaps we too could hand them  
The last rare coins of compassion  
That Mother handed down to us,  
So that their happiness will protect us  
Now and in better days.



רקמה אנושית אחת / מוטי המר Human Tissue / Motti Hammer

כשאמות  
משהו ממני  
ימות בך.  
כשתמות

When I shall die,  
Something of mine  
Will die in you.

משהו ממך בי  
ימות איתך.

When you'll die,  
Something of yours in me  
Will die with you.

כי כולנו, כן - כולנו  
כולנו רקמה אנושית אחת חיה  
ואם אחד מאיתנו  
הולך מעמנו  
משהו מת בנו  
ומשהו נשאר איתו.

Because all of us, yes - all of us  
Are all one living human tissue  
And if one of us  
Leaves us  
Something dies in us -  
And something stays with him.

אם נדע איך להרגיע  
את האיבה  
אם רק נדע.

If we'd know how to comfort  
The hostility, if only we'd know.

אם נדע להשקיט את זעמנו  
על אף עלבוננו  
לומר סליחה.  
אם נדע להתחיל מהתחלה.

If we'd know how to quiet our rage  
Upon the fury of our humiliation  
To say sorry.  
If we'd know how to start  
From the beginning.

*Translation: George Jakobovitz*



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