

# Hear, O Lord

שמע א-ל-י



Eliaz Cohen

אליעז כהן

(prayer for days of awe)

(ייחוד לימים נוראים)

Hear, O Lord, Israel, your people, Israel is one

שְׁמַע אֲדֹ-נֵי, יִשְׂרָאֵל עִמָּךְ יִשְׂרָאֵל אֶחָד

And you shall love Israel your people

וְאַהַבְתָּ אֶת יִשְׂרָאֵל עִמָּךְ

With all your heart

בְּכָל לִבְבְּךָ

And with all your soul

וּבְכָל נַפְשְׁךָ

And with all your might

וּבְכָל מְאֹדְךָ

And these sons who are being killed for you daily shall be upon your heart

וְהָיוּ הַבָּנִים הָאֵלֶּה אֲשֶׁר נִהַרְגִים עֲלֶיךָ כָּל הַיּוֹם  
עַל לִבְבְּךָ

And you shall teach them diligently in your heavens

וְשִׁנַּנְתָּם בְּרִקְיעֶיךָ

And you shall talk of them:

וְדַבַּרְתָּ בָּם:

When you sit on your house

בְּשִׁבְתְּךָ בְּבֵיתְךָ

And when you walk by the way

וּבְלַקְטְךָ בַּדֶּרֶךְ

And when you lie down and when you rise

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

And you shall bind them as a sign upon

וּקְשַׁרְתָּם לְאוֹת עַל

your hand (phosphorescent blue numbers) and they shall be as  
frontlets  
between your eyes (like the sniper's shot)  
And you shall write them (in blood) on the doorposts of your house  
And on your gates

יִדְבַּךְ (קִפְרוֹת כְּחֵלוֹת זֶרְחָנִיּוֹת) וְהָיוּ לִטְטוֹת בֵּין  
עֵינֶיךָ (כְּמוֹ פְּגִיעַת הַצֹּלָפִים)  
וְכָתַבְתֶּם (בְּדָם) עַל-מַזְזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ

*Translated by Larry Barak*

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### ***Eliaz Cohen (1972– )***

*Eliaz Cohen was born in Petach Tikvah into a religious-Zionist family. At age seven he moved with his family to the West Bank settlement of Elkana. As a child, he studied Arabic and befriended Arab children in nearby villages. These experiences and relationships remained central to him leading him during his military service to create and train his fellow soldiers in “humane checkpoint conduct,” conveying the importance of the people to people interaction at the checkpoint. Following the army, Eliaz returned to Yeshiva and received a degree in social work. He served as editor of Mashiv Haruach, a journal that features the writings of observant Israelis addressing religious and moral issues related to post-1967 Israel. His poetry suggests a classic motif found in Jewish literature throughout the ages of talking to and even “arguing” with God. In 2006 he received the Prime Minister’s Prize in poetry.*