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Bound Up in the Bundle of Life

Monday 23 December 2024 - 19:45-20:40

Yizkor Elohim (for Martyrs)

May God remember the souls of all my relatives and all the hallowed martyrs who were killed, slaughtered, burned, drowned and strangled for the sanctification of Your Name, because I pledge [without vowing] to donate charity for the sake of their memories. In this merit, **may their souls be bound up in the bundle of life**, with the souls of Avraham, Yitzchak, and Yaakov, Sarah, Rivkah, Rachel, and Leah, and with the other righteous men and women who are in Gan Eden (Paradise) and let us say Amein.

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת כָּל קְרוֹבֵי וּקְרוֹבוֹתַי וְכָל
הַקְּדוּשִׁים שֶׁנִּהְרְגוּ וְשֶׁנִּשְׁחַטוּ וְשֶׁנִּשְׂרָפוּ וְשֶׁנִּטְבְּעוּ
וְשֶׁנִּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם בְּעִבּוֹר שְׂבָלֵי גֵדֵר אֲתָן
צְדָקָה בְּעֵד הַזְּכָרָת נְשָׁמוֹתֵיהֶם וּבְשִׁכְרָה זֶה תִּהְיֶינָה
נְשָׁמוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹתֵיהֶם
שֶׁל אֲבָרָהֶם יִצְחָק וְיַעֲקֹב שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה
וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שֶׁבְּגֵן עֵדֶן וְנֹאמַר אָמֵן

El Malei Rachamim (for a Woman)

Almighty, [Who is] full of compassion, Who dwells on the highest heights find true repose beneath the wings of [Your] Divine Presence, in the exalted spheres of the holy and the pure who shine like the brightness of the firmament, for the soul of ([deceased] daughter of [her parents]) daughter of who has gone to her world, for charity has been donated in remembrance of her soul. May Gan Eden (Paradise) be her resting place. Therefore, may the Merciful One shelter her in the shelter of His wings, forever, and **bind her soul**

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמְּצִיא מְנוּחָה נְכוֹנָה
עַל כַּנְּפֵי הַשָּׁכִינָה בְּמַעְלוֹת קְדוּשִׁים וּטְהוֹרִים כְּזֹהֵר
הַרְקִיעַ מְזֻהָרִים אֶת נְשָׁמַת (פב"פ) שֶׁהִלְכָה
לְעוֹלָמָהּ בְּעִבּוֹר שֶׁנִּדְּבָר צְדָקָה בְּעֵד הַזְּכָרָת נְשָׁמָתָהּ
בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָה לְכֵן בְּעַל הַרְחָמִים יִסְתַּיְרָהּ
בְּסִתְרַת כַּנְּפֵי לְעוֹלָמִים וְיִצְרוֹר בְּצָרוֹר הַחַיִּים אֶת
נְשָׁמָתָהּ יְהוָה הוּא נִחְלָתָה וְתִנּוּחַ עַל מִשְׁכַּבָּהּ
בְּשָׁלוֹם וְנֹאמַר אָמֵן

<p>in the bundle of life. [May] Adonai [be] her heritage, and may she rest in her repose in peace, and let us say, Amein.</p>	
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Yeven M'tzulah, Nathan of Hanover¹

“By Shavuot of 1648, a combined force of Ukrainian Cossacks and their Tartar allies from the south had fallen on the Jewish population in cities west of the Dnieper River... After describing the horrible deaths that these Jews had suffered, Nathan turns to the situation of the Jews on the other side of the river. Having heard of the massacre, they decided to surrender to the local Tartar population.”

<p>[There] was a certain cantor, named Reb Hirsch of Zywtow. As the Tartars arrived, he began to chant <i>El Malei Rachamim</i> over the slaughtered kin of the house of Israel [at which time] everyone broke out in loud cries, which must have been heard on high because their captors were moved to show them compassion.</p>
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I Samuel 25:18-35

This story takes place during the not-yet-King David’s rise to power. David is effectively running a protection racket, gathering resources, supporters and power, dangling a threat of violence behind his “requests.” David sends emissaries to “request” resources from a wealthy man named Nabal. Nabal refuses with great disdain. David tells his men to gird their swords, so they may take vengeance on Nabal’s household. Nabal’s servants inform Abigail, Nabal’s wife, who hatches a plan.

<p>Abigail quickly got together two hundred loaves of bread, two jars of wine, five dressed sheep, five seahs of parched corn, one hundred cakes of raisin, and two hundred cakes of pressed figs. She loaded them on asses, and she told her young men, “Go on ahead of me, and I’ll follow you”; but she did not tell her husband Nabal. She was riding on the ass and going down a trail on the hill, when David and his men appeared, coming down toward her; and she met them. Now David had been saying, “It was all for nothing that I protected that fellow’s possessions in the wilderness, and that nothing he owned is missing. He has paid me</p>	<p>וּתְמָהָר (אבוגיל) [אַבְיָגַיִל] וַתִּקְחֶהּ מֵאֲתָיִם לֶחֶם וּשְׁנַיִם נֹבֵלִיִּין וְחֶמֶשׁ צֹאן (עֲשׂוּוֹת) [עֲשׂוּיֹת] וְחֶמֶשׁ סָאִים קָלִי וּמֵאָה צִמְקִים וּמֵאֲתָיִם דְּבָלִים וַתִּשֶׂם עַל־הַחֲמֹרִים: וַתֹּאמֶר לְנַעֲרֶיהָ עֲבְרוּ לִפְנֵי הַנָּגִי אַחֲרַיְכֶם בָּאָה וְלֹאִישָׁה נָּבָל לֹא הִגִּידָה: וְהָיָה הִיא רֹכֶבֶת עַל־הַחֲמֹר וַיִּרְדּוּתָּ בְּסִתְרַת הַהָר וְהִנֵּה דָוִד וְאַנְשָׁיו יֹרְדִים לְקִרְאָתָהּ וַתִּפְגַּשׁ אֹתָם: וַדַּן אָמַר אֵדָּה לְשִׁקְרַת שְׂמֵרַתִּי אַתְּ כָּל־אֲשֶׁר לָזָה בְּמִדְבָּר וְלֹא־נִפְקַד מִכָּל־אֲשֶׁר־לוֹ מֵאוֹמָה וַיִּשָּׁב־לִי רַעַה</p>
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¹ Citation, translation and introduction from *May God Remember*, ed. Rabbi Lawrence A. Hoffman.

back evil for good. May God do thus and more to the enemies of David if, by the light of morning, I leave a single male of his.” When Abigail saw David, she quickly dismounted from the ass and threw herself face down before David, bowing to the ground. Prostrate at his feet, she pleaded, “Let the blame be mine, my lord, but let your handmaid speak to you; hear your maid’s plea. Please, my lord, pay no attention to that wretched fellow Nabal. For he is just what his name says: His name means ‘boor’ and he is a boor. “Your handmaid did not see the young men whom my lord sent. I swear, my lord, as YHVH lives and as you live—YHVH who has kept you from seeking redress by blood with your own hands—let your enemies and all who would harm my lord fare like Nabal! Here is the present which your maidservant has brought to my lord; let it be given to the young men who are the followers of my lord. Please pardon your maid’s boldness. For YHVH will grant my lord an enduring house, because my lord is fighting the battles of YHVH, and no wrong is ever to be found in you. And if anyone sets out to pursue you and seek your life, **the life of my lord will be bound up in the bundle of life** in the care of YHVH; but He will fling away the lives of your enemies as from the hollow of a sling. And when YHVH has accomplished for my lord all the good He has promised you, and has appointed you ruler of Israel, do not let this be a cause of stumbling and of faltering courage to my lord that you have shed blood needlessly and that my lord sought redress with his own hands. And when YHVH has prospered my lord, remember your maid.” David said to Abigail, “Praised be YHVH, the God of Israel, who sent you this day to meet me! And blessed be your prudence, and blessed be you yourself for restraining me from seeking redress in blood by my own hands. For as sure as YHVH, the God of Israel, lives—who has kept me from harming you—had you not come quickly to meet me, not a single male of Nabal’s line would have been

תחת טובה:
 פה-יעשה אלהים לאיבי דוד וכה
 יסוף אם-אשאר מכל-אשר-לו
 עד-הבקר משתין בקיר:
 ותרא אביגיל את-דוד ותמהר ותרד
 מעל הקמור ותפל לאפי דוד על-פניה
 ותשתחו ארץ:
 ותפל על-רגליו ותאמר ביי-אני אדני
 העוז ותדבר-נא אמתה באזניך ושמע
 את דברי אמתה:
 אל-נא ישים אדני | את-לבו אל-איש
 הבליעל הזה על-נבל כי כשמו
 כן-הוא נבל שמו ונבלה עמו ואני
 אמתה לא ראיתי את-נערי אדני אשר
 שלחת:
 ועתה אדני חיי-הנה וחי-נפשך אשר
 מנעך הנה מבוא בדמים והושע נדך
 לך ועתה הנינו כנבל אי-יך
 והמבקשים אל-אדני רעה:
 ועתה הברכה הזאת אשר-הביא
 שפחתך לאדני ונתנה לנערים
 המתהלכים ברגלי אדני:
 שא נא לפשע אמתה כי עשה-יעשה
 יהוה לאדני בית נאמן כיי-מלחמות
 יהוה אדני נלחם ורעה לא-תמצא בך
 מימך:
 ויקם אדם לרדףך ולבקש את-נפשך
 והיתה נפש אדני צרויה | בצרור
 החיים את יהוה אלהיך ואת נפש
 אי-יך יקלענה בתוך כף הקלע:
 והיה כיי-יעשה יהוה לאדני ככל
 אשר-דבר את-הטובה עליך וצוה
 לנגיד על-ישראל:
 ולא תהיה זאת | לך לפוקה ולמכשול
 לב לאדני ולשפח-דם חנם ולהושיע
 אדני לו והיטב יהוה לאדני וזכרת
 לאת-אמתה: |
 ויאמר דוד לאביגיל ברוך יהוה אלהי
 ישראל אשר שלחתך היום הנה
 לקראתי:
 וברוך טעמך וברוכה את אשר כלתני
 היום הנה מבוא בדמים והשע נדי לי:
 ואולם חיי-יהוה אלהי ישראל אשר
 מנעני מהרע אתה כי | לולי מהרת
 (ותבאת) [ותבאת] לקראתי כי
 אם-נותר לנבל עד-אור הבקר משתין

left by daybreak.” David then accepted from her what she had brought him, and he said to her, “Go up to your home safely. See, I have heeded your plea and respected your wish.”

בְּקִיר:
וַיִּקַּח דָּוִד מִיָּדָה אֶת אֲשֶׁר־הֵבִיָּאָה לּוֹ
וַלֹּהָ אָמַר עָלַי לְשָׁלוֹם לְבֵיתִי וְאֵי
שָׁמַעְתִּי בְּקוֹלָהּ וְאֶשָּׂא פְּגִיעָה: