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MADE IN ISRAEL

PHOTOS OF ISRAEL BY AUTHENTIC ISRAEL & NAVA LIAT FELDMAN

WELCOME

Bruchim ha-ba'im – welcome! It is our unique honor to host you on a journey to Israel.

Israel is a country that can be experienced on many levels. As the birthplace of the Jewish People, Israel is an ancient land – full of archeological treasures with colorful stories to tell. Israel is the home of a modern Jewish State – with its multi-ethnic society, unique democratic traditions and vibrant cultural life. At the meeting point of three continents, Israel hosts a breathtaking landscape ranging from alpine meadows, rolling mountains, desert canyons, sandy beaches and tropical seas – all compressed within a tiny strip of land. Finally, Israel represents the heart of the Jewish religion – the object of prayer for millennia and the spiritual link connecting Jewish people to each other.

The Torah refers to Israel as the “Promised Land”. This phrase can be interpreted literally, and it can also be understood as a Land of Promise – a beacon on the winding journey of the Jewish People towards a more perfect world. Israel today faces a lot of challenges in terms of security, her treatment of minorities, and issues of religion and State. Israel is not necessarily a rose garden but still, it is a Land of Promise.

As you embark on your travels in the Land of Israel this season, it is our hope that you will uncover your own unique connections to this vision of a Promised Land.

SHEHECHEYANU

The Shehecheyanu blessing is typically recited to offer thanks for new experiences and special occasions.

Baruch ata, Adonai eloheinu,
melech haolam, shehecheyanu

v'kiyimanu v'higianu lazmaan hazeh.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,

מֶלֶךְ הָעוֹלָם, שֶׁהַחַיֵּינוּ

וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזִמְן הַזֶּה.


Blessed are You, Adonai, our God, Ruler of the universe, who has given us life, and sustained us, and brought us to this day.



SECTION I

A HISTORY OF THE LAND OF ISRAEL

The Land of Israel's history is long and varied, stretching back thousands of years and across countless civilizations. From ancient times to modern marvels, an unbroken chain of history can be seen in the landscape, monuments, architecture and culture all over Israel. During your journey, you will visit many of the sites, becoming witness to how this exceptional country is the heart of the Jewish story.



*The following time-line was compiled by
Toby Ayash in collaboration with
Rabbi Dr. David Moster, BiblicalCulture.org.*

2000 BCE

-1900

Pre-History – The Eastern Mediterranean is settled by early humans and later by distinct Canaanite Peoples

-1850

~1850-800 BCE

Modern alphabets develop in Eastern Mediterranean

According to Genesis, Abraham listens to God and brings his family to “the land of Canaan.” Abraham is succeeded by his son Isaac and his grandson Jacob, who is also named “Israel.” The Israelites move to Egypt to escape a famine, and they eventually become slaves to the Egyptians.



Abraham and Sarah

Abraham, originally Abram, is the patriarch of Judaism, and the founding father of the covenant between the Jewish people and God. He was married to Sarah, originally Sarai, who is the matriarch of Judaism.

God told Abram to leave his country and kindred and go to a land that He would show him, and promised to make of him a great nation and make his name great. When Abram was 99 years old, God declared Abram’s new name: “Abraham” – “a father of many nations”. Abraham then received the instructions for the covenant, of which circumcision was to be the sign. God declared Sarai’s new name: “Sarah”, blessed her, and told Abraham, “I will give thee a son also of her”, as the couple was childless. Abraham and Sarah laughed, as they were 100 and 90 years old at the time, but Isaac (which means “laugh”) was born. Sarah died at the age of 127, and Abraham died much later at the age of 175. They are both buried in the Cave of the Patriarchs in Hebron.

-1800

~1754 BCE

The Code of Hamurabi
is established
in Babylonia

-1450

According to the books of Exodus, Leviticus, Numbers, and Deuteronomy, God selects Moses to free the Israelites from their slavery. The Egyptians suffer ten plagues and are eventually drowned in the Sea of Reeds. Moses leads the people to Sinai, where they are given the Ten Commandments. On account of their sins, Moses and his generation are not permitted to enter the land of Canaan.



Moses

According to the Hebrew Bible, Moses (known as Moshe Rabbenu in Hebrew – “Moses our Teacher”) was adopted by an Egyptian princess, and later in life became the leader of the Israelites. He led the Israelites out of slavery from Egypt and received the Torah from God on Mount Sinai. Moses wandered the desert for 40 years (never arriving to the “Promised Land”) and died on Mount Nebo. He is also an important prophet in Christianity, Islam, the Baha’i Faith, and a number of other Abrahamic religions.

“Have you forgotten God? Even if you have, He has not forgotten you.”

This time-line is intended to highlight key moments and figures in the region, primarily from a Jewish historical perspective. All dates or date ranges are based on historical records or archaeological evidence. How the regions are referred to is according to commonly accepted terms in each period.

According to the book of Joshua, Joshua leads the Israelites to victory in the land of Canaan. Each of the twelve tribes are settled in their respective territories.

-1400

According to the book of Judges, the Israelites are ruled by local leaders who deal with issues such as war, sin, and justice.

-1350

~1208 BCE

Merneptah Stele is the first non-biblical source to mention Israel: "Israel, his seed is laid waste." (Egyptian Museum)

-1250



Joshua

According to the Hebrew Bible, Joshua was Moses' assistant and was one of the twelve spies of Israel sent by Moses to explore the land of Canaan. He became the leader of the Israelite tribes after the death of Moses. He led the tribes in the conquest of Canaan and allocated the land to them. Joshua died at the age of 110.

"For many of us, the road is a difficult one, but the path is always there for us to follow, no matter how many times we may fall."



Deborah

According to the *Book of Judges*, Deborah (Devora in Hebrew) was a prophetess and the only female judge mentioned in the Bible. The "*Song of Deborah*" in *Judges* is considered a victory poem.

According to the book of Samuel, the Israelites anoint Saul as their first king. He is quickly replaced by David, the founder of the Davidic line of kings and one of the most important figures in the Bible.

-1050

~930 BCE

The kingdom of Israel splits into Judah (south) and Israel (north).

-950

~900 BCE

David's son Solomon becomes king and builds the First Temple in Jerusalem.

-900

~900s-800s BCE

The two kingdoms of Israel battle foreign threats such as Egypt, Aram, Moab, etc.

TRADITIONAL JEWISH
TIME-LINESECULAR
TIME-LINE

King David

King David was the second king of Israel, after King Saul. As a boy, he was a shepherd and a harp player, and then became famous when he defeated the enemy, Goliath. Because of his fame, King Saul became worried that David was going to take his throne. After King Saul is killed in battle, David is anointed as king. As king, he conquered Jerusalem and ruled Israel from there until his death.

“Strength is not gained overnight; it is cultivated over time.”



King Solomon

King Solomon was the third king of Israel, following the rule of his father, King David. He was the son of David and Batsheva. He built the First Temple during his reign.

“Your own soul is nourished when you are kind; it is destroyed when you are cruel.”

-800**~800-336 BCE**The Rise of
Ancient Greek
Civilization**-750****~753 BCE – 476 CE**The Rise of Ancient
Roman Civilization**732-716 BCE**Tiglath Pileser III,
Shalmaneser V,
and Sargon II of
Assyria conquer
and exile much
of the northern
kingdom of Israel**701 BCE**Sennacherib of
Assyria devastates
the Southern
Kingdom and lays
siege to Jerusalem
but is unable to
conquer it.**700s BCE**The first
prophetic
works, such
as Amos and
Hosea, are
committed
to writing.**-700**

Nebuchadnezzar II

Nebuchadnezzar II was a powerful monarch and the king of Babylon. He was instrumental in the destruction of the First Temple.

600s-500s BCE 586 BCE

Jeremiah and Ezekiel prophesize about the destruction of Jerusalem and its aftermath

Jerusalem and the First Temple are destroyed by the Babylonians; Kingdom of Judea is exiled; 539/538 BCE – King Cyrus of Persia conquers Babylon and permits the Jews to return to Judea; Second Temple built ca. 520-515 BCE

539/538 BCE

King Cyrus of Persia conquers Babylon and permits the Jews to return to Judea; Second Temple built ca. 520-515 BCE

-600

~563-400 BCE

The Life of the Buddha and Birth of Buddhism

551-479 BCE

The Life of Confucius and Birth of Confucianism

TRADITIONAL JEWISH
TIME-LINESECULAR
TIME-LINE

Ezra-Nehemiah

Ezra-Nehemiah is a book in the Bible found in the “Writings” section. It covers the period of time from the fall of Babylon to the second half of the 5th century BCE and tells about missions to Jerusalem to restore worship and to create a Jewish community.

TRADITIONAL JEWISH
TIME-LINE

500s-400s BCE

Haggai, Zechariah, and Malachi, the last books of the prophets, are composed

400s BCE

According to the book of Esther, Esther and Mordecai save the Jews of the Persian empire from genocide

334-323 BCE

Alexander the Great conquers the East, including Judea

-500

-400

-350

SECULAR
TIME-LINE

~500-479 BCE

Greco-Persian Wars

336-323 BCE

Alexander the Great creates an immense empire



Alexander the Great 356-323 BCE

Alexander III was a dynastic king in the ancient Greek kingdom of Macedon. He rose to power at the age of 20 and expanded his empire as far as northern India by the age of 30. He was a significant contributor to the creation of Hellenistic Civilization, a movement to blend Greek culture with the cultures of Asia and Africa. Hellenism had a strong impact on Jewish culture in Judea during this time, which eventually resulted in the anti-assimilation campaign of the Maccabees.

“I am not afraid of an army of lions led by a sheep; I am afraid of an army of sheep led by a lion.”

301-201 BCE

Ptolemies and then Seleucids rule over Judea

-300

168-164 BCE

The Maccabees revolt against the Seleucid Empire and rededicate the Temple in Jerusalem

-200

152-67 BCE

The Jewish Hasmoneans rule over Judea; Jewish “sects” such as the Pharisees, Sadducees, and Essenes begin to form

63 BCE

Pompey and the Romans conquer Judea

-100

TRADITIONAL JEWISH
TIME-LINESECULAR
TIME-LINE

Judah Maccabee

Judah Maccabee (Judas Maccabeus) was the third son of Mattathias. He was a Judean priest who became the second leader of the Judean revolt against Antiochus and the Greco-Syrian empire, after his father’s death. He re-consecrated the Temple in Jerusalem in 164 BCE; *Chanukah* (which means *dedication*) is in commemoration of this triumph. Maccabee is a surname that was given to Judah. It is thought that Maccabee comes from an acronym for the Hebrew Torah verse, “*Mi Kamocha ba’elim Adonai*” (“*Who among the gods is like you, my G-d*”), which was his battle cry to motivate his troops.

“Now that our enemies are crushed, let us go up to purify the sanctuary and rededicate it.”



Rabbi Hillel 110 BCE-10 CE

Also known as Hillel the Elder, Rabbi Hillel was born in Babylonia and eventually migrated to Jerusalem at the age of 40 during King Herod’s rule. He is associated with the development of the *Mishnah* and the *Talmud* and was the founder of a dynasty of Sages who stood at the head of the Jews living in the Land of Israel until roughly the fifth century.

“If I am not for myself, who will be for me? If I am not for others, what am I? And, if not now, when?”

37 BCE – 4 CE

Herod is installed by Roman Empire as the King of Judea

~30 CE

Jesus is crucified in Jerusalem by the Romans

66-70 CE

First Jewish revolt against Rome; Titus destroys the Second Temple

c70 CE

Rabban Yochanan Ben Zakai re-establishes the Sanhedrin in Yavneh, beginning the process of adapting Judaism to the new reality post destruction in Jerusalem.

-50

0

50



Herod c73-4 BCE

Herod was appointed as King of Judea, and as king, he proceeded to murder many people including members of his family. He also expanded the Second Temple, rebuilt Masada, rebuilt the walls of Jerusalem, created the port city of Caesarea and constructed many buildings, fortresses and stadiums throughout the Land of Israel.



Jesus c4 BCE-c30 CE

Jesus, also referred to as Jesus of Nazareth and Jesus Christ, was a first-century Jewish preacher and religious leader. He is the central figure of Christianity. He was born in Bethlehem to his mother, Mary (also known as the “Virgin Mary”).



Titus 39-81 CE

Titus was a Roman Emperor from 79 CE to his death in 81 CE. Prior to becoming an emperor, he was a military commander in the First Jewish-Roman War. He led the siege that captured Jerusalem in 70 CE and destroyed the Second Temple.

“I have made but one mistake.”

73-74 CE

Romans lay siege to the holdouts at Masada and conquer it

132 – 135 CE

The second revolt, led by Bar Kochva, is defeated and Judea is re-named Palestine by the Roman Empire

100

300

~117 CE

Height of Roman Empire (Pax Romana)

306-337 CE

Christianity becomes the religion of the empire under the reign of Constantine



Flavius Josephus 38-100 CE

Flavius Josephus (born Yosef ben Matityahu) was born in Jerusalem—then part of Roman Judea. He initially fought against the Romans during the First Jewish–Roman War as head of Jewish forces in the Galilee, until surrendering in 67 CE to Roman forces. Flavius Josephus fully defected to the Roman side and was granted Roman citizenship. He became an advisor and friend of Titus, serving as his translator when Titus led the Siege of Jerusalem. Josephus recorded Jewish history, including the *First Jewish–Roman War* (66-70 CE) and the *Siege of Masada*. His most important works were *The Jewish War* (c. 75) and *Antiquities of the Jews* (c. 94).

“Everyone ought to worship God according to his own inclinations, and not to be constrained by force.”



Rabbi Yehuda Hanassi 135-217 CE

Rabbi Yehuda Hanassi is credited with writing the *Mishnah*, which is a written account of the oral law of the Torah. The *Mishnah* consists of 63 tractates codifying Jewish law, which is the basis of the Talmud.

“Much have I learned from my teachers; more from my colleagues but most from my students.”

TRADITIONAL JEWISH
TIME-LINE

300s-400s CE

Written in the Galilee, the Jerusalem Talmud is created

429 CE

The Sanhedrin is dissolved and other limits placed on Jewish life in Palestine

500 CE

The Babylonian Talmud is created; the center of Jewish life shifts out of Israel

350

400

500

SECULAR
TIME-LINE

380 CE

Edict of Thessalonica adopts Christianity in Roman Empire



Gamaliel VI 370-425 CE

Gamaliel VI was the last “prince” (leader) of the Sanhedrin, as Emperor Theodosius II terminated the Jewish patriarchate in 429 CE and did not allow the appointment of any further leaders.

550

570-630 CE

The Life of Muhammad and the Birth of Islam

600

613 CE

Revolt against Heraclius is considered last serious Jewish attempt at autonomy in Palestine in antiquity

638 CE

Muslims complete conquest of Palestine from the Byzantine Empire

TRADITIONAL JEWISH
TIME-LINE

SECULAR
TIME-LINE



Muhammad 570-632 CE

Muhammad was a religious and political leader who was the founder of Islam. By 630 CE, Muhammad had unified most of Arabia under a single religion, setting the stage for the later spread of Islam in Asia, Europe and Africa. According to Muslim tradition, Muhammad traveled to Jerusalem during his night journey and ascension to heaven, traveling from the Sacred Mosque in Mecca to the Farthest Mosque (Al-Aqsa) in Jerusalem.

“You will not enter paradise until you have faith. And you will not complete your faith until you love one another.”

692 CE

The Dome of the Rock in Jerusalem is completed by the Ummayad Caliphate

650

700

711-788 CE

Muslim conquest of Spain

1040 CE

Rabbi Shlomo Yitzchaki (Rashi) – famed Bible and Talmud commentator – is born in France

1000

1050

1095 CE

Pope Urban II calls on Christians to drive the Muslims out of the Holy Land by force



Rabbi Shlomo Yitzchaki (Rashi) 1040-1105

Born in France, Rashi was one of the most outstanding Biblical commentators of the Middle Ages. He was both a commentator for the Tanach and the Talmud, making them both easy for everyone to understand.

“The fool who traveled is better off than the wise man who stayed home.”



Rabbi Yehuda HaLevy 1075-1141

Born in Toledo, Spain, HaLevy was a Hebrew poet and philosopher. He wrote synagogue liturgy and poems about the Jewish Homeland. He moved to Palestine shortly before his death.

1099 CE

Crusaders enter Jerusalem, kill many of Muslim and Jewish inhabitants; establishes the Kingdom of Jerusalem

1135 CE

Rabbi Moses ben Maimon (Rambam) is born in Cordoba Spain, buried in Tiberias

1187 CE

Defeat of Crusaders in Palestine under Salah ad-Din (Saladin), the first Muslim sultan of Egypt and Syria

1100

1150

1200

1095-1099 CE

The First Crusade

1215 CE

Magna Carta is established in England

TRADITIONAL JEWISH
TIME-LINE

SECULAR
TIME-LINE



Rabbi Moses ben Maimon/Maimonides (Rambam) 1135-1204

Rabbi Moses ben Maimon is known by the acronym of his name, Rambam. He was the first person to write a code of Jewish law, *The Mishnah Torah*, and also wrote the philosophical piece, *The Guide to the Perplexed*. He was born in Spain, but fled to Morocco, then moved to Israel and ended up in Egypt. He was also a physician. He is one of the most widely studied Jewish scholars.

“Free will is bestowed on every human being.”



Saladin 1137-1193

Saladin was the first sultan of Egypt and Syria, and founder of the Ayyubid Dynasty. Saladin led a military campaign against the Crusaders in the Levant, and took over control of Palestine and the city of Jerusalem.

“I have become so great as I am because I have won men’s hearts by gentleness and kindness.”

1260 CE

Egyptian
Mamluks
enter
Palestine
to confront
the Mongol
army

1250

~1206-1260 CE

Genghis Khan
establishes the
Mongol Empire

1300

1347-1348 CE

The Black Death
(Bubonic Plague)
kills a third of Europe

1350

~1350-1600 CE

The
Renaissance
in Europe



Rabbi Moses ben Nachman Gerondi (Ramban) 1194-1270

The Ramban (also known as Nachmanides) was born in Gerona, Spain where he was the community Rabbi as well as a physician. He was expelled from Spain (accused of blasphemy) when he was 72 years old and settled in Israel, where he wrote a famous commentary of the Torah.

“This was the purpose of the whole creation, that man should recognize and know Him and give praise to His Name.”

1400

1439 CE

Gutenberg Press is created; expedites the spread of knowledge

1450

1492 CE

Expulsion of Jews from Spain; Sephardic Jews disperse throughout the region, including to Israel

1453 CE

Constantinople falls to Ottoman Turks

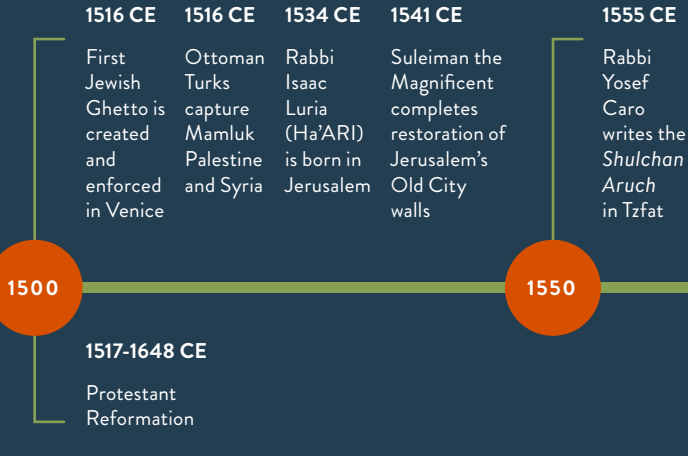
1480 CE

Start of Spanish Inquisition, targeting Muslims and Jews

TRADITIONAL JEWISH
TIME-LINESECULAR
TIME-LINE

Isabella I 1451-1504 and Ferdinand II 1452-1516

Isabella I and Ferdinand II ruled over the Spanish Inquisition in 1478, which ordered the conversion or exile of their Muslim and Jewish subjects. As a result, Sephardic Jews from Spain were dispersed throughout Europe, Africa and Asia, including many who settled in Palestine. They are also known for supporting and financing Christopher Columbus' 1492 voyage, which established Spain as a global power in Europe.



Rabbi Yosef Caro 1488-1575

Rabbi Yosef Caro was born in Spain. His family was expelled from Spain and spent many years in Portugal, Salonica, Istanbul and Egypt before settling in Tzfat. He was the author of the great codification of Jewish law, the *Shulchan Aruch*.



Suleiman I 1494-1566

Also known as Suleiman the Magnificent, he was the longest reigning Sultan of the Ottoman Empire and is responsible for building the Old City walls of Jerusalem as they still exist today.

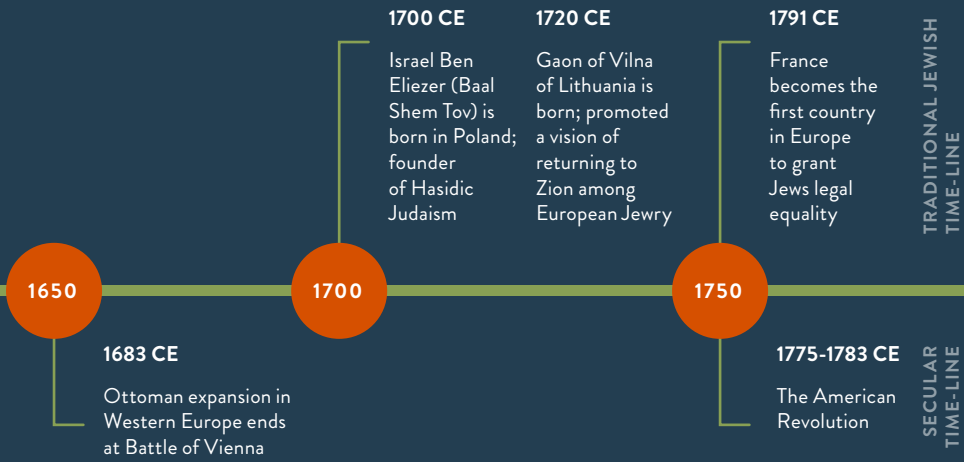
“Everyone aims at the same meaning, but many are the versions of the story.”



Rabbi Shlomo HaLevy Alkabetz 1500-1580

Rabbi Shlomo HaLevy Alkabetz was born in Salonica and moved to Tzfat after living in Turkey. He was a rabbi, kabbalist and poet. He is best known for his composition of the song *Lecha Dodi*, which is sung world-wide during Kabbalat Shabbat services on Friday night.

“Come my beloved to meet the bride, we will welcome in the Shabbat.”



Dona Gracia 1510-1569

Dona Gracia (Beatrice de Luna) was born in Lisbon, Portugal and was one of the wealthiest Jewish women of Renaissance Europe. “Gracia” is Portuguese and Spanish for the Hebrew name, Hannah, which means Grace. She also developed an escape network that saved hundreds of Conversos from the Inquisition.



Rabbi Isaac Luria 1534-1572

Issac Luria Ashkenazi, known as “Ha’ARI (Ashkenazi Rabbi Isaac)” – “the Lion,” was a rabbi and Jewish mystic living in Tzfat. He is considered the father of contemporary Kabbalah. The Ari Ashkenazi Synagogue in Tzfat was built in his memory.



Rabbi Israel Ben Eliezer 1698-1760

Known as Baal Shem Tov (meaning “master of the good name”) and sometimes shortened to “Besht”, he was a mystical rabbi from Poland and is regarded as the founder of Hasidic Judaism.

“Everybody is unique. Compare not yourself with anybody else lest you spoil God’s curriculum.”



Rabbi Elijah Ben Solomon Zalman 1720-1797

Known as the Gaon of Vilna (the genius of Vilna), he was the leader of the “mitnagdim (opposers)” of Hasidic Judaism.

“The entire purpose of our existence is to overcome our negative habits.”

1791 CE

Pogroms and persecution intensify in Tzarist Russia; Jews restricted to living in the Pale of Settlement

1882 CE

First Aliyah (immigration) to Palestine begins (mainly immigrants from Russia)

1894 CE

The Dreyfus Affair in France raises new anti-Semitism fear among emancipated Jews of Europe

1896 CE

Theodor Herzl publishes *The Jewish State*, popularizes modern Zionist movement

1897 CE

First Zionist Congress convenes in Basel, Switzerland

1850

~1760-1840 CE

The Industrial Revolution

1789-1799 CE

The French Revolution

1859 CE

Oil economy begins in Western Pennsylvania, USA



Theodor Herzl 1860-1904

Herzl was an Austro-Hungarian journalist, playwright, political activist and writer. He is known as the father of political Zionism. He promoted Jewish immigration to Palestine, as an answer to Anti-Semitism in Europe, and in an effort to form a Jewish State. His famous books include, “The Jewish State” and “Old New Land,” both about Zionism and the creation of the State of Israel.

“If you will it, it is no dream.”



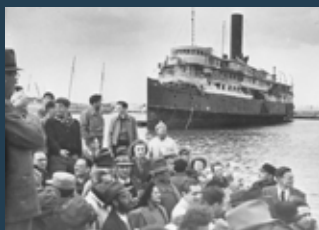
Eliezer Ben Yehuda 1858-1922

Ben Yehuda was born in Lithuania and moved to Jerusalem in 1888. He believed that the Jewish people had the right to their own homeland and to speak their own language. He is known as the person who revived and modernized the Hebrew language by making it more accessible for people to learn and use.

“The Hebrew language will go from the synagogue to the house of study, and from the house of study to the school, and from the school it will come into the home and... become a living language.”

1904 CE

Second Aliyah begins; Aharon David Gordon is an early leader of the Labor Zionist movement



1908 CE

The first modern Hebrew dictionary is published by Eliezer Ben-Yehuda



1900

1914-1918 CE

World War I



TRADITIONAL JEWISH
TIME-LINE

SECULAR
TIME-LINE



Aharon David Gordon 1856-1922

Known as A.D. Gordon, he was influenced by Leo Tolstoy and is considered the founder of Labor Zionism. He promoted physical labor and agriculture as a means of spirituality for Jews, and it is said that he made a religion of labor.

“Surely in our day it is possible to live without religion.”



Rabbi Abraham Isaac Kook 1865-1935

Rabbi Abraham Isaac Kook was the first Ashkenazi chief rabbi of the British Mandate period in Palestine. He was the founder of the Mercaz HaRav Kook Yeshiva. He was known for his openness towards both secular and religious people, as well as new ideas.

“The pure righteous do not complain of the dark, but increase the light; they do not complain of evil, but increase justice; they do not complain of heresy, but increase faith; they do not complain of ignorance, but increase wisdom.”



Rachel Bluwstein 1890-1931

Rachel Bluwstein was exceptional among the pioneers of the Second Aliyah. She came from a wealthy assimilated Jewish home in Russia and settled in Palestine in 1909 at the age of 19. Attracted to the pioneering spirit of adventure, she became one of the most loved poets of the Zionist movement. She was known by her first name, Rachel (Hebrew: רחל), or as Rachel the Poetess.

1916 CE

The Sykes-Picot Agreement sets modern Middle East borders by United Kingdom and France



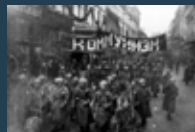
1917 CE

Balfour Declaration grants a Jewish homeland in Palestine



1917 CE

The Russian Revolution



Arthur James Balfour,
1st Earl of Balfour 1848-1930

Arthur James Balfour served as the prime minister of the United Kingdom from 1902-1905. As foreign secretary, he issued the Balfour Declaration in November, 1917, a public statement which announced the support of the establishment of a “national homeland for Jewish people in Palestine.”



Chaim Nachman Bialik 1873-1934

Chaim Bialik was born in the Russian Empire. He was a pioneer of modern Hebrew poetry, but also wrote in Yiddish. He is most famous for his long, nationalistic poems calling for the reawakening of the Jewish people, but also wrote poems about love, nature and his personal life. Although he died before Israel became a state, Bialik is recognized as Israel’s national poet.

“He who reads the Bible in translation is like a man who kisses his bride through a veil.”



Sarah Aaronsohn 1890-1917

Born in Zichron Yaakov, Sarah Aaronsohn was a member of NILI (acronym for “*Netzah Yisrael Lo Yeshaker*” – *The Eternal One of Israel will not lie*), a Jewish spy network working for the British in Palestine during World War I. She was captured by the Ottomans in 1917 and tortured.

1920 CE

British Mandate is established in Palestine; The Haganah (precursor to the IDF) is formed



1939 CE

Hannah Senesch moves to Israel; 1944 dies on Jewish rescue mission in Europe



1942 CE

Nazi forces are turned back the Allies in Egypt, thwarting a planned conquest of Palestine

1925

1939-1945 CE

World War II

TRADITIONAL JEWISH
TIME-LINESECULAR
TIME-LINE

Ze'ev Jabotinsky 1880-1940

Born Vladimir Yevgenyevich Jabotinsky in Russia, he changed his name to Ze'ev (meaning "wolf" in Hebrew) after immigrating to Palestine. He was a Revisionist Zionist leader and co-founded the Jewish Legion of the British Army in World War I. He was the founder of quite a few Jewish organizations in Palestine and very active in the Likud Party.

"Every man is a king."



Shmuel Yosef Agnon 1888-1970

Born in Poland and immigrated to Palestine, Agnon is known as Shai (S. Y.) Agnon. He was a Nobel Prize modern Hebrew fiction writer. His works deal with the conflict between traditional Jewish life and the modern world.



Hannah Senesch 1921-1944

Born in Hungary, Hannah Senesch moved to Israel in 1939 and settled in Kibbutz Sdot Yam. She was both a poet as well as a volunteer paratrooper in the British Army. She was trained to secretly parachute in to European cities during World War II to help Jewish communities. She was caught (crossing in to Hungary), tried and executed. Her remains were brought to Israel in 1950 and buried at Mount Herzl.

1947 CE

United Nations calls for a partition of Palestine; War of Independence begins



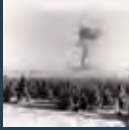
1948 CE

State of Israel is proclaimed; David Ben Gurion becomes Israel's first prime minister and defense minister



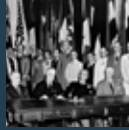
1945 CE

Atomic warfare introduced



1945 CE

The United Nations is formed



1949 CE

Cold War escalates; NATO is founded to oppose the Soviet Union



Chaim Weizmann 1874-1952

Born in a Russian village into a family of 15 children, Weizmann gained prominence as a chemist and Zionist statesman. He is credited with convincing the United States government to recognize the newly formed State of Israel in 1948. Weizmann was appointed the first President of Israel, serving from 1949 until his death. He was also the founder of the Weizmann Institute of Science in Rehovot and played an important role in establishing the Hebrew University of Jerusalem.

“Miracles sometimes occur, but one has to work terribly hard for them.”



David Ben Gurion 1886-1973

Born in Poland, David Ben-Gurion was Israel's first prime minister (1948-53, 1955-63) and defense minister (1948-53; 1955-63). It was Ben-Gurion who, on May 14, 1948, delivered Israel's declaration of independence in Tel Aviv. His charismatic personality won him the adoration of the masses, and, after his retirement from the government and the Knesset, he was revered as the “Father of the Nation.” His dream was to help the Negev desert bloom and prosper. He died at his kibbutz in the Negev, Sde Boker, during the Yom Kippur War.

“The State of Israel will prove itself not by material wealth, not by military might or technical achievement, but by its moral character and human values.”

1956 CE

Sinai Campaign launched by Israel against Egypt; Moshe Dayan is chief of staff of the IDF



1960 CE

Nazi leader, Adolf Eichmann is captured, tried and found guilty in Jerusalem



1950

TRADITIONAL JEWISH
TIME-LINESECULAR
TIME-LINE

Yitzhak Sadeh 1890-1952

Born Izaak Landoberg in what is now Poland, Yitzhak Sadeh was the commander of the Palmach and one of the founders of the Israel Defense Forces (IDF) at the time of the establishment of the State of Israel. He developed the idea of “Purity of Arms” – guidelines for fighting in the most humane way possible.



Moshe Dayan 1915-1981

Moshe Dayan was the second child born on the first kibbutz in Palestine – Kibbutz Degania Alef in the north. He grew up, though, on Palestine’s first moshav (a farming cooperative) – Moshav Nahalal. He was a commander in the War of Independence, served as chief of staff in the Israel Defense Forces (IDF) and as Defense Minister during the Six Day War and Yom Kippur War. After the Yom Kippur War, he was blamed for Israel’s lack of preparedness and he resigned.

“Israel must be like a mad dog, too dangerous to bother.”



Yigael Yadin 1917-1984

Yigael Yadin was the second Chief of Staff of the Israel Defence Force but was also known as one of the most influential archaeologists who dug at key sites such as Masada, Megiddo and many more. In 1956 he received the Israel Prize in Jewish studies for his doctoral thesis on the translation of the Dead Sea Scrolls.

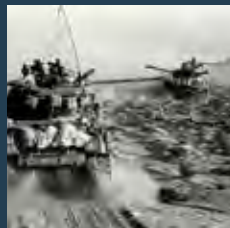
1964 CE

Palestinian Liberation Organization (PLO) is formed; The PLO is led by Yassir Arafat from 1969-2004.



1967 CE

Six Day War results in Israeli capture of West Bank, Gaza, Sinai, Golan and East Jerusalem



Yigal Allon 1918-1980

Yigal Allon was a commander of the Palmach, a general in the Israel Defense Forces (IDF), and a political leader in the early State of Israel. He is most associated with the “Allon Plan”, a policy proposal Allon promoted shortly after the Six Day War, which called for the establishment of Palestinian autonomy with economic, cultural and military ties to Israel in the West Bank. Later, the plan suggested the partition of the West Bank into Arab and Israeli zones.



Yasser Arafat 1929-2004

Yasser Arafat, born to Palestinian parents in Cairo was a Palestinian political leader. He was a founding member of the Fatah political party and he was chairman of the Palestine Liberation Organization (PLO) from 1969-2004. Opposed to the 1948 creation of the State of Israel, he fought with the Muslim Brotherhood during the 1948 War. For many years, Arafat worked out of Tunisia. In 1994, he recognized Israel’s right to exist and supported a two-state solution. He moved to Gaza City and engaged in negotiations with the Israeli government at the Oslo Accords in 1993 and the Camp David Summit in 2000. In 1994 he received the Nobel Peace Prize together with Shimon Peres and Yitzhak Rabin. In 2004 he became ill and fell in to a coma and died.

“Choose your friends carefully. Your enemies will choose you.”

1969 CE

Golda Meir becomes Israel's first female prime minister



1973 CE

Yom Kippur War challenges Israeli control of Golan and Negev Desert; Arab oil embargo targets the West

TRADITIONAL JEWISH
TIME-LINE

~1970-

The Digital Revolution

SECULAR
TIME-LINE

Golda Meir 1898-1978

Born in Kiev as Golda Mabovitch, she emigrated to the United States with her family in 1906 and later immigrated to Palestine in 1921. She was a signatory on the Declaration of Independence in 1948 and became Foreign Minister in 1956, at which point she changed her last name to Meir (“illuminate” in Hebrew). In 1969 she became Israel’s first and the world’s fourth female prime minister. Golda Meir had a custom of convening consultations and serving cake in her kitchen; these meetings were labeled “Golda’s kitchen cabinet.” She was also described as the “Iron Lady” of Israeli politics.

“Trust yourself. Create the kind of self that you will be happy to live with all your life. Make the most of yourself by fanning the tiny, inner sparks of possibility into flames of achievement.”



Rabbi Tzvi Yehuda Kook 1891-1982

Rabbi Tzvi Yehuda Kook was an Orthodox rabbi and a prominent leader of religious Zionism. He believed in a God-given right of the Jewish people to settle in the West Bank, Judea and Samaria – a vision he believed to have Messianic implications. Rabbi Kook’s teachings were the basis of the Gush Emunim movement, which helped to establish and build many settlements in these areas. Although the movement was associated with right wing politics in Israel, Rabbi Kook believed in co-existence with the local Palestinian population.

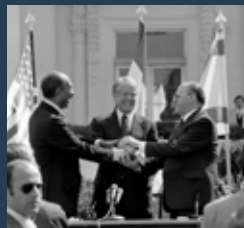
1977 CE

Menachem Begin becomes prime minister; Anwar Sadat comes to Jerusalem



1979 CE

Peace treaty between Israel and Egypt, results in return of Sinai Peninsula to Egypt



1975



Menachem Begin 1913-1992

Born in Belarus, Menachem Begin studied law in Poland and was active in the Zionist Movement there. When Germany invaded Poland during World War II, he fled to Lithuania but was arrested and put in to a Soviet concentration camp. He then joined a Polish army formed in the USSR to fight the Nazis. He arrived in Palestine in 1942, and became the head of the underground Irgun, trying to expel the British from Palestine. As the leader of the Likud Party, he became Israel's sixth prime minister in 1977. He and Egyptian President Anwar al-Sadat won the Nobel Peace Prize in 1978. He stepped down from politics in 1983.

"Peace is the beauty of life. It is sunshine. It is the smile of a child, the love of a mother, the joy of a father, the togetherness of a family. It is the advancement of man, the victory of a just cause, the triumph of truth. Peace is all of these and more and more."



Muhammad Anwar el-Sadat 1918-1981

Muhammad Anwar el-Sadat was the third president of Egypt. He served from 1970 until his assassination in Cairo in 1981. During the Yom Kippur War, he led Egypt to regain the Sinai Peninsula. In 1977, he became the first Arab leader to visit Israel officially. He met with Menachem Begin and spoke before the Knesset in Jerusalem. He later engaged in peace negotiations with Israel, which culminated in the Egypt-Israel Peace Treaty in 1979. He and Menachem Begin received the Nobel Peace Prize for this.

1984 CE

Operation
Moses;
Immigration
from
Ethiopia
begins



1987 CE

The
Palestinian
intifada
(uprising)
starts in the
West Bank
and Gaza

TRADITIONAL JEWISH
TIME-LINESECULAR
TIME-LINE

Natan Sharansky 1948-

Born Anatoly Borisovich Shcharansky, Natan Sharansky was a “refusenik” in the Soviet Union during the 1970’s and 80’s and spent many years in Soviet prisons. He was released in 1986 as part of a prisoner exchange and received an Israeli passport with his current Hebrew name. Sharansky emerged as a leading Israeli politician, human rights activist and thinker. He served as the Chairman of the Jewish Agency from 2009-2018.

“They tried their best to find a place where I was isolated. But all the resources of a superpower cannot isolate the man who hears a voice of freedom, a voice I heard from the very chamber of my soul.”



Amos Oz 1939-2018

Born Amos Klausner in Jerusalem, he changed his last name to Oz (meaning “strength” in Hebrew) when he was a teen in the early days of the State of Israel. He was a writer, novelist, journalist and an early advocate for a two-state solution to the Israeli-Palestinian conflict.

“The Palestinians are not going anywhere – they have nowhere to go. The Israeli Jews also aren’t going anywhere – they have nowhere to go. But we cannot become one happy family, because we are not. So, we have to divide the house into two smaller apartments and learn how to say, “good morning” in the hall every day. Eventually, perhaps we will pop in on each other for a cup of coffee. But we need this semi-detached house, a two-family unit.”

1989 CE

Massive immigration from the former Soviet Union begins

**1993 CE**

Oslo Accords signed by Yitzhak Rabin, Shimon Peres and Yassir Arafat

**1991 CE**

Dissolution of the Soviet Union



Yitzhak Rabin 1922-1995

Yitzhak Rabin was born in Jerusalem and was raised in a Labor Zionist family. As a teen, he joined the Palmach and became the chief of operations during the War of Independence. He continued to serve in the Israel Defense Forces (IDF) and served as the Chief of Staff in the Six Day War. He was appointed as the fifth prime minister of Israel in 1974 after the resignation of Golda Meir. He resigned in 1977 due to a financial scandal, but served as the minister of defense in the 80's. He was re-elected as the prime minister in 1992 and signed the Oslo Accords, leading to receiving the Nobel Peace Prize with Shimon Peres and Yassir Arafat in 1994. He also signed a peace treaty with Jordan during that time. In November 1995, he was assassinated by Yigal Amir, a Jewish extremist who was opposed to the peace process.

“We must think differently, look at things in a different way. Peace requires a world of new concepts, new definitions.”

1994 CE

Peace
treaty
between
Israel and
Jordan



1995 CE

Yitzhak
Rabin is
assassinated;
Shimon Peres
becomes
prime
minister

TRADITIONAL JEWISH
TIME-LINE

Shimon Peres 1923-2016

Shimon Peres was born in Poland and immigrated to Palestine in 1934. He and his family settled in Tel Aviv. Shimon Peres had a long political career. He started as an acting prime minister in the 70's, followed by becoming prime minister in 1984. He worked together with Yitzhak Rabin on the Israel-Jordan peace treaty and won the Nobel Peace Prize along with Yitzhak Rabin and Yassir Arafat for the Oslo Peace Accords. In 1996, he founded the Peres Center for Peace which promotes peace and tolerance in the Middle East. He was the ninth president of Israel from 2007-2014. At the time of his retirement in 2014, he was thought to be the world's oldest head of state. He died after suffering a stroke at the age of 93.

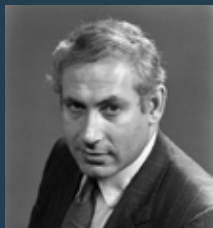
“Israeli children should be taught to look to the future, not live in the past. I would rather teach them to imagine than to remember.”

“Peace is very much like love. It is a romantic process—you have to be living it, you have to invest in it, you have to trust it. As you cannot impose love, so you cannot impose peace.”

SECULAR
TIME-LINE

1996 CE

Benjamin Netanyahu first elected prime minister; roll-back of Oslo Accords begins



2000 CE

Second intifada begins



2000

2001 CE

September 11 Terror Attacks



Ariel Sharon 1928-2014

Ariel Sharon was a commander in the Israel Defense Forces from its creation in 1948 and served during its ensuing wars in the 50's, 60's and 70's. He entered politics as part of the Likud Party and served as Minister of Defense during the 1982 Lebanon War where he was blamed for the Sabra and Shatila massacre and nicknamed the "Butcher of Beirut" by some critics. Although he was an early proponent of building Jewish settlements in the West Bank and Gaza Strip, as Prime Minister, he initiated the unilateral withdraw of settlements from Gaza in 2004-5, and it was believed he intended to expand that strategy to withdrawing many settlements from the West Bank prior to suffering a debilitating stroke in 2006.

"As a Jew, it is my historic responsibility to defend the Jewish people. I feel this responsibility for the survival of the Jewish people. We're not going to accept any decision by anybody else about security of the State of Israel. It is our role and only our role."

2005 CE

Israel unilaterally withdraws from Gaza; Palestinian Authority assumes control; Hamas subsequently takes over Gaza from the Palestinian Authority by force in 2007



2013 CE

Israeli tech company, Waze, is sold to Google for nearly \$1B; a product of Israel's "Start-up Nation" ethos and an example of Israel's scientific, technological, and cultural global exports.



Benjamin (Binyamin) Netanyahu 1949-

Nicknamed "Bibi," Binyamin Netanyahu was born in Tel Aviv. He joined the Israel Defense Forces (IDF) after the Six Day War and served in the War of Attrition and the Yom Kippur War in a special forces unit. His brother, Yonatan Netanyahu, died leading Operation Entebbe. He served as the Israeli Ambassador to the United Nations from 1984-1988. In 1996, he won the Israeli elections as the leader of the Likud, and became Israel's youngest prime minister. He was Israel's ninth prime minister, and served from 1996-1999, and again from 2009 until the present. He is the longest serving prime minister in the history of Israel.

"The truth is that if Israel were to put down its arms there would be no more Israel. If the Arabs were to put down their arms there would be no more war."



SECTION II

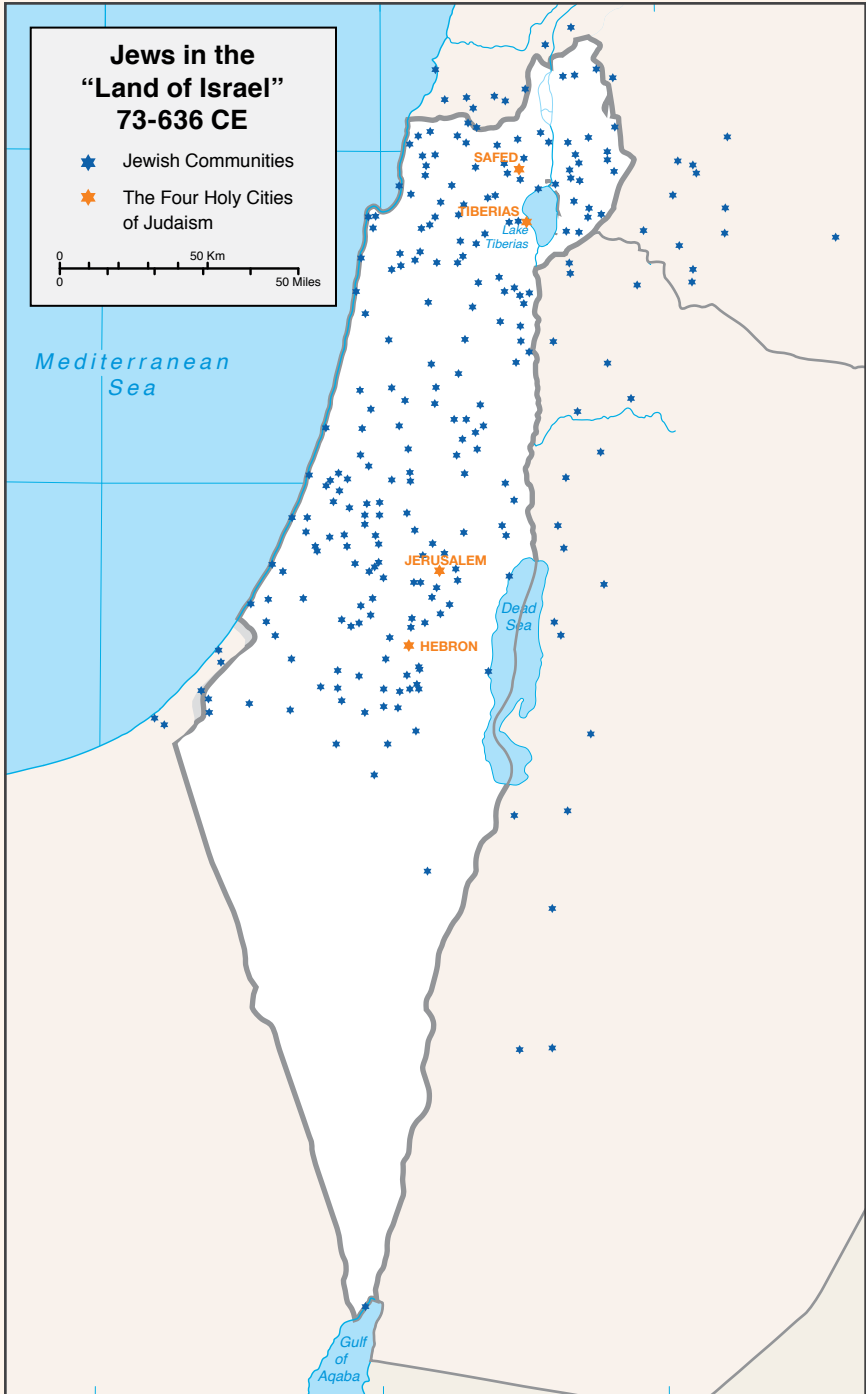
MAPS OF ISRAEL







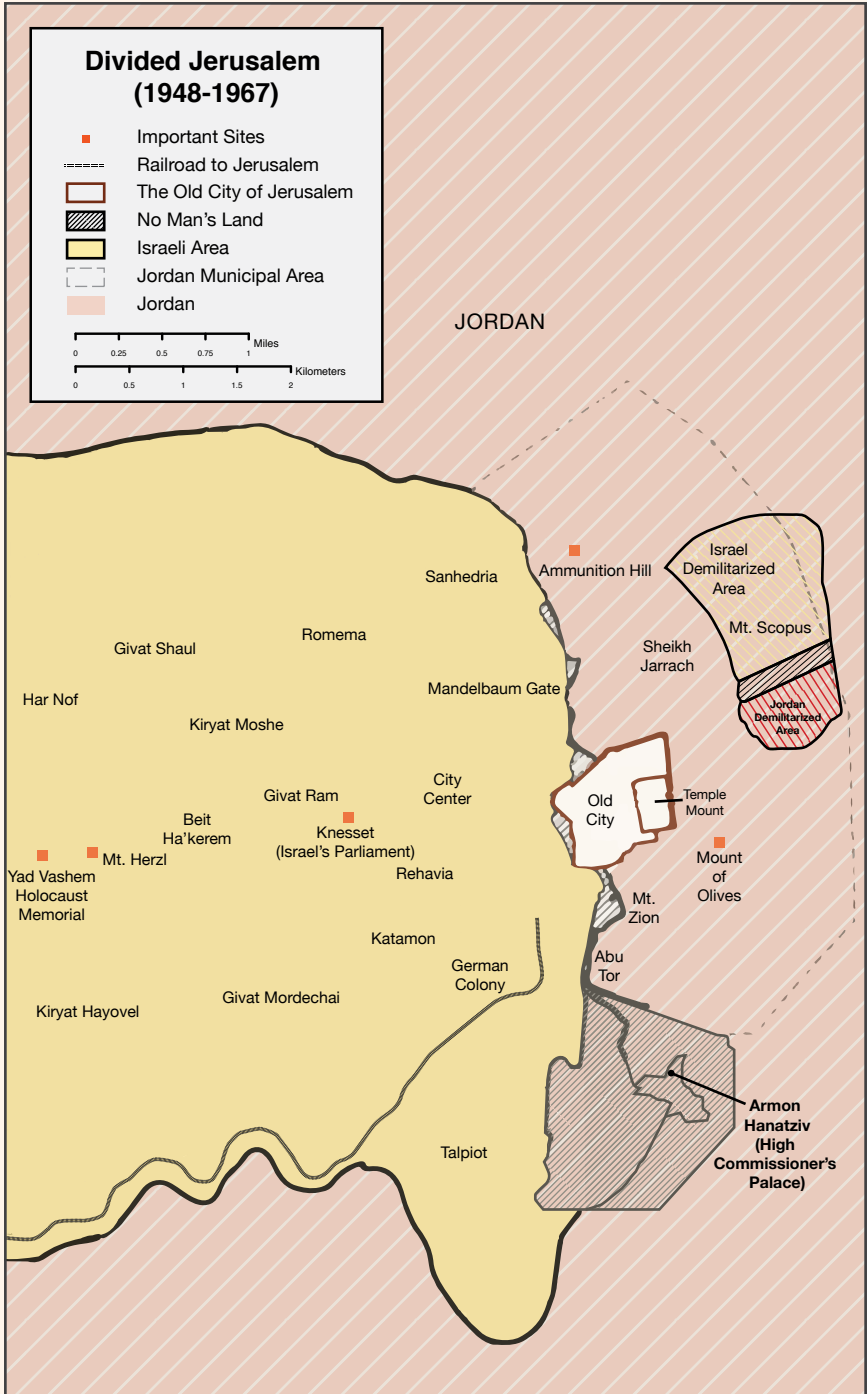




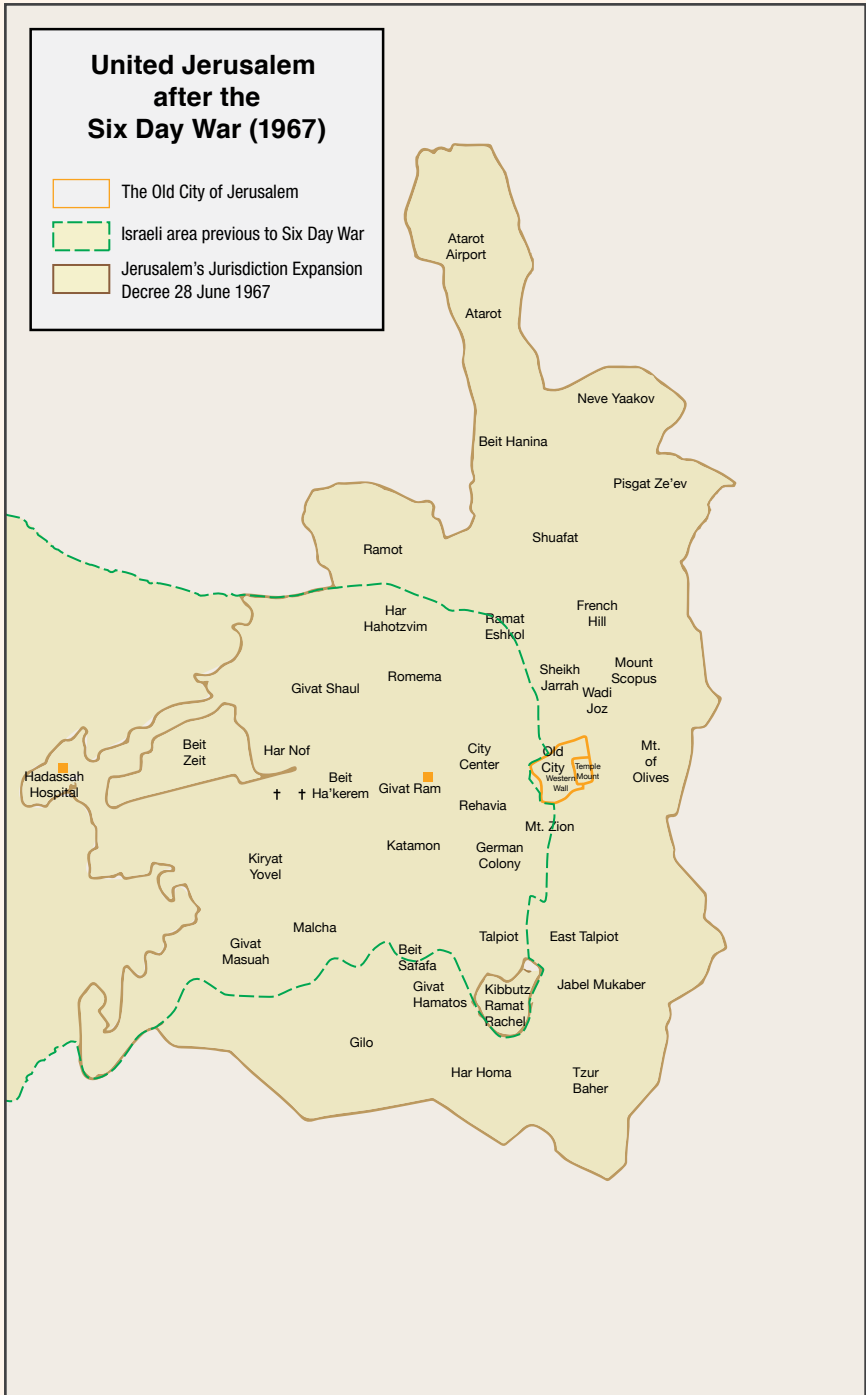


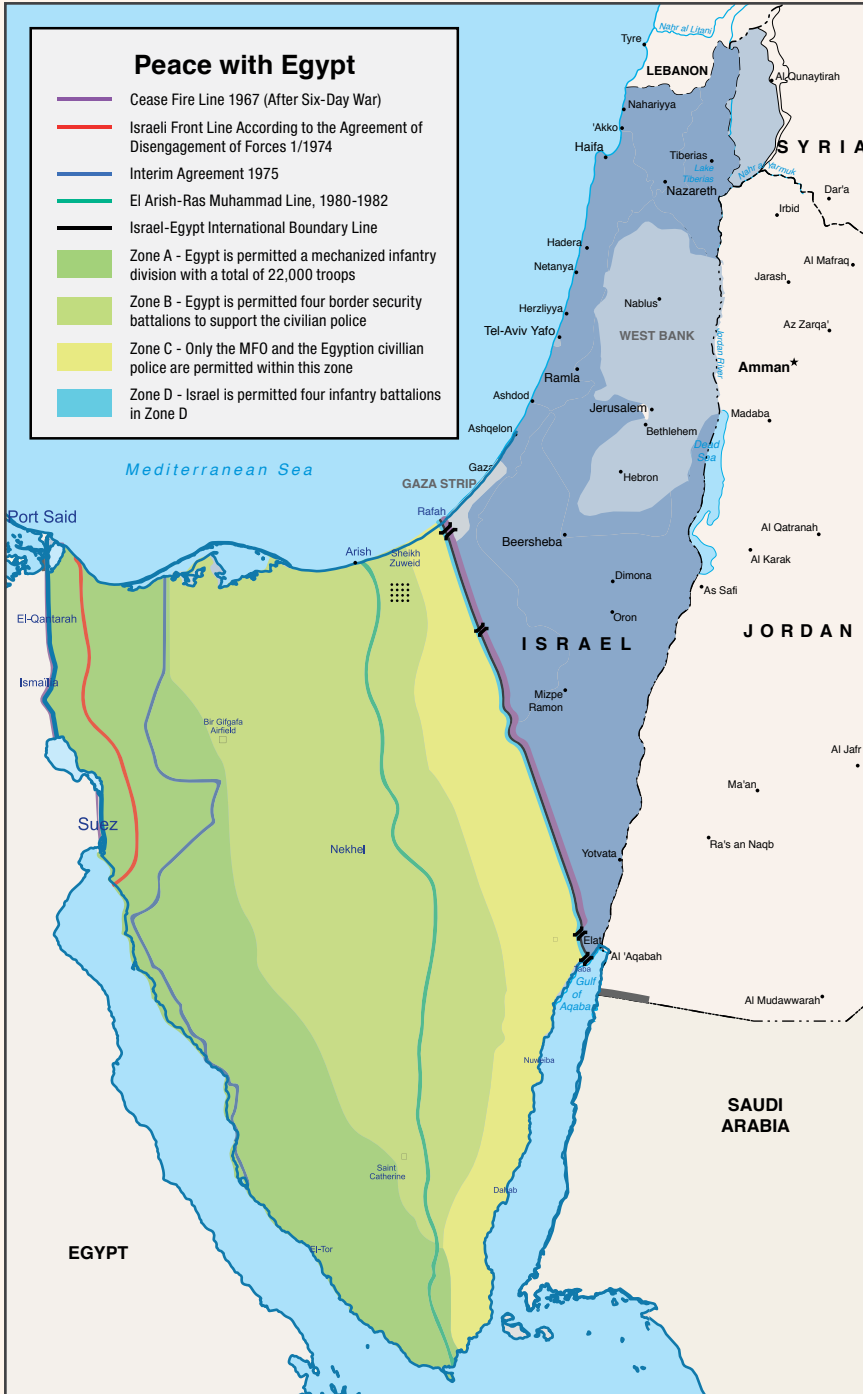


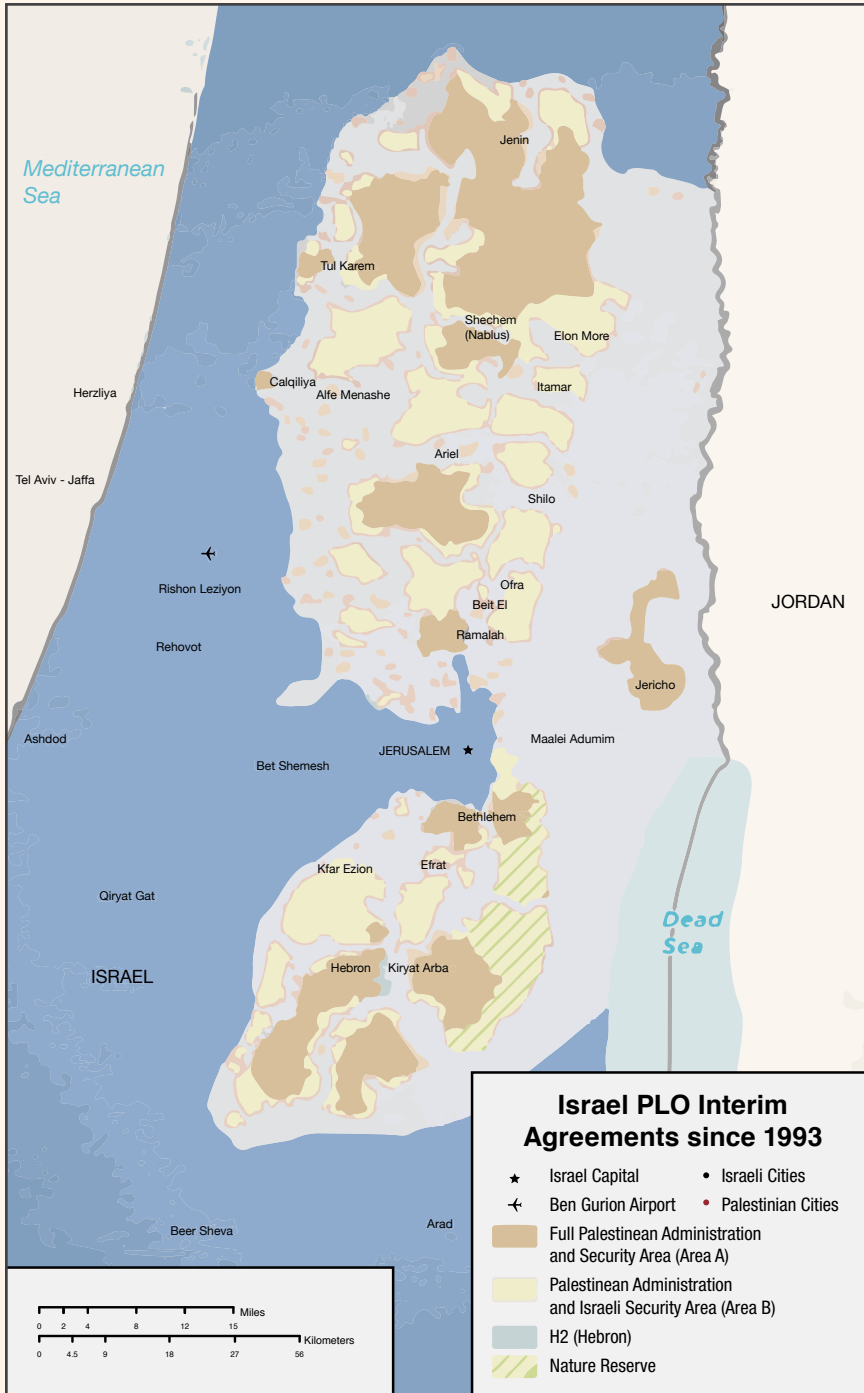


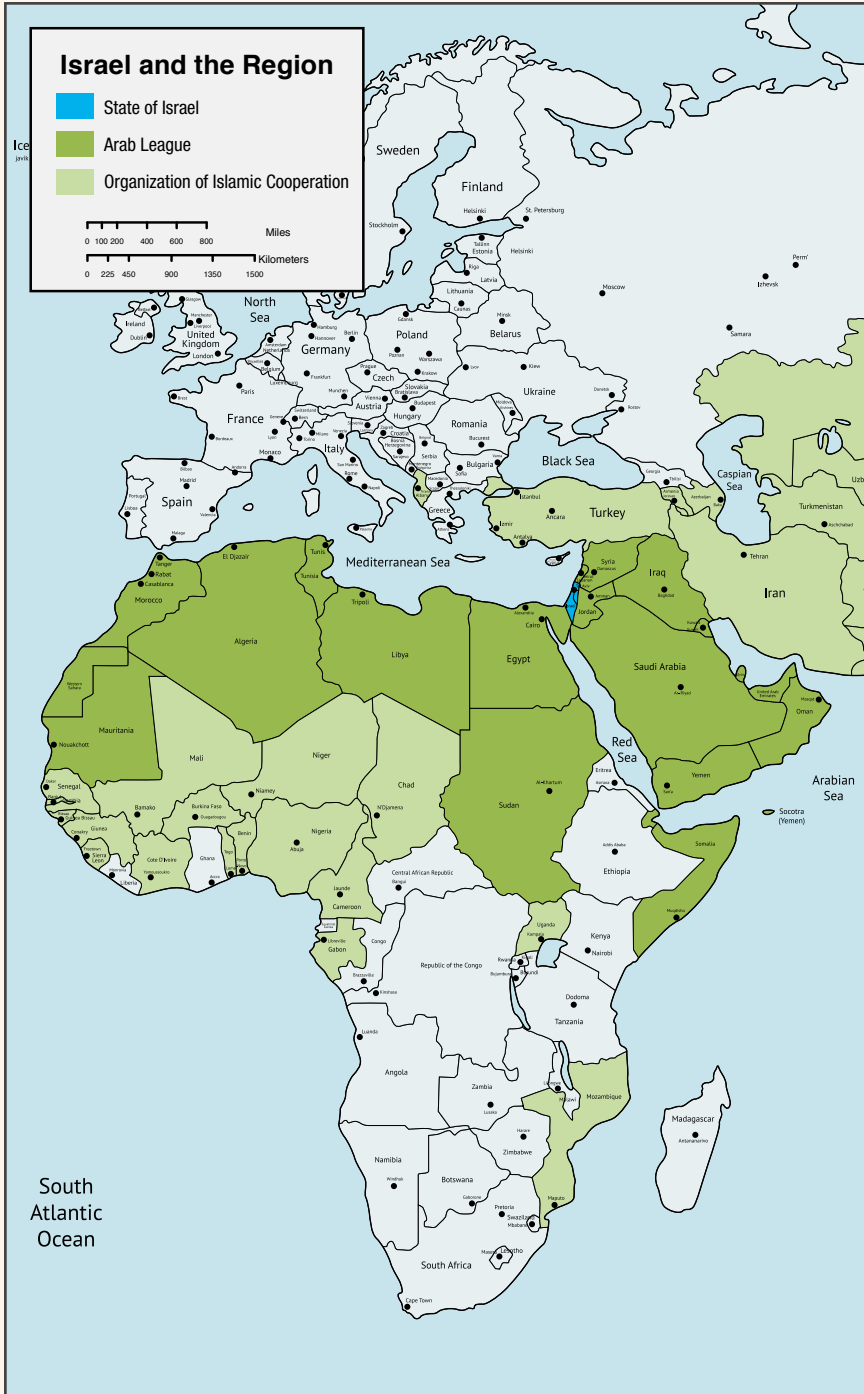
















SECTION III

MODERN ISRAEL

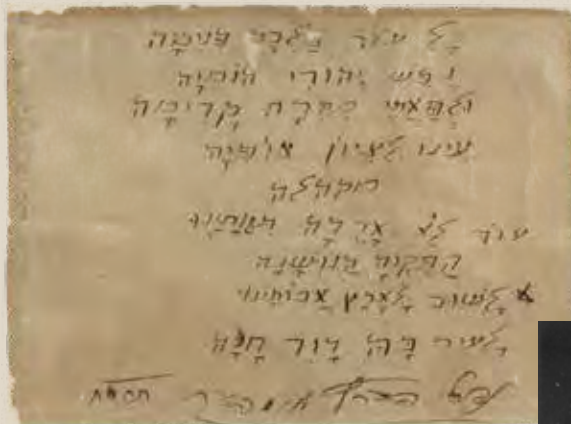


HATIKVAH – THE NATIONAL ANTHEM

Kol od baleivav penimah,
nefesh Yehudi homiyah,
ulefa'atei mizrach kadima,
ayin letsion tsofia,
od lo avda tikvateinu,
hatikva bat shnot alpayim,
Lehiyot am chofshi be'artseinu,
erets tsion vee'rushalayim.

כָּל עוֹד בַּלֵּבב פְּנִימָה,
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה,
וּלְפָאֵתֵי מִזְרַח קְדִימָה,
עֵין לְצִיּוֹן צוֹפִיָּה,
עוֹד לֹא אֲבָדָה תְּקוּוֹתֵינוּ,
הַתְּקוּוָה בְּתֵשְׁנוֹת אֲלֵפִיִּים,
לֵהִיוֹת עַם חוֹפְשֵׁי בְּאַרְצֵנוּ,
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

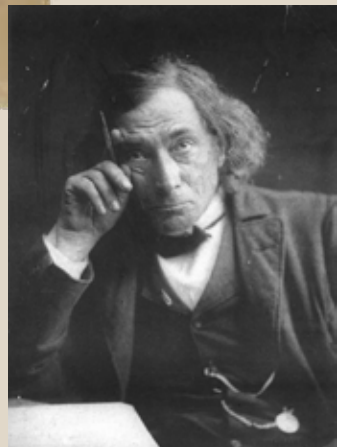
As long as in the inner heart, a Jewish soul still yearns, and to the edges of the east, forward, an eye towards Zion still looks, our hope has still not been lost, the hope of two thousand years, to be a free nation in our land, the land of Zion and Jerusalem.



Imber's handwritten
text of the poem

Hatikvah was adapted by a poem by Naftali Herz Imber, a Jewish poet from Złoczów. Imber wrote the first version of the poem in 1877.

The theme of the romantic composition reflects the Jews' 2,000-year-old hope of returning to the Land of Israel, restoring it, and reclaiming it as a free and sovereign nation.



Naftali Herz Imber

DECLARATION OF INDEPENDENCE



*Proclaimed in Tel Aviv on
May 14, 1948 by
David Ben-Gurion,
the Executive Head of the
World Zionist Organization
and soon to be first
Prime Minister of Israel.*

ERETZ-ISRAEL [(Hebrew) – the Land of Israel, Palestine] was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, ma'pilim [(Hebrew) – immigrants coming to Eretz-Israel in defiance of restrictive legislation] and defenders, they made deserts bloom, revived the Hebrew language, built

villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

The catastrophe which recently befell the Jewish people – the massacre of millions of Jews in Europe – was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the comity of nations.

Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.

In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom- and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their

own fate, like all other nations, in their own sovereign State.

ACCORDINGLY WE, MEMBERS OF THE PEOPLE'S COUNCIL, REPRESENTATIVES OF THE JEWISH COMMUNITY OF ERETZ-ISRAEL AND OF THE ZIONIST MOVEMENT, ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-ISRAELAND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN ERETZ-ISRAEL, TO BE KNOWN AS THE STATE OF ISRAEL.

WE DECLARE that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel".

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

WE APPEAL to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the comity of nations.

WE APPEAL – in the very midst of the onslaught launched against us now for months – to the Arab inhabitants of the State of Israel to preserve

peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

WE EXTEND our hand to all neighbouring states and their peoples in an offer of peace and good neighbourliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream – the redemption of Israel.

PLACING OUR TRUST IN THE “ROCK OF ISRAEL”, WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE, THE 5TH DAY OF IYAR, 5708 (14TH MAY, 1948).

DAVID BEN-GURION

DANIEL AUSTER	RACHEL COHEN	DAVID ZVI PINKAS
MORDEKHAI BENTOV	RABBI KALMAN KAHANA	AHARON ZISLING
YITZCHAK BEN ZVI	SAADIA KOBASHI	MOSHE KOLODNY
ELIYAHU BERLIGNE	RABBI YITZCHAK MEIR LEVIN	ELIEZER KAPLAN
FRITZ BERNSTEIN	MEIR DAVID LOEWENSTEIN	ABRAHAM KATZNELSON
RABBI WOLF GOLD	ZVI LURIA	FELIX ROSENBLUETH
MEIR GRABOVSKY	GOLDA MYERSON	DAVID REMEZ
YITZCHAK GRUENBAUM	NACHUM NIR	BERL REPETUR
DR. ABRAHAM GRANOVSKY	ZVI SEGAL	MORDEKHAI SHATTNER
ELIYAHU DOBKIN	RABBI YEHUDA LEIB	BEN ZION STERNBERG
MEIR WILNER-KOVNER	HACOHEN FISHMAN	BEKHOR SHITREET
ZERACH WAHRHAFTIG		MOSHE SHAPIRA
HERZL VARDI		MOSHE SHERTOK

* Published in the *Official Gazette*, No. 1 of the 5th, Iyar, 5708 (14th May, 1948).



THE ISRAEL DEFENSE FORCES (IDF)

Founded by David Ben-Gurion shortly after declaring Israel's independence in 1948, the IDF is the military force of the State of Israel. Its formation incorporated the legacy Haganah, Irgun and Lehi – Jewish paramilitary groups that were active before the establishment of the State of Israel. The IDF remains one of Israeli society's most prominent institutions, influencing the country's economy, culture and political scene. Most of Israel's political leaders had their start in IDF leadership positions, and many of Israel's most famous global innovations were born out of IDF necessities.

Who Serves?

- All eligible men and women are drafted at age 18. Men serve for two years and eight months and women for two years.
- Following compulsory service, soldiers are assigned to a reserve unit and may serve up to the age of 40.
- All Jewish citizens and many ethnic Druze and Circassian men are subject to compulsory service.
- Israel also was one of the first nations to allow openly gay individuals to serve in all facets of the military.
- Israeli Arabs are exempt, however, many Bedouin Arab citizens serve and other Arab youths have the option to volunteer in other capacities.
- Many Jewish ultra-Orthodox men are exempt from service through a Torah study alternative.

SPIRIT OF THE IDF

The Spirit of the IDF is the identity card of the IDF values, which should stand as the foundation of all of the activities of every IDF soldier, on regular or reserve duty.



The tradition of the IDF and its military heritage as the Israel Defense Forces.



The tradition of the State of Israel, its democratic principles, laws and institutions.



The tradition of the Jewish People throughout their history.



Universal moral values based on the value and dignity of human life.



ISRAEL



NAME

MEDINAT YISRAEL/
STATE OF ISRAEL



DECLARATION OF INDEPENDENCE

MAY 14, 1948

AT A GLANCE



LARGEST CITY + CAPITAL
JERUSALEM



NATIONAL ANTHEM
HATIKVAH (THE HOPE)



MAJOR RELIGIONS
JUDAISM, ISLAM,
CHRISTIANITY, DRUZE



CURRENCY
NEW ISRAELI SHEKEL (NIS)
100 AGUROT = 1 SHEKEL



EMBLEM
MENORAH AND
TWO OLIVE BRANCHES



OFFICIAL LANGUAGE
HEBREW

MAP OF ISRAEL

WIDTH: 71 MILES

HIGHEST POINT

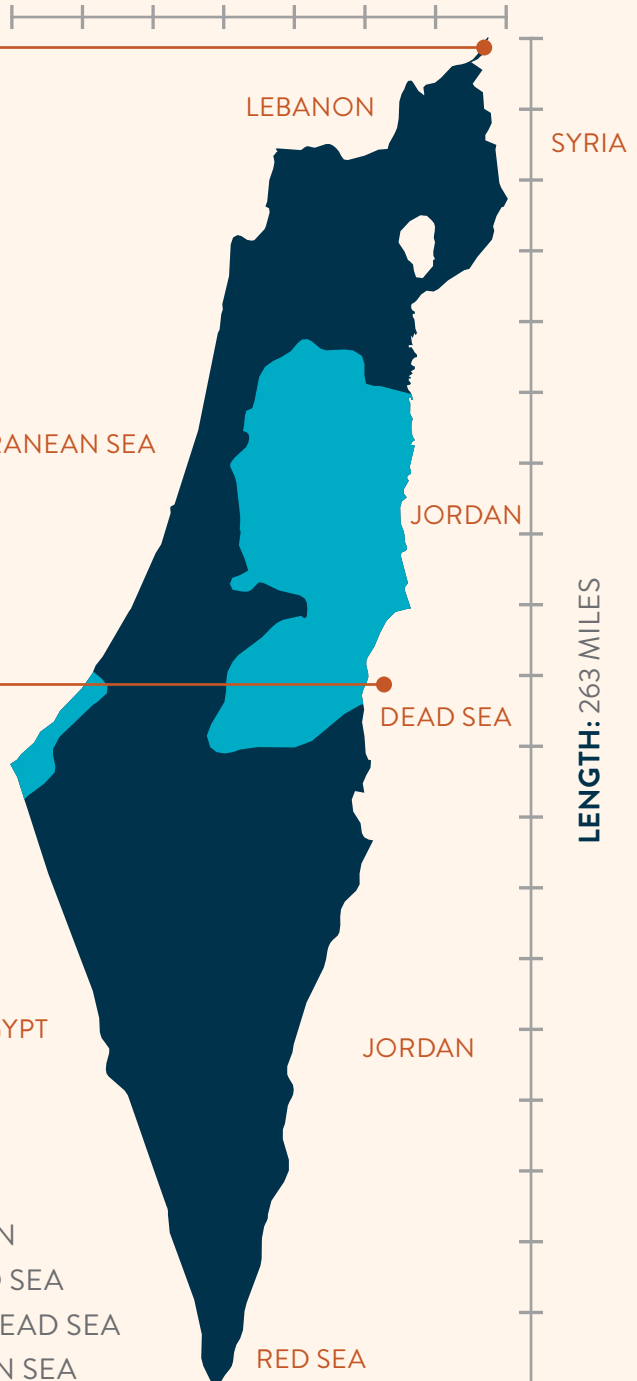
MT. HERMON
7,297 FEET

LOWEST POINT

DEAD SEA
1,368 FEET
BELOW SEA LEVEL

BORDERS

- N** SYRIA + LEBANON
- S** EGYPT + THE RED SEA
- E** JORDAN + THE DEAD SEA
- W** MEDITERRANEAN SEA



POPULATION

9,123,400

ISRAEL

919,438

JERUSALEM

451,523

TEL AVIV

283,640

HAIFA



TEL AVIV

NAME: Mount of Spring.

It's also the title of Theodor Herzl's book *Altneuland* ("Old New Land").



9/10

9 out of the 10 largest tech companies in the world have R&D centers in Tel Aviv



400

400 vegan and vegan-friendly restaurants—being dubbed “The World’s Vegan Capital” by “The Independent”



1/17

Tel Aviv has the highest amount of dogs per capita in Israel (1 dog for every 17 residents)



13

13 official beaches in the Tel Aviv coastal strip

BIGGEST INDUSTRIES IN ISRAEL



HIGH-TECH



DIAMONDS



AGRICULTURE



TOURISM

TOP EXPORTS



DIAMONDS



MEDICINE



INTEGRATED
CIRCUITS

GOVERNMENT



NAME
KNESSET

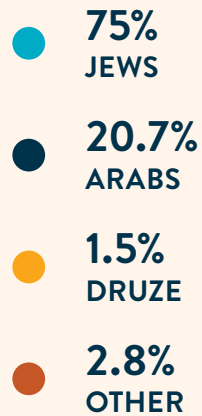
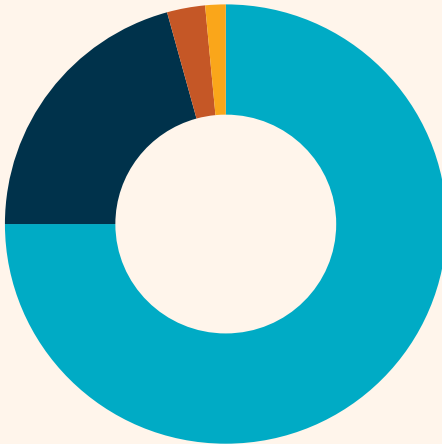


TYPE
PARLIAMENTARY
DEMOCRACY



MEMBERS
120

COMMUNITIES



ENGLISH-HEBREW TRAVEL DICTIONARY

The modern Hebrew language, and its use in Israel, is a remarkably unique human achievement. Dating back over three thousand years, ancient Hebrew is the original language of the Bible, but over time, and as the Jewish people dispersed across the globe, Hebrew became limited to scripture and religious study.

Linguist, Eliezer Ben Yehudah (whose name is commemorated on the streets throughout many Israeli cities), devoted his life to the language's revival and modernization – and in 1948, Hebrew became the official language in Israel. Israel is alone in having revived an unspoken language as its national tongue.

Though you'll find that many Israelis speak some English, you may want to learn a few of the basic Hebrew phrases.

hello / goodbye / peace	<i>Shah-lome</i>	שָׁלוֹם
please / you're welcome	<i>B'vah-kah-shah</i>	בְּבִקְשָׁה
excuse me / I'm sorry	<i>S'lee-chah</i>	סְלִיחָה
thank you	<i>Toe-dah</i>	תּוֹדָה
see you soon	<i>L'hit-rah-ote</i>	לְהִתְרַאוֹת
hotel	<i>Ma-lone</i>	מִלּוֹן
restaurant	<i>Meece-ah-dah</i>	מִסְעָדָה
check	<i>Chesh-bone</i>	חֶשְׁבוֹן
water	<i>Mah-yeem</i>	מִים
bathroom	<i>Shay-roo-teem</i>	שְׂרוּתִים
taxi	<i>Moe-neet</i>	מוֹנִית
driver	<i>Nah-hag</i>	נֶהָג
where is?	<i>Ay-foe?</i>	אֵיפֹה?
right	<i>Ya'meen</i>	יָמִין
left	<i>S'mole</i>	שְׂמָאל
straight ahead	<i>Yah-shar</i>	יָשָׁר
yes	<i>Ken</i>	כֵּן
no	<i>Lo</i>	לֹא
just a minute	<i>Reh-gah</i>	רִגַע
how much is this?	<i>Kah-mah zeh o-leh?</i>	כַּמָּה זֶה עוֹלָה?
awesome	<i>Sababa</i>	סָבָבָה

great	Achla	אחלה
let's go!	Yalla!	יעלה!
bon appetit	B'Tay-avone	בתאבון
good morning	Boker Tove	בקר טוב
good evening	Erev Tove	ערב טוב
good night	Lila Tove	לילה טוב
ice cream	Glee-dah	גלידה
everything is okay	HaKol B'Seder	הכל בסדר
what time is it?	Ma HaSha'ah	מה השעה
hat	Ko-va	כובע
my name is...	Ko-reem Li...	קוראים לי...
market	Shook	שוק
good luck	B'Hatz-lacha	בהצלחה
camel	Ga-mal	גמל
mother/father	Ee-ma/Aa-ba	אמא/אבא
quiet	Sheh-ket	שקט
hot/cold	Cham/Kar	חם/קר
male/female soldier	Cha-yal/Cha-yelet	חייל/חיילת
good shabbat	Shabbat Shalom	שבת שלום
good week	Sha-vua Tov	שבוע טוב
very good	Tove M'ode	טוב מאוד
excellent	Mi-tzoo-yan	מצוין
hebrew	Ee-vreet	עברית
trip	Tee-yool	טיול
sea	Yam	ים
beach	Chofe	חוף
how was it?	Eich haya?	איך היה?
happy holiday	Chag Samayach	חג שמח
coffee shop	Beit Kah-feh	בית קפה
bus	Auto-boos	אוטובוס
border	G'vool	גבול

THE MANY FACES OF ISRAEL









SECTION IV

POEMS & SONGS



THE PARATROOPERS CRY

HAIM HEFER

*This wall has heard many prayers
This wall has seen the fall of many other walls
This wall has felt the touch of mourning women
This wall has felt petitions lodged between its stones.
This wall saw Rabbi Yehuda Halevi trampled before it
This wall has seen Caesars rise and fall
But this wall had never seen paratroopers cry.*

*This wall saw them tired and wrung out
This wall saw them wounded, mutilated
Running to it with excitement, cries and silence.
And creeping as torn creatures in the alleys of the Old City
And they are covered with dust and with parched lips
They whisper, "If I forget thee, if I forget thee Jerusalem
They are swift as eagles and strong as lions
And their tanks – the fiery chariot of Elijah the Prophet
They pass by with noise
They pass by a stream
They remember the 2,000 awful years
In which we had not even a wall to place our tears before.*

*And here they stand before it and breathe in dust
Here they look at it with sweet pain
And tears run down and they look at one another perplexed
How does it happen that paratroopers cry?
How does it happen that they touch this wall with great emotion?
How does it happen that their weeping changes to song?
Perhaps because these boys of 19,
born at the same time as the State,
carry on 2000 years on their shoulders.*

SILVER PLATTER

NATAN ALTERMAN



*"A State is not handed to a people on a silver platter" –
Chaim Weizmann, first president of Israel*

*The Earth grows still.
The lurid sky slowly pales
Over smoking borders.
Heartsick, but still living, a people stand by
To greet the uniqueness
of the miracle.*

*Readied, they wait beneath the moon,
Wrapped in awesome joy, before the light.
– Then, soon,
A girl and boy step forward,
And slowly walk before the waiting nation;*

*In work garb and heavy-shod
They climb
In stillness.
Wearing yet the dress of battle, the grime
Of aching day and fire-filled night.*

*Unwashed, weary unto death, not knowing rest,
But wearing youth like dewdrops in their hair.
– Silently the two approach
And stand.
Are they of the quick or of the dead?*

*Through wondering tears, the people stare.
"Who are you, the silent two?"
And they reply: "We are the silver platter
Upon which the Jewish State was served to you."*

*And speaking, fall in shadow at the nation's feet.
Let the rest in Israel's chronicles be told.*



TOURISTS

YEHUDA AMICHAH

*Visits of condolence is all we get from them.
They squat at the Holocaust Memorial,
They put on grave faces at the Wailing Wall
And they laugh behind heavy curtains in their hotels.*

*They have their pictures taken
together with our famous dead
at Rachel's Tomb and Herzl's Tomb
and on the top of Ammunition Hill.
They weep over our sweet boys
and lust over our tough girls.
And hang up their underwear
to dry quickly
in cool, blue bathrooms.*

Once I sat on the steps by a gate at David's Tower, I placed my two heavy baskets at my side. A group of tourists was standing around their guide and I became their target marker. "You see that man with the baskets? Just right of his head there's an arch from the Roman period. Just right of his head." "But he's moving, he's moving!" I said to myself: redemption will come only if their guide tells them, "You see that arch from the Roman period? It's not important: but next to it, left and down a bit, there sits a man who's bought fruit and vegetables for his family."

I HAVE NO OTHER COUNTRY

EHUD MANOR



*I have no other country
even if my land is aflame
Just a word in Hebrew
pierces my veins and my soul –
With a painful body, with a hungry heart,
Here is my home.*

*I will not stay silent
because my country changed her face*

*I will not give up reminding her
And sing in her ears
until she will open her eyes*

*I have no other country
even if my land is aflame
Just a word in Hebrew
pierces my veins and my soul –
With a painful body, with a hungry heart,
Here is my home.*

*I won't be silent because my country
has changed her face.
I will not give up reminding her
And sing in her ears
until she will open her eyes*

*I have no other country
until she will renew her glorious days
Until she will open her eyes*

*I have no other country
even if my land is aflame
Just a word in Hebrew
pierces my veins and my soul –
With a painful body, with a hungry heart,
Here is my home.*

*With a painful body, with a hungry heart,
Here is my home.*

ELI ELI

Eli, Eli, Shelo yigamer le'olam: אֵלִי, אֵלִי, שְׁלֹא יִגְמַר לְעוֹלָם:
Hachol vehayam, הַחֹל וְהַיָּם,
rishrush shel hamayim, רִשְׁרוּשׁ שֶׁל הַמַּיִם,
berak hashamayim. בְּרַק הַשָּׁמַיִם.
Tefilat ha'adam. תְּפִלַּת הָאָדָם.

My God, My God, May these things never end: The sand and the sea, the rustle of the water, the lightning in the sky. Man's prayer.

DAVID MELECH

David melech yisrael דָּוִד מֶלֶךְ יִשְׂרָאֵל
chai v'kayam. חַי וְקַיָּם.

David, King of Israel lives forever.

HINEH MAH TOV

Hineh mah tov umah na'im הִנֵּה מָה טוֹב וּמָה נְעִיִם
shevet achim gam yachad. שֵׁבֶת אַחִים גַּם יַחַד.

How good and pleasant is it when brothers sit together.

GESHER TZAR ME'OD

Kol haolam kulo gesher tzar me'od, כָּל הָעוֹלָם כָּלוֹ גֶשֶׁר צָר מְאֹד,
v'haikar lo l'fached klal. וְהַעִיקָר לֹא לִפְחֹד כָּלֵל.

The whole world is a very narrow bridge. But the important thing is not to fear at all.

MAH TOVU

Mah tovu ohalecha, Ya'akov, מָה טוֹבוֹ אֹהֲלֶיךָ, יַעֲקֹב,
mishkenotecha, Yisrael. מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל.

How good are your tents, Jacob, your dwelling places, Israel.

MI SHEBEIRACH

Mi shebeirach avoteinu
m'kor habrachah l'imoteinu.
Mi shebeirach imoteinu
m'kor habrachah l'avoteinu.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.
מִי שֶׁבִּירַךְ אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

May the source of strength who blessed the ones before us, Help us find the courage to make our lives a blessing. And let us say: Amen.

Bless those in need of healing with refuah sh'leimah. The renewal of body, the renewal of spirit. And let us say: Amen.

OD YAVO SHALOM

Od yavo shalom aleinu v'al kulam. וְעַל כָּלֵם.
Saalam aleinu v'al kol ha'olam. סָאֵלָאֵם עָלֵינוּ וְעַל כָּל הָעוֹלָם.

Peace be upon us all over again. Peace be upon us and on all the world.

OSEH SHALOM

Oseh shalom bimromav,
hu ya'aseh shalom aleinu
v'al kol Yisrael v'imru amein.

עוֹשֵׂה שְׁלוֹם בְּמִרְוַמָּיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

May He who makes peace in high places, make peace for us and for all Israel, and let us say, amen.

AM YISRAEL CHAI

Am Yisrael chai! Od avinu chai!

עַם יִשְׂרָאֵל חַי! עוֹד אָבִינוּ חַי!

The people of Israel live! Our forefather still lives.



B'SHANAH HABA'AH

WORDS: EHUD MANOR

MUSIC: NURIT HIRSCH



Bashana haba'ah
Neishev al hamirpeset
V'nispor tziporim nod'dot.
Ye'ladim b'chufsha
Ye'shacaku tofeset
Bein habayit l'vein hasadot.

Od tir'eh od tir'eh
Kama tov yihiyeh
Bashana bashana haba'ah.

Anavim adumim
yav'shilu ad ha'erev
v'yug'shu tson'nim lashulchan.
V'ruchot r'dumim
yis'u el eim haderech
itonim y'shanim v'anan.

OD TIR'EH...

Bashana haba'ah
nifros kapot yadayim
mul ha'or hanigar halavan.
Anafa l'vana
Tefros ka'or k'nafayim
V'Hashemesh tizrach b'tochan.

OD TIR'EH...

Next year we will sit on the porch. And count all the migrating birds. Children on vacation will play catch. Between the house and the fields. You will see, you will see. How good it will be. Next Year. Red grapes will ripen by evening and be served chilled to the table. Pleasant breezes will blow on to the roads. Old newspapers and clouds. You will see, you will see. How good it will be. Next Year. We will spread out our open hands into the bright white light. A white heron will spread force in light its wings. And the sun will rise in their midst. You will see, you will see. How good it will be. Next Year.

בְּשָׁנָה הַבָּאָה
נִשְׁבַּע עַל הַמְרִפְסֵת
וְנִסְפוֹר צִפּוֹרִים נוֹדְדוֹת.
יְלָדִים בְּחוֹפְשָׁה
יִשְׁחָקוּ תוֹפְסֵת
בֵּין הַבַּיִת לְבֵין הַשְּׂדוֹת.

עוֹד תִּרְאֶה עוֹד תִּרְאֶה
כַּמָּה טוֹב יִהְיֶה
בְּשָׁנָה בְּשָׁנָה הַבָּאָה.

עֲנָבִים אֲדוּמִים
יִבְשִׁילוּ עַד הָעֶרֶב
וְיִגְשׂוּ צוֹנָנִים לְשׁוֹלְחָן.
וְרוּחוֹת רְדוּמִים
יִשְׂאוּ אֶל אֵם הַדְּרֹךְ
עֵתוֹנִים יִשְׁנִים וְעָנוּ.

עוֹד תִּרְאֶה...

בְּשָׁנָה הַבָּאָה
נִפְרֵשׁ כַּפּוֹת יָדַיִם
מִלֹּה הָאוֹר הַנִּיגַר הַלְּבָן.
אֲנָפָה לְבָנָה
תִּפְרֹשׂ בְּאוֹר כְּנָפָיִם
וְהַשֶּׁמֶשׁ תִּזְרַח בְּתוֹכָן.

עוֹד תִּרְאֶה...



JERUSALEM OF GOLD

NAOMI SHEMER

Avir harim tsalul kayayin
v'reiach oranim,
nisa b'ruach ha'arbaim
im kol pa'amonim.

Uvtardemat ilan va'even,
shvuya bachaloma,
ha'ir asher badad yoshevet,
uv'libah choma.

Yerushalayim shel zahav
v'shel n'choshet v'shel or
halo l'chol shirayich ani kinnor.

Eicha yavshu borot hamayim,
kikar hashuk reikah.
Ve'ein pokeid et har ha'bayit,
bair ha'atikah.

U'vma'arot asher ba'selah,
meyalelot ruchot,
ve'ein yored el yam hamelach
be'derech yericho.

YERUSHALAYIM SHEL ZAHAV...

Ach be'voi hayom lashir lach,
velach likshor ketarim,
katonti meetsir banayich
u'meacharon hameshorerim.

אִוִּיר הָרִים צָלֹּל כַּיַּיִן
וְרִיחַ אֲרָנִים,
נִישָׂא בְרוּחַ הָעֲרָבִים
עִם קוֹל פְּעֻמוֹנִים.

וּבְתַרְדֵּמַת אֵילָן וְאֶבֶן,
שְׁבוּיָה בַחֲלוּמָה,
הָעִיר אֲשֶׁר בְּדָד יוֹשֶׁבֶת,
וּבְלִבָּהּ חוֹמָה.

יְרוּשָׁלַיִם שֶׁל זָהָב
וְשֶׁל נְחוֹשֶׁת וְשֶׁל אוֹר
הֲלֹא לְכֹל שִׁירְיִיךְ אֲנִי כִּינּוֹר.

אֵיכָה יָבִישׁוּ בּוֹרוֹת הַמַּיִם,
כִּכָּר הַשּׁוּק רֵיקָה.
וְאֵין פּוֹקֵד אֶת הַר הַבַּיִת,
בְּעִיר הָעֵתִיקָה.

וּבְמַעְרוֹת אֲשֶׁר בְּסַלְעַ,
מִיְלָלוֹת רוּחוֹת,
וְאֵין יוֹרֵד אֶל יַם הַמֶּלֶח
בְּדֶרֶךְ יְרִיחוֹ.

יְרוּשָׁלַיִם שֶׁל זָהָב...

אֶךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לָךְ,
וְלָךְ לְקֶשֶׁר כְּתָרִים,
קָטַנְתִּי מֵאֲעִיר בְּנִיךְ
וּמֵאֲחֶרוֹן הַמְּשׁוֹרְרִים.

Ki shmech tzorev et hasefatayim,
keneshikat saraf.

Im eshkacheich Yerushalayim,
asher kulah zahav.

YERUSHALAYIM SHEL ZAHAV...

Chazarnu el borot hamayim,
lashuk velakikar.

Shofar korei behar habayit,
ba'ir ha'atikah.

U'vamearot asher baselah
alfei shmashot zorchot.

Nashuv nered el yam ha'melach
bederech yericho.

YERUSHALAYIM SHEL ZAHAV...

כִּי שְׁמַךְ צוֹרֵב אֶת הַשְּׁפָתַיִם,
כְּנִשְׂיֵקֶת שָׂרָף.

אִם אֲשַׁכְּחֶךָ יְרוּשָׁלַיִם,
אֲשֶׁר כָּלָה זָהָב.

יְרוּשָׁלַיִם שֶׁל זָהָב...

חֲזַרְנוּ אֶל בּוֹרוֹת הַמַּיִם,
לְשׁוֹק וּלְכָפָר.

שׁוֹפָר קוֹרֵא בְּהַר הַבַּיִת,
בְּעִיר הָעֵתִיקָה.

וּבְמַעְרֹת אֲשֶׁר בְּסֵלַע
אֲלֵפֵי שְׁמָשׁוֹת זוֹרְחוֹת.

נָשׁוּב נֵרֵד אֶל יַם הַמֶּלַח
בְּדַרְךְ יְרִיחוֹ.

יְרוּשָׁלַיִם שֶׁל זָהָב...

The air of mountains ringing like wine, and the smell of pine needles, carried on the late-afternoon air with the sound of bells. An in the quiet of tree and stone, captive in her dream, the city that sits alone and in her center is a wall. Jerusalem of gold, of copper and light, am I not a harp for all your songs? How the wells of water have dried up, the market square is empty. And no one visits the temple mount, in the old city. And in the caves that are in the rock, winds howl. And no one descends to the Dead Sea by way of Jericho. Jerusalem of gold... We have returned to the wells, to the market and the square. A shofar sounds in the Temple Mount, in the old city. And in the caves that are in the rock, thousands of suns shine. Let us return and descend to the Dead Sea, by way of Jericho. Jerusalem of gold... But when I come today to sing to you, and to tie you garlands, I become smaller than the smallest of your children, and the latest of the composers. Because your name burns the lips, like the kiss of a seraph. If I forget you, Jerusalem, which is all gold.



SECTION V

SHABBAT / SABBATH

“The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on Shabbat we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of the creation to the mystery of creation, from world of creation to the creation of the world.”

—Abraham Joshua Heschel

Shabbat is a weekly 25-hour observance, from just before sundown each Friday through the completion of nightfall on Saturday. Shabbat is portrayed in the Bible as the pinnacle of the creation of the universe (a day of rest), and its observance can be seen as a reminder of the purposefulness of the world and the role of human beings in it. Shabbat’s arrival is marked by a candle-lighting ceremony and a lively welcoming service (Kabbalat Shabbat) and ends with a pensive farewell ceremony (Havdalah).

CANDLE LIGHTING

On Friday night, we welcome Shabbat by lighting two candles at sunset. The two candles represent “shamor” [“keep”] and “zachor” [“remember”], the first words of the commandments in the Ten Commandments concerning Shabbat.

The ritual of lighting the candles involves:

- 1. The actual lighting of the candles*
- 2. Drawing the hands around the candles and toward the face three times. There are several intentions associated with the waving of the hands around the candles: it serves to usher in the Shabbat Bride as the light of Shabbat fills the room and surrounds the person; it symbolizes the culmination of the six days of creation into the seventh day of rest; it draws the warmth and light inside oneself.*
- 3. Covering the eyes with the hands*
- 4. Saying the blessing. After saying the blessing, some softly utter prayers for yourself or others.*

Baruch ata, Adonai eloheinu,
melech haolam, asher kid'shanu
b'mitsvotav, v'tsivanu
l'hadlik ner shel Shabbat.

בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Blessed are You, Adonai, our God, Ruler of the universe, who has made us holy through God's commandments and commanded us to kindle the Shabbat candles.



Hit'oreri hit'oreri,
ki va orech kumi ori,
uri uri shir dabeiri,
kevod Adonai alayich niglah.

הִתְעוֹרְרִי הִתְעוֹרְרִי,
כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי,
עוֹרִי עוֹרִי שִׁיר דְּבַרִּי,
כְּבוֹד יְיָ עֲלֶיךָ נִגְלָה.

Rouse yourselves! Rouse yourselves! Your light is coming, rise up and shine. Awaken!
Awaken! utter a song, The glory of God is revealed upon you.

Lo tevoshi velo tikalmi,
mah tishtochachi umah teh'hemi,
bach yechesu ani'yei ami,
venivnetah ir al tilah.

לֹא תִבְשִׂי וְלֹא תִכַּלְמִי,
מַה תִּשְׁתַּוְּחָחִי וּמַה תִּהְיֶמֶי,
בַּח יַחֲסוּ עֲנֵיִי עַמִּי,
וְנִבְנְתָה עִיר עַל תֵּלָה.

Do not be embarrassed! Do not be ashamed! Why be downcast? Why moan? All my
afflicted people will find shelter within you And the city shall be rebuilt on her hill.

Vehayu limshisah shosayich,
verachaku kol meval'ayich,
yasis ala'yich Eloha'yich,
kimsos chatan al kalah.

וְהָיוּ לְמַשְׁסָּה שְׂאוֹסֶיךָ,
וְרָחֲקוּ כָּל מְבַלְעֶיךָ,
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ,
כְּמַשׁוֹשׁ חָתָן עַל כְּלָה.

Your despoilers will become spoil, Far away shall be any who would devour you, Your
God will rejoice in you, As a groom rejoices in a bride.

Yamin usmol tifrotzi,
v'et Adonai ta'aritzu,
al yad ish ben partzi,
venismechah venagilah.

יְמִין וּשְׂמֹאל תִּפְרָצִי,
וְאֵת יְיָ תַעֲרִיצִי,
עַל יַד אִישׁ בֶּן פְּרָצִי,
וְנִשְׂמַחָה וְנִגְיִלָה.

To your left and your right you will burst forth, And God will you revere
By the hand of a child of Peres, We will rejoice and sing happily.

Bo'i veshalom ateret ba'alah,
gam besimchah uvetzahalah,
toch emunei am segulah,
bo'i chalah boi chalah.

בֹּאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָהּ,
גַּם בְּשִׂמְחָה וּבְצַהֲלָהּ,
תּוֹךְ אֲמוּנֵי עַם סְגֻלָּהּ,
בּוֹאִי כְּלָה בּוֹאִי כְּלָה.

Come in peace, crown of her husband, Both in happiness and in jubilation
Amidst the faithful of the treasured nation Come, O Bride! Come, O Bride!

SHALOM ALEICHEM

This blessing is the first thing sung when you are sitting at the Shabbat table. It is about greeting Shabbat angels.

Shalom aleichem
malachei hasharet
malachei elyon,
mimelech malchei ham'lachim,
haKadosh Baruch Hu.

שְׁלוֹם עֲלֵיכֶם
מְלַאְכֵי הַשָּׁרֵת
מְלַאְכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Bo'achem l'shalom
malachei hashalom
malachei elyon,
mimelech malchei ham'lachim,
haKadosh Baruch Hu.

בּוֹאֲכֶם לְשָׁלוֹם
מְלַאְכֵי הַשָּׁלוֹם
מְלַאְכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Bar'chuni l'shalom
malachei hashalom
malachei elyon,
mimelech malchei ham'lachim,
haKadosh Baruch Hu.

בְּרַכּוּנִי לְשָׁלוֹם
מְלַאְכֵי הַשָּׁלוֹם
מְלַאְכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Tzeit'chem l'shalom
malachei hashalom
malachei elyon,
mimelech malchei ham'lachim,
haKadosh Baruch Hu.

צֵאתְכֶם לְשָׁלוֹם
מְלַאְכֵי הַשָּׁלוֹם
מְלַאְכֵי עֲלִיּוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

Shalom upon you, O ministering angels, angels of the Exalted One – from the King Who reigns over kings, the Holy One, Blessed is He.

May your coming be for shalom, O angels of shalom, angels of the Exalted One – from the King Who reigns over kings, the Holy One, Blessed is He.

Bless me for shalom, O angels of shalom, angels of the Exalted One – from the King Who reigns over kings, the Holy One, Blessed is He.

May your departure be to shalom, O angels of shalom, angels of the Exalted One – from the King who reigns over kings, the Holy One, Blessed is He.



BLESSING OF CHILDREN

Many parents like to bless their children on Friday evening.

FOR BOYS

Yesimcha Elohim

k'Efrayim v'chiMenasheh.

May you be like Efraim and Menasseh.

יְשִׁמְכָה אֱלֹהִים
כְּאֶפְרַיִם וְכִמְנַשֶּׁה.

FOR GIRLS

Yesimeich Elohim

k'Sarah, Rivkah, Rachel, v'Leah.

May you be like Sarah, Rebecca, Rachel and Leah.

יְשִׁמְכָה אֱלֹהִים
כְּסָרָה, רִבְקָה, רָחֵל וְלֵאָה.

CONTINUE

Yivarechecha Adonai v'yishm'recha,

Ya'er Adonai panav eilecha vichuneka,

Yisa Adonai panav eilecha

v'yaseim l'cha shalom.

May the Lord bless and keep you, shine down upon you, teach you, and shine the spirit of peace upon you.

יְבָרְכְךָ יְהוָה וְיִשְׁמְרְךָ,
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנְךָ,
יֵשֵׂא יְהוָה פָּנָיו אֵלֶיךָ
וְיִשֶּׂם לְךָ שְׁלוֹם.



KIDDUSH (BLESSING OVER THE WINE)

Kiddush, which means holiness, is the prayer over wine (or grape juice) that sanctifies Shabbat. On Friday night, the Kiddush is recited over a full cup of wine or grape juice before sitting down for Shabbat dinner and before saying the Motzi, the blessing over the challah. After the Kiddush is recited, the cup is passed around so that everyone can take a sip from it.

VAYIHI EREV VAYIHI VOKER.

Yom hashishi.

Vayichulu hashamayim v'ha'arets
v'chol tsiva'am. Va'yichal Elohim
bayom hashvi'i melachto asher
asah, vayishbot bayom hashvi'i
mikol melachto asher asah.

Vayivarech Elohim et
yom hashvi'i vayikadesh oto,
Ki vo shavat mikol milachto,
asher barah Elohim la'asot.

It was evening and it was morning on the sixth day. God completed the heavens and the earth and all of their multitudes. And God completed on the seventh day the work that God had done, and God rested on the seventh day from the work that God had done. And God blessed the seventh day and sanctified it, for on the seventh day God rested from all the work which God had made to be completed.

SAVRI CHAVEREI.

Baruch ata, Adonai eloheinu,
melech haolam, borei p'ri hagafen.

With your permission, my friends: Blessed are You, Adonai, our God, Ruler of the universe, who creates the fruit of the vine.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר.

יוֹם הַשְּׁשִׁי.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם. וַיִּכַּל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת
יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ,
כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סַבְרֵי חֲבֵרַי.

בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

CONTINUED ON NEXT PAGE

Baruch ata, Adonai eloheinu,
 melech haolam,
 asher kidshanu b'mitsvotav
 veratsa vanu, v'Shabbat kodsho
 b'ahava u'veratson hinchilanu,
 zikaron lema'ahsei v'reitshit.
 Ki hu yom t'chilah lemikraei
 kodesh, zeicher li'tsiat Mitsrayim.
 Ki vanu vacharta, v'otanu kidashta
 mikol ha'amim.
 V'Shabbat kodshecha b'ahava
 u'vratson hinchaltanu. Baruch
 ata Adonai, mikadesh haShabbat.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
 מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְרָצָה בָּנוּ, וְשִׁבֵּת קִדְּשׁוֹ
 בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
 זְכוֹרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית.
 כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי
 קֹדֶשׁ, זֵכֶר לִיציאת מִצְרָיִם.
 כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ
 מִכָּל הָעַמִּים.
 וְשִׁבֵּת קִדְּשְׁךָ בְּאַהֲבָה
 וּבְרָצוֹן הִנְחַלְתָּנוּ. בְּרוּךְ
 אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

Blessed are You, Adonai, our God, Ruler of the universe, who has sanctified us with your commandments, and favored us, and gave us the holy Shabbat with love and grace as a remembrance of the work of creation. For this is the foremost of the holy days, a remembrance of the exodus from Egypt. For as You have chosen us and sanctified us from all the nations, You have bestowed upon us Your holy Shabbat in love and grace. Blessed are You, God, who sanctifies the Shabbat.



HANDWASHING

Following Kiddush, it is customary to wash one's hands prior to continuing the meal. After washing the hands with water from a cup – often three times on the right hand and three times on the left – one says the blessing.

Baruch ata, Adonai eloheinu,
melech haolam, asher kideshahnu
b'mitsvotav vetsivanu
al netilat yadayim.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת יָדַיִם.

Blessed are You, Adonai, our God, Ruler of the universe, who sanctifies us with his commandments, and commanded us regarding washing the hands.

HAMOTZI (BLESSING OVER THE BREAD)

After the washing of hands, some people have the custom of remaining silent until bread is eaten. The braided bread used on Shabbat is called a challah (challot in plural). Two challot are generally put on the Shabbat table, representing the extra portion of manna that the Israelites received on Shabbat.

Baruch ata, Adonai eloheinu,
melech haolam,
hamotzi lechem min ha'arets.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Blessed are You, Adonai, our God, Ruler of the universe, who brings forth bread from the earth.

BIRKAT HAMAZON (BLESSING AFTER MEALS)

After the meal, some families have the tradition of reciting Birkat Hamazon (sometimes called benching). This lengthy blessing includes multiple expressions of gratitude to God for providing us with food and sustenance.

Shir Hama'alot. B'shuv Adonai
et shivat tsiyon hayinu k'chol'mim.
Az yimalei s'chok pinu
ul'shoneinu rina,
az yom'ru vagoyim
higdil Adonai la'asot im eileh.
Higdil Adonai la'asot imanu
hayinu s'meichim.
Shuva Adonai et sh'viteinu
ka'afikim banegev.
Hazor'im b'dim'a
b'rina yiktsoru.
Haloch yeilech uvacho
nosei meshech hazara,
bo yavo v'rina nosei alumotav.

שִׁיר הַמַּעְלוֹת. בְּשׁוּב יי
אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּכֹל־מִיָּם.
אֲזַ יִמָּלֵא שְׂחֹק פִּינוּ
וּלְשׁוֹנֵינוּ רִנָּה,
אֲזַ יֹאמְרוּ בְּגוֹיִם
הִגְדִּיל יי לַעֲשׂוֹת עִם אֱלֹהִים.
הִגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ
הָיִינוּ שְׂמֵחִים.
שׁוּבָה יי אֶת שְׁבִיתֵנוּ
כְּאֶפִיקִים בְּנֶגֶב.
הֲזָרְעִים בְּדִמְעָה
בְּרִנָּה יִקְצְרוּ.
הַלֹּךְ יֵלֵךְ וּבֹכֵה
נִשְׂא מִשֶּׁף הַזֶּרַע,
בָּא יָבֵא בְּרִנָּה נִשְׂא אֶלְמֹתָיו.

A song of ascents. When Adonai brings Zion out of captivity – we see it as in a dream – our mouths shall be filled with laughter, our tongues with joyous song. Then shall they say among the nations, “Adonai has done great things for them.” Adonai will do great things for us, and we shall rejoice. Return us from our captivity, Adonai, as the streams in the Negev. They who sow in tears shall reap in joyous song. One who weeps as he trails the measure of seed along shall come back with joyous song, carrying his sheaves.

LEADER BEGINS

Chaveirai v'chaveirotai, n'vareich.

חֲבֵירַי וְחֲבֵירוֹתַי, נְבָרְךָ.

Friends, let us bless.

GROUP, THEN LEADER REPEATS

Y'hi sheim Adonai m'vorach

יְהִי שֵׁם יְיָ מְבֹרָךְ

mei'ata v'ad olam.

מֵעַתָּה וְעַד עוֹלָם.

May Adonai's name be blessed now and forevermore.

LEADER CONTINUES

Birshut chaveirai v'chaveirotai,

בְּרִשּׁוֹת חֲבֵירַי וְחֲבֵירוֹתַי,

n'vareich (eloheinu)

נְבָרְךָ (אֱלֹהֵינוּ)

she'achalnu mishelo.

שֶׁאָכַלְנוּ מִשְׁלֹךְ.

With your consent, friends, let us bless our God in whose abode is joy and whose food we have eaten.

GROUP, THEN LEADER REPEATS

Baruch eloheinu she'achalnu

בָּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ

mishelo uv'tuvo chayinu.

מִשְׁלֹךְ וּבְטוֹבוֹ חַיֵּינוּ.

Blessed is the One (God) whose food we have eaten and through whose goodness we live.

ALL

Baruch hu u'varuch sh'mo.

בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

Blessed is He and blessed is His name.

Baruch Ata Adonai, eloheinu
 melech haolam, hazan et haolam
 kulo b'tuvo, b'chein, b'chesed
 u'v'rachamim. Hu notein lechem
 l'chol basar, ki l'olam chasdo.
 U'v'tuvo hagadol tamid lo chasar
 lanu v'al yechar lanu mazon
 l'olam va-ed. Ba'avur sh'mo
 hagadol, ki hu el zan u'm'farneis
 lakol, umeitiv lakol, umeichin
 mazon, l'chol b'ri'otav asher bara.
 Baruch ata Adonai, hazan et hakol.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם
 כְּלוּ בְטוּבוֹ, בְּחֵן בְּחֶסֶד
 וּבְרַחֲמִים. הוּא נוֹתֵן לֶחֶם
 לְכָל בֶּשֶׂר, כִּי לְעוֹלָם חֶסֶדּוֹ.
 וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר
 לָנוּ וְאֵל יַחְסֵר לָנוּ מִזֶּן
 לְעוֹלָם וָעֶד. בְּעִבּוּר שְׁמוֹ
 הַגָּדוֹל, כִּי הוּא אֵל זֵן וּמִפְרִי־ס
 לְכָל, וּמְטִיב לְכָל, וּמְכִין
 מִזֶּן, לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
 בְּרוּךְ אַתָּה יְיָ, הַזֵּן אֶת הַכֹּל.

Blessed are You, Adonai, our God, Ruler of the universe, who sustains the entire world through His goodness with grace, with kindness, and compassion. He gives food to all flesh, for His kindness lasts forever; with His abundant goodness He has never failed us, and may we forever not be in want of food for the sake of His great name, for He is God, nourishing and sustaining all. He benefits all and provides food for all His creatures that He has created. Blessed are You, Adonai, who sustains all.

Nodeh l'cha, Adonai eloheinu,
 al shehinchalta la'avoteinu
 erets chemda tova u'rchava,
 v'al shehotseitenu, Adonai
 eloheinu, mei'erets mitsrayim,
 uf'ditanu mibeit avadim, v'al
 b'rit'cha shechatamta biv'sareinu,
 v'al torat'cha shelimad'tanu,
 v'al chukecha shehoda'tanu,
 v'al chayim chein vachased
 shechonantanu, v'al achilat
 mazon she'ata zan um'farneis

נוֹדֶה לְךָ, יְיָ אֱלֹהֵינוּ,
 עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ
 אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחָבָה,
 וְעַל שֶׁהוֹצַאתָנוּ, יְיָ
 אֱלֹהֵינוּ, מֵאֶרֶץ מִצְרַיִם,
 וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל
 בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרֵנוּ,
 וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ,
 וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ,
 וְעַל חַיִּים חֵן וְחֶסֶד
 שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת
 מִזֶּן שֶׁאַתָּה זֵן וּמִפְרִי־ס

otanu tamid, b'chol yom
uv'chol eit uv'chol sha'a.

אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם
וּבְכֹל עֵת וּבְכֹל שָׁעָה.

We thank You, Adonai our God, for having given our ancestors and us a desirable, good and spacious land as a heritage; for having liberated us, Adonai our God, from the land of Egypt and freed us from the house of bondage; for Your covenant, which You have sealed in our flesh (within us); for Your Torah, which You have taught us; and for Your laws which You have made known to us; for life, grace and kindness which You have granted us; and for the food with which You nourish and maintain us continually, daily, in every season, and even in every hour.

V'al hakol, Adonai eloheinu,
anachnu modim lach, um'var'chim
otach, yitbarach shimcha b'fi kol
chai tamid l'olam va'ed. Kakatuv,
v'achalta v'savata uveirachta et
Adonai elohecha al ha'arets hatova
asher natan lach. Baruch ata
Adonai, al ha'arets v'al hamazon.

וְעַל הַכֹּל, יְיָ אֱלֹהֵינוּ,
אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים
אוֹתָךְ, יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל
חַי תָּמִיד לְעוֹלָם וָעֶד. כִּכְתוּב,
וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת
יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה
יְיָ עַל הָאָרֶץ וְעַל הַמָּזוֹן.

For all of this, Adonai our God, we thank You and bless You. May Your name be blessed by every living being forever, as it is written: "When you eat, and you are satisfied, you are to bless Adonai your God for the good land that He has given you." Blessed are You, Adonai, for the land and for nourishment.

Racheim (na) Adonai eloheinu, al
yisraeil amecha, v'al y'rushalayim
irecha, v'al tsiyon mishkan
k'vodecha, v'al malchut beit
david m'shichecha, v'al habayit
hagadol v'hakadosh shenikra
shimcha alav. Eloheinu avinu
r'einu zuneinu parn'seinu
v'chalk'leinu v'harvicheinu
v'harvach lanu Adonai eloheinu

רַחֵם (נָא) יְיָ אֱלֹהֵינוּ, עַל
יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם
עִירָךְ, וְעַל צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת
הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא
שִׁמְךָ עָלָיו. אֱלֹהֵינוּ אֲבִינוּ
רְעֵנוּ זִוְנֵנוּ פָרְנֵסֵנוּ
וְכֻלְכַּלְנוּ וְהַרְוִיחֵנוּ
וְהַרְוַח לָנוּ יְיָ אֱלֹהֵינוּ

m'heira mikol tsaroteinu. V'na
 al tatsricheinu Adonai eloheinu
 lo lidei matnat basar vadam
 v'lo lidei hal'vatam, ki im
 l'yad'cha ham'lei'a hap'tucha
 hag'dusha v'harchava, shelo
 neivosh v'lo nikaleim l'olam va'ed.

מְהֵרָה מִכָּל צָרוֹתֵינוּ. וְנָא
 אַל תִּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ
 לֹא לִיְדֵי מַתְנַת בֶּשֶׂר וְדָם
 וְלֹא לִיְדֵי הַלְוָאָתָם, כִּי אִם
 לַיָּדָךְ הַמְּלָאָה הַפְּתוּחָה
 הַגְּדוּשָׁה וְהַרְחֲבָהּ, שְׁלֹא
 נִבְוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.

Have mercy, Adonai our God, on Israel, Your people, and on Jerusalem, Your city, and on Zion, the abode of Your glory, and on the royal house of David, Your anointed, and on the great and holy house that is called by Your name. Our God, our Father, tend and nourish us, sustain and maintain us, and grant us relief soon, Adonai our God, from all of our troubles. Do not allow us to become dependent, Adonai our God, on gifts or loans from flesh and blood, but rather on Your full, open, ample and generous hand, so that we will never be humiliated or put to shame.

ON SHABBAT

R'tsei v'hachalitseinu,
 Adonai eloheinu, b'mitsvotcha,
 uv'mitsvat yom hash'vi'i,
 hashabat hagadol v'hakadosh hazeh.
 Ki yom zeh gadol v'kadosh
 hu l'fanecha, lishbot bo,
 v'lanu'ach bo, b'ahava k'mitsvat
 r'tsonecha. Uvirtson'cha haniach
 lanu, Adonai eloheinu, shelo t'hei
 tsara v'yagon va'anacha b'yom
 m'nuchateinu. V'har'einu, Adonai
 eloheinu, b'nechamat tsiyon irecha,
 uv'vinyan y'rushalayim ir kodshecha,
 ki ata hu ba'al hay'shu'ot
 uva'al hanechamot.

רְצֵה וְהַחֲלִיטֵנוּ,
 יְיָ אֱלֹהֵינוּ, בְּמִצְוֹתֶיךָ,
 וּבְמִצְוַת יוֹם הַשְּׁבִיעִי,
 הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה.
 כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ
 הוּא לְפָנֶיךָ, לְשַׁבֵּת-בוֹ,
 וּלְנוּחַ בוֹ, בְּאַהֲבָה כְּמִצְוַת
 רְצוֹנְךָ. וּבְרִצּוֹנְךָ הֵנִיחַ
 לָנוּ, יְיָ אֱלֹהֵינוּ, שְׁלֹא תֵהָא
 צָרָה וְיָגוֹן וְאַנְחָה בַּיּוֹם
 מִנוּחָתֵנוּ. וְהִרְאֵנוּ, יְיָ
 אֱלֹהֵינוּ, בְּנֶחֱמַת צִיּוֹן עִירְךָ,
 וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ,
 כִּי אַתָּה הוּא בֹעַל הַיְשׁוּעוֹת
 וּבֹעַל הַנְּחָמוֹת.

Strengthen us, Adonai our God, through Your commandments, and through the commandment of the seventh day, this great and holy Shabbat. For today is a great and holy day before You, a day on which to rest and repose in love, according to Your commandment. So may it please You to grant us relief, Adonai our God, from all trouble or sorrow on our day of rest. And let us witness, Adonai our God, the consolation of Zion, Your city, and the building up of Jerusalem, Your holy city, for You are the master of redemption and the master of consolation.

Uv'nei y'rushalayim ir hakodesh
bimheira v'yameinu.
Baruch ata Adonai, bonei
v'rachamav y'rushalayim. Amein.

וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה
בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

May You rebuild Jerusalem, the holy city, soon and in our days. Blessed are You, Adonai our God, who in mercy rebuilds Jerusalem. Amen.

Baruch ata Adonai, eloheinu
melech ha'olam, ha'eil avinu,
malkeinu, adireinu, bor'einu,
go'aleinu, yots'reinu, k'dosheinu
k'dosh ya'akov, ro'einu ro'ei
yisraeil, hamelech hatov
v'hameitiv lakol, sheb'chol yom
vayom hu heitiv, hu meitiv,
hu yeitiv lanu, hu g'malanu,
hu gom'leinu, hu yigm'leinu
la'ad l'chein l'chesed ul'rachamim
ul'revach, hatsala v'hatslacha,
b'racha vishu'a, nechama,
parnasa v'chalkala, v'rachamim
v'chayim v'shalom v'chol tov,
umikol tuv l'olam al y'chas'reinu.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ,
מַלְכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ,
גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ
קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה
יִשְׂרָאֵל, הַמֶּלֶךְ הַטוֹב
וְהַמְטִיב לְכֹל, שֶׁבְּכֹל יוֹם
וְיוֹם הוּא הַיְטִיב, הוּא מֵיטִיב,
הוּא יֵיטִיב לָנוּ, הוּא גִמְלָנוּ,
הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ
לְעֵד לְחַן לְחֶסֶד וּלְרַחֲמִים
וּלְרוּחַ, הַצֵּלָה וְהַצְלָחָה,
בְּרַכָּה וְיִשׁוּעָה, נְחֻמָּה,
פְּרִיָּסָה וְכִלְכֵּלָה, וְרַחֲמִים
וְחַיִּים וְשָׁלוֹם וְכֹל טוֹב,
וּמְכַל טוֹב לְעוֹלָם אֵל יַחְסְרָנוּ.

Blessed are You, Adonai our God, Ruler of the universe, God who is our father, our ruler, our mighty one, our creator, our redeemer, our maker, our holy one, the holy

one of Jacob, our shepherd, the shepherd of Israel, the good ruler who does good to all, who each and every day has been good, is good, and will be good to us. He gave, gives and will always give us grace, kindness and mercy, respite, deliverance, success, blessing and salvation, comfort, a livelihood, sustenance, mercy, life and peace, and everything that is good. May He never let us lack anything that is good.

Harachaman hu
yimloch aleinu l'olam va'ed.

Harachaman hu yitbarach
bashamayim uva'arets.

Harachaman hu yishtabach
l'dor dorim, v'yitpa'ar banu
la'ad ul'neitsach n'tsachim,
v'yit'hadar banu
la'ad ul'ol'mei olamim.

Harachaman hu
y'farn'seinu b'chavod.

Harachaman hu yishbor uleinu
mei'al tsavareinu v'hu yolicheinu
kom'miyut b'artseinu.

Harachaman hu yishlach lanu
b'racha m'ruba babayit hazeh
v'al shulchan zeh she'achalnu alav.

Harachaman hu yishlach lanu
et eiliyahu hanavi zachur latov
vivaser lanu b'sorot tovoth,
y'shu'ot v'nechamot.

הַרְחֵמֵנו הוּא
יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הַרְחֵמֵנו הוּא יִתְבָּרַךְ
בַּשָּׁמַיִם וּבָאָרֶץ.

הַרְחֵמֵנו הוּא יִשְׁתַּבַּח
לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ
לְעַד וּלְנֶצַח נְצָחִים,
וַיִּתְהַדָּר בְּנוֹ
לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

הַרְחֵמֵנו הוּא
יִפְרֹנְסֵנוּ בְּכָבוֹד.

הַרְחֵמֵנו הוּא יִשְׁבֹּר עָלֵנוּ
מֵעַל צְוָארֵנוּ וְהוּא יוֹלִיכֵנוּ
קוֹמְמִיּוֹת בְּאֶרְצֵנוּ.

הַרְחֵמֵנו הוּא יִשְׁלַח לָנוּ
בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה
וְעַל שְׁלֻחָן זֶה שְׂאֲכָלְנוּ עָלָיו.

הַרְחֵמֵנו הוּא יִשְׁלַח לָנוּ
אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב
וַיְבַשֶּׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנִחְמוֹת.

May the Merciful One rule over us forever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised in every generation and be glorified through us to all eternity, and be honored through us forever. May the Merciful One give us an honorable livelihood. May the Merciful One break the yoke of exile off of our necks and lead us in dignity in our land. May the Merciful One send abundant blessing to this house and to the table at which we have eaten. May

the Merciful One send us Elijah the prophet, of blessed memory, who will bring us good tidings of deliverance and comfort.

Harachaman hu y'vareich

הַרְחַמֵּן הוּא יְבָרֵךְ

May the Merciful One bless

FOR YOUR PARENTS

et avi mori (ba'al habayit hazeh)
v'et imi morati (ba'alat habayit
hazeh), otam v'et beitam v'et
zar'am v'et kol asher lahem,

אֶת אָבִי מוֹרֵי (בְּעַל הַבַּיִת הַזֶּה)
וְאֶת אִמִּי מוֹרָתִי (בְּעַלְת הַבַּיִת
הַזֶּה), אוֹתָם וְאֶת בֵּיתָם וְאֶת
זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם,

my father, my teacher (the man of this house) and my mother, my teacher (the woman of this house), with their households, their children, and all that is theirs,

FOR YOURSELF AND YOUR OWN FAMILY

oti v'et ben/bat zugi v'et
zar'i v'et beiti, v'et kol asher li,

אוֹתִי וְאֶת בֶּן/בַּת זוּגִי וְאֶת
זֶרְעִי וְאֶת בֵּיתִי, וְאֶת כָּל אֲשֶׁר לִי,

me, my partner, my children, my home and all that is mine,

FOR YOUR HOSTS

et ba'al habayit hazeh
v'et ba'alat habayit hazeh,
otam v'et beitam v'et
zar'am v'et kol asher lahem,

אֶת בְּעַל הַבַּיִת הַזֶּה
וְאֶת בְּעַלְת הַבַּיִת הַזֶּה,
אוֹתָם וְאֶת בֵּיתָם וְאֶת
זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם,

the man of this house and the woman of this house, together with their households, their children, and all that is theirs,

FOR OTHERS PRESENT

v'et kol ham'subin kan,

וְאֶת כָּל הַמְּסֻבִּין כָּאֵן,

all those who are gathered here,

otanu v'et kol asher lanu,
k'mo shenitbar'chu imoteinu sara,
rivka, rachel v'leah,
v'avoteinu avraham, yitschak
v'ya'akov, bakol mikol kol,

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ,
כְּמוֹ שֶׁנִּתְבָּרְכוּ אִמּוֹתֵינוּ שָׂרָה,
רַבְּקָה, רָחֵל וְלֵאָה,
וְאֲבוֹתֵינוּ, אַבְרָהָם, יִצְחָק
וְיַעֲקֹב, בְּכֹל מִכֹּל כֹּל,

kein y'vareich otanu kulanu yachad
bivracha sh'leima, v'nomar, amein.

כֵּן יְבָרֵךְ אֹתָנוּ כְּלָנוּ יַחַד
בְּבִרְכָה שְׁלֵמָה, וְנֹאמֵר, אָמֵן.

us and all that is ours, as He blessed our ancestors, Sarah, Rivkah, Rachel, Leah, Abraham, Isaac and Jacob in everything. May He bless us, all of us together, with a complete blessing. And let us say: amen.

Bamarom y'lam'du aleihem
v'aleinu z'chut shet'hei
l'mishmeret shalom. V'nisa
v'racha mei'eit Adonai uts'daka
mei'elohei yish'einu. V'nimtsa
chein v'seichel tov b'einei
elohim v'adam.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם
וְעֲלֵינוּ זְכוּת שְׁתֵּהא
לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשָּׂא
בְּרַכָּה מֵאֵת יְיָ וצְדָקָה
מֵאֱלֹהֵי יִשְׁעֵנוּ. וְנִמְצָא
חַן וְשִׁכְל טוֹב בְּעֵינֵי
אֱלֹהִים וְאָדָם.

May a plea be heard on high, for them and for us, which will result in the security of peace. So may we receive a blessing from the Lord and righteousness from the God of our salvation. So may we find favor and understanding in the sight of God and man.

ON SHABBAT

Harachaman hu yanchileinu
yom shekulo shabat um'nucha
l'chayei ha'olamim.

הַרְחֵמֵן הוּא יִנְחִילֵנוּ
יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה
לְחַיֵּי הָעוֹלָמִים.

May the Merciful One bring us a day which will be wholly Shabbat and eternal rest.

ON ROSH CHODESH

Harachaman hu y'chadeish aleinu
et hachodesh hazeh
l'tova v'livracha.

הַרְחֵמֵן הוּא יְחַדֵּשׁ עֲלֵינוּ
אֶת הַחֹדֶשׁ הַזֶּה
לְטוֹבָה וְלִבְרָכָה.

May the Merciful One renew this month for us with goodness and blessing.

ON HOLIDAYS

Harachaman hu yanchileinu
yom shekulo tov.

הַרְחֵמֵן הוּא יִנְחִילֵנוּ
יוֹם שְׁכָלוֹ טוֹב.

May the Merciful One grant us a day that is wholly good.

ON ROSH HASHANA

Harachaman hu y'chadeish aleinu הַרְחֵמֵנוּ הוּא יַחְדֵּשׁ עֲלֵינוּ
et hashana hazot אֶת הַשָּׁנָה הַזֹּאת
l'tova v'livracha. לְטוֹבָה וְלִבְרָכָה.

May the Merciful One renew this year for us with goodness and blessing.

ON SUKKOT

Harachaman hu yakim lanu הַרְחֵמֵנוּ הוּא יָקִים לָנוּ
et sukat david hanofelet. אֶת סִכַּת דָּוִד הַנוֹפֶלֶת.

May the Merciful One raise up for us the fallen sukkah of David.

ON OTHER DAYS CONTINUE HERE

Harachaman hu y'vareich et m'dinat הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת מְדִינַת
yisraeil reishit ts'michat g'ulateinu. יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ.

May the Merciful One bless the State of Israel, the dawn of our redemption.

Harachaman hu y'vareich et הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת
chayalei tsava hahagana l'yisrael, חַיְלֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל,
v'yagen aleihem. וַיַּגֵּן עֲלֵיהֶם.

May the Merciful One bless the soldiers of the IDF, and watch over them.

Harachaman hu y'vareich et acheinu הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת אַחֵינוּ
beit yisraeil han'tunim b'tsara בֵּית יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה
v'yotsi'eim mei'afeila l'ora. וַיּוֹצִיאֵם מֵאֲפִילָה לְאוֹרָה.

May the Merciful One bless our brothers, all the house of Israel, who suffer and bring them out of darkness into light.

Harachaman hu y'zakeinu הַרְחֵמֵנוּ הוּא יַזְכֵּנוּ
limot hamashi'ach ul'chayei לִימֹת הַמְּשִׁיחַ וְלַחַיֵּי
ha'olam haba. הָעוֹלָם הַבָּא.

May the Merciful One make us worthy of experiencing the Messianic era and life in the world to come.

SHABBAT AND HOLIDAYS WHERE MUSSAF IS SAID:

Migdol

מִגְדוֹל

Magdil

מגדיל

y'shu'ot malko v'oseh chesed
limshicho, l'david ul'zar'o ad
olam. Oseh shalom bim'romav
hu ya'aseh shalom aleinu v'al
kol yisraeil, v'imru, amein.

יְשׁוּעוֹת מַלְכוֹ וְעֹשֶׂה חֶסֶד
לְמַשְׁיְחוֹ, לְדָוִד וּלְזָרְעוֹ עַד
עוֹלָם. עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ, אָמֵן.

He gives deliverance to His king, lovingkindness to His annointed one – to David and to his descendants forever. May He who makes peace in His high place bring about peace for us and for all of Israel, and let us say: Amen.

Yiru et Adonai k'doshav, ki ein
machsor l'rei'av. K'firim rashu
v'ra'eivu, v'dorshei Adonai lo
yachs'ru chol tov. Hodu l'Adonai ki
tov, ki l'olam chasdo. Potei'ach
et yadecha umasbia l'chol chai
ratson. Baruch hagever asher
yivtach b'Adonai, v'haya Adonai
mivtacho. Na'ar hayiti gam zakanti,
v'lo ra'iti tsadik ne'ezav,
v'zar'o m'vakesh lachem.
Adonai oz l'amo yitein,
Adonai y'vareich et amo vashalom.

יִרְאוּ אֶת יְיָ קְדוֹשָׁיו, כִּי אֵין
מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ
וְרַעְבוּ, וְדוֹרְשֵׁי יְיָ לֹא
יַחְסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי
טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ. פּוֹתֵחַ
אֶת יָדָךְ וּמַשְׁבִּיעַ לְכָל חַי
רַצוֹן. בָּרוּךְ הַגֶּבֶר אֲשֶׁר
יְבַטַח בֵּי, וְהָיָה יְיָ
מְבַטַחוֹ. נַעַר הָיִיתִי גַם זָקֵנְתִי,
וְלֹא רָאִיתִי צַדִּיק נֶעְזָב,
וְזָרְעוֹ מְבַקֵּשׁ לַחֶם.
יְיָ עַז לְעַמּוֹ יִתֵּן,
יְיָ יְבַרְךָ אֶת עַמּוֹ בְּשָׁלוֹם.

Revere the Lord, you who are His holy ones, for those who revere Him know no want. Even young lions suffer want and hunger, but those who seek the Lord will not lack any good thing. Give thanks to the Lord, for He is good, for His kindness endures forever. You open Your hand and satisfy the desire of all living. Blessed is the man who trusts in the Lord, and who makes the Lord the object of his trust. I was young, and I have grown older, but I have not seen a righteous man forsaken, nor his children begging for bread. The Lord will give strength to His people; the Lord will bless His people with peace.

HAVDALAH

At the end of the Shabbat day, when three stars appear, it is time for the brief ceremony of Havdalah (meaning separation or distinction).

A Havdalah set consists of a braided candle (at least two wicks), spice box, and kiddush cup.

The blessings talk about distinctions between the holy and the everyday, between light and darkness, between the people Israel and the other peoples of the earth, and between the seventh day of rest and the six days of work. We make a blessing over the wine, a symbol of joy, to sanctify the moment, we sniff the spices to carry the sweet spice of Shabbat into the week and we use the light of the candle to look at our fingernails and palms of our hands to display the distinction between light and darkness. Legend has it that the level at which a person holds the candle will be the height of his/her future partner.

AFTER A HOLIDAY THAT IS NOT SATURDAY NIGHT, SKIP THE FIRST PARAGRAPH, AND ONLY MAKE THE BLESSING OVER WINE (NO SPICES OR FLAME).

Hinei El yeshuati,
evtach velo efchad,
ki ozi vezimrat yah Adonai,
vayehi li liyeshuah.
Ushavtem mayim besasson
mima'anei hayeshuah.
La'Adonai hayeshuah,
al amcha virchatecha selah.
Adonai tzeva'ot imanu,

הִנֵּה אֵל יִשׁוּעָתִי,
אֲבַטַח וְלֹא אֶפְחָד
כִּי עֲזִי וְזִמְרַת יְהוָה הִיא,
וְיִהְיֶה לִּי לַיִּשׁוּעָה.
וּשְׁאַבְתֶּם מַיִם בְּשִׂשׁוֹן
מִמַּעַיְנֵי הַיִּשׁוּעָה.
לַיהוָה הַיִּשׁוּעָה,
עַל עַמּוֹךְ בְּרִכְתּוֹךָ סֵלָה.
יְהוָה צְבָאוֹת עִמָּנוּ,

misgav lanu Elohay Ya'akov selah.

Adonai tzeva'ot,

ashray adam botayach bach.

Adonai hoshi'ah,

hamelech ya'anaynu veyom kor'aynu.

Layehudim hayetah orah vesimcha

vesason vikar. Kain tehiyeh lanu.

Kos yeshuot esa

uvesheim Adonai ekrah.

מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.

יְהוָה צְבָאוֹת,

אֲשֶׁר־י אָדָם בֵּיטַח בְּךָ.

יְהוָה הוֹשִׁיעָה,

הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קִרְאָנוּ.

לַיהוּדִים הָיְתָה אֹרֶחַ וְשִׂמְחָה

וְשִׁשׁוֹן וְיִקָּר. כֵּן תִּהְיֶה לָנוּ.

כּוֹס יְשׁוּעוֹת אֲשָׁא

וּבִשְׁמֵי יְהוָה אֶקְרָא.

Behold, God is my savior, I will trust God and not be afraid, for my strong faith and song of praise for God will be my salvation. You will draw water joyously from the wellsprings of salvation. Salvation is the God's; may Your blessing rest upon Your people. God of the heavenly armies is with us; the Lord of Ya'akov is a fortress protecting us. God of the heavenly armies, happy is the individual who trusts You. God, redeem us! The King will answer us on the day we call God. The Jews had light, happiness, joy and honor; may we have the same. I will raise the cup of salvation and call out in the name of the God.

FOR WINE

Baruch ata, Adonai eloheinu,

melech haolam,

borei pri hagafen.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,

מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְרֵי הַגֶּפֶן.

Blessed are You, Adonai, our God, Ruler of the universe, Creator of the fruit of the vine.

FOR SPICES

Baruch ata, Adonai eloheinu,

melech haolam,

boray minei vesamim.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,

מֶלֶךְ הָעוֹלָם,

בוֹרֵא מִיְנֵי בְשָׂמִים.

Blessed are You, Adonai, our God, Ruler of the universe, Creator of the different spices.

FOR THE FLAME

Baruch ata, Adonai eloheinu,	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
melech haolam,	מֶלֶךְ הָעוֹלָם,
borei me'oray ha'eish.	בוֹרֵא מְאוֹרֵי הָאֵשׁ.

Blessed are You, Adonai, our God, Ruler of the universe, Creator of the fire's lights.

Baruch ata, Adonai eloheinu,	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
melech haolam,	מֶלֶךְ הָעוֹלָם,
hamavdil bein kodesh lechol,	הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחַל,
bein or lechoshech,	בֵּין אוֹר לְחֹשֶׁךְ,
bein Yisrael la'amim,	בֵּין יִשְׂרָאֵל לְעַמִּים,
bein yom hashevi'i	בֵּין יוֹם הַשְּׁבִיעִי
lesheishet yemei hama'aseh.	לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
Baruch atah, Adonai,	בְּרוּךְ אַתָּה, יְהוָה,
hamavdil bein kodesh lechol.	הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחַל.

Blessed are You, Adonai, our God, Ruler of the universe, who separates between the holy and the profane; between the light and dark; between Israel and the other nations; between the seventh day and the six days of the week. Blessed are You, God, who separates between the holy and the profane.

Eliyahu hanavi,	אֵלִיָּהוּ הַנָּבִיא
Eliyahu hatishbi, Eliyahu hagiladi	אֵלִיָּהוּ הַתִּשְׁבִּי אֵלִיָּהוּ הַגִּלְעָדִי
bimheira yavo eileinu.	בְּמַהֲרָה יָבוֹא אֵלֵינוּ.
Im mashiah ben David.	עִם מְשִׁיחַ בֶּן דָּוִד.

Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite. Come speedily and in our day. Come to us, Messiah, son of David.





SECTION VI

PRAYERS

TRAVELER'S PRAYER

Ye'hi ratson mil'fanecha
Adonai eloheinu veilohei avoteinu,
shtolicheinu l'shalom v'tatsideinu
l'shalom. V'tismi'cheinu l'shalom.
v'tadricheinu l'shalom.
V'tagieinu limchoz cheftseinu
l'chayim ul'simcha ul'shalom
(vtachazirenu li'veiteinu l'shalom).
V'tatsileinu mikaf kol oyeiv v'oreiv
v'listim v'chayot raot baderech
umikol meenei puraniyot
hamitragshot lavo la'olam
V'tishlach b'racha b'chol ma'asei
yadeinu, v'titneinu l'chein ulchesed
ulrachamim be'einecha
uveinei chol roeinu
v'tishma kol tachanuneinu.
Ki Eil shomeia t'filah
v'tachanun atah.
Baruch ata Adonai shomeia tefilah. יהי רצון מלפניך
יהוה אלהינו ואלהי אבותינו,
שתוליכנו לשלום ותצעידינו
לשלום. ותסמכנו לשלום.
ותדריכנו לשלום.
ותגיענו למחוז חפצנו
לחיים ולשמחה ולשלום
(ותחזירנו לביתנו לשלום).
ותצילנו מכף כל אויב ואורב
ולסטים וחיות רעות בדרךך
ומכל מיני פורעניות
המתרגשות לבוא לעולם
ותשלח ברכה בכל מעשה
ידינו, ותתננו לחן ולחסד
ולרחמים בעיניך
ובעיני כל ראינו
ותשמע קול תחנונינו.
כי אל שומע תפלה
ותחנון אתה.
ברוך אתה, יהוה, שומע תפלה.

May it be Your will, Eternal One, our God and the God of our ancestors, that You lead us toward peace, emplace our footsteps towards peace, guide us toward peace, and make us reach our desired destination for life, gladness, and peace. May You rescue us from the hand of every foe, ambush, bandits and wild animals along the way, and from all manner of punishments that assemble to come to Earth. May You send blessing in our every handiwork, and grant us peace, kindness, and mercy in your eyes and in the eyes of all who see us. May You hear the sound of our supplication, because You are the God who hears prayer and supplications. Blessed are You, Eternal One, who hears prayer.

PRAYER FOR THE STATE OF ISRAEL

Avinu shebashamayim, tzur Yisrael אָבִינוּ שֶׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל
ve'goalu, barech et medinat Yisrael, וְגֹאֲלוּ, בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
reishit tsmichat geulateinu. רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.
Hagen aleiha be'evrat chasdecha, הֲגֵן עָלֶיהָ בְּאֲבֵרַת חַסְדְּךָ,
ufros aleiha sukkat shelomecha, וּפְרֹשׂ עָלֶיהָ סֻכַּת שְׁלוֹמְךָ,
ushlach orecha va'amitecha וְשַׁלַּח אוֹרְךָ וְאַמְתְּךָ
leroasheiha, sareiha, ve'yoatseiha, לְרֹאשֵׁיהָ, שְׂרִיהָ וְיוֹעֲצֵיהָ,
ve'takneim be'eitza tovah, וְתַקְנֵם בְּעֵצָה טוֹבָה
milefanecha. Chazek et yedei מְלִפְנֵיךָ. חַזַּק אֶת יָדַי
meginei eretz kodsheinu, מִגְּנֵי אֶרֶץ קֹדֶשְׁנוּ,
vehanchileim Eloheinu yeshuah, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה
va'ateret nitzachon te'atreim, וְעֲטַרְתַּם נִצְחוֹן תַּעֲטְרֵם,
ve'natata shalom ba'aretz, וְנָתַתָּ שְׁלוֹם בְּאֶרֶץ
vesimchat olam le'yoshveiha. וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ.

Our Father in Heaven, Rock and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness. Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: "Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it; and He will make you more prosperous and more numerous than your fathers." Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance. Manifest yourself in the splendor of Your boldness before the eyes of all inhabitants of Your world, and may everyone endowed with a soul affirm that the Lord, God of Israel, is king and his dominion is absolute. Amen forevermore.

PRAYER FOR ISRAELI SOLDIERS

Mi shebeirach avoteinu
Avraham, Yitzchak v'Yaakov,
hu yevarech et chayalei tziva
hahagana l'Yisrael,
shotrei mishteret Yisrael
v'anshei kochot habitachon,
ha'omdim al mishmar
artzeinu vearei eloheinu, migvul
halevanon v'ad midbar mitzrayim,
u'min hayam hagadol ad levo
ha'arava, bayabasha ba'avir uvayam.
Yitain Adonai et oyveinu hakamim
aleinu nigafim lifneihem.
Hakadosh Baruch Hu
yishmor v'yatzil et chayaleinu,
shotreinu v'chol miginei eretz
kodsheinu, m'kol tzara v'tzukah,
u'm'kol negah u'machalah,
v'yishlach brachah v'hatslachah
b'chol ma'asay y'deihem.
Yadbeir soneinu tachtayhem,
vee'atreim b'cheter y'shua
u'v'ateret nitzachon.
Vee'kuyum bahem hakatuv:
"Ki Adonai eloheichem ha'holeich
imachem, l'hilacheim lachem im
oy'veichem l'hoshiah et'chem".
v'nomar: "Amen".

מי שְׁבֵרַךְ אֲבוֹתֵינוּ
אֲבֹרָהֶם, יִצְחָק וְיַעֲקֹב,
הוא יְבָרַךְ אֶת חֵילֵי צְבָא
הַהֲגָנָה לְיִשְׂרָאֵל,
שׁוֹטְרֵי מִשְׁטֶרֶת יִשְׂרָאֵל
וְאֲנָשֵׁי כְחוֹת הַבְּטָחוֹן,
הַעוֹמְדִים עַל מִשְׁמַר
אֶרְצֵנוּ וְעָרֵי אֱלֹהֵינוּ, מִגְּבוּל
הַלְּבָנוֹן וְעַד מִדְּבַר מִצְרַיִם,
וּמִן הַיָּם הַגָּדוֹל עַד לְבוֹא
הָעֲרָבָה, בִּיבְשָׁה בְּאֵיזֵר וּבְיָם.
יִתֵּן יי אֶת אוֹיְבֵינוּ הַקָּמִים
עָלֵינוּ נִגְפִים לְפָנֵיהֶם.
הַקָּדוֹשׁ בְּרוּךְ הוּא
יִשְׁמַר וְיִצְלֵל אֶת חֵילֵינוּ,
שׁוֹטְרֵינוּ וְכָל מְגִינֵי אֶרֶץ
קִדְשֵׁנוּ, מִכָּל צָרָה וְצוּקָה,
וּמִכָּל נֶגַע וּמַחְלָה,
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה
בְּכָל מַעֲשֵׂה יְדֵיהֶם.
יְדַבֵּר שׁוֹנְאֵינוּ תַחְתֵּיהֶם,
וְיַעֲטֶרם בְּכֶתֶר יְשׁוּעָה
וּבְעֶטְרַת נְצָחוֹן.
וְיִקְוֶים בָּהֶם הַכָּתוּב:
"כִּי יי אֱלֹהֵיכֶם הֵהָלַךְ
עִמָּכֶם, לְהִלָּחֵם לָכֶם עִם
אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם".
וְנֹאמַר: "אָמֵן".



He Who blessed our forefathers Abraham, Isaac and Jacob – may He bless the fighters of the Israel Defense Forces, who stand guard over our land and the cities of our God, from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea. May the Almighty cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is He, preserve and rescue our fighters from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor. May He lead our enemies under our soldiers' sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse: For it is the Lord your God, Who goes with you to battle your enemies for you to save you. Now let us respond: Amen.



ADON OLAM

Adon olam asher malach,
b'terem kol y'tzir nivra.
L'eit na'asah b'cheftzo kol,
azai Melech sh'mo nikra.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְחֶפְצוֹ כָּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

He is Lord of the universe, who reigned ere any creature yet was formed: At the time when all things were made by his desire, then was his name proclaimed King.

V'aharei kichlot hakol,
l'vado yimloch nora.
V'hu hayah v'hu hoveh,
v'hu y'hiyeh b'tifarah.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הוֹיָה,
וְהוּא יִהְיֶה בְתִפְאָרָה.

And after all things shall have had an end, he alone, the dreaded one, shall reign;
Who was, who is, and who will be in glory.



V'hu echad v'ein sheini,
l'hamishil lo l'hachbirah.
B'li reishit b'li tachlit,
v'lo haoz v'hamisra.

And he is One, and there is no second to compare to him, to consort with him:
Without beginning, without end: to him belong strength and dominion.

V'hu eili v'chai go'ali,
v'tzur chevli b'eit tzarah.
V'hu nisi umanos li,
m'nat kosi b'yom ekra.

And he is my God—my Redeemer liveth and—a rock in my travail in time of distress;
And he is my banner and my refuge, the portion of my cup on the day when I call.

B'yado afkid ruchi,
b'eit ishan ve'a'irah.
V'im ruchi g'viyati,
Adonai li v'lo ira.

Into his hand I commend my spirit, when I sleep and when I wake; And with my spirit,
my body also: the Lord is with me, and I will not fear.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁילוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַחְלִית,
וְלוֹ הָעֹז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גּוֹאֲלִי,
וְצוּר חֻבְלֵי בַּעַת צָרָה.
וְהוּא נִסִּי וְנִמְנוֹס לִי,
מִנֶּת כּוֹסֵי בַּיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בַּעַת אִישָׁן וְאֶעִירָה.
וְעִם רוּחִי גִוִּיֲתִי,
אֲדַנֶּי לִי וְלֹא אִירָא.

SHEMA

Shema Yisrael,
Adonai Eloheinu, Adonai Echad.

שְׁמַע יִשְׂרָאֵל,
יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Hear O' Israel, the Lord our God, the Lord is one.

VE'AHAVTA

Ve'ahavta et Adonai Elohecha.

b'cohl l'vav'chah

u'v'chohl nafsh'cha

u'v'chohl m'odecha.

Ve'hayu ha'dvarim ha'eleh

asher anochi m'tzav'cha ha'yom

al l'vavecha.

V'shinantam l'vanecha

v'dibarta bam.

B'shivt'cha b'veitecha

u'vlecht'cha vaderech

u'vshoch'b'cha u'v'kumecha.

Uk'shartam l'ot al yadecha.

v'hayu l'totafot being einecha.

U'ch'tavtam al me'zuzot beitecha

u'vi'sh'arecha.

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ.

בְּכָל לִבְבְּךָ

וּבְכָל נַפְשְׁךָ

וּבְכָל מְאֹדְךָ.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם

עַל לִבְבְּךָ.

וְשִׁנַּנְתֶּם לְבַבְיֶיךָ

וְדַבַּרְתֶּם בָּם.

בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבְלַכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.

וְקָשַׁרְתֶּם לְאוֹת עַל יָדְךָ.

וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.

וְכָתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ.

You shall love Adonai Your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

SEEING A RAINBOW

Baruch ata, Adonai Eloheinu,
melech ha'olam
zocher habrit v'ne'eman bivrito
v'kayam b'ma'amaro.

בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם
זוֹכֵר הַבְּרִית וְנֶאֱמָן בְּבְרִיתוֹ
וְקַיָּם בְּמַאֲמָרוֹ.

Blessed are You, Adonai, our God, Ruler of the universe, who remembers the covenant, and is faithful to His covenant, and keeps His promise.

MOURNER'S KADDISH

MOURNER STARTS

Yitgadal v'yitkadash sh'mei raba.
b'alma di'v'ra chirutei v'yamlich
malchutei b'chayeichon
uvyomeichon uvchayei d'chol beit
yisrael ba'agala uvizman kariv,
v'im'ru: amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרֵעוּתֵיהּ וְיַמְלִיךְ
מַלְכוּתֵיהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

CONGREGATION AND MOURNER:

Y'hei sh'mei raba
m'vorach l'alam ul'almei almaya:

יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא:

MOURNER:

Yitbarach v'yishtabach, v'yitpa'ar
v'yitromam v'yitnaseh, v'yit'hadar
v'yit'aleh v'yit'halal sh'mei
d'kud'sha, b'rich hu.
Leila min-kol-birchata v'shirata,
tushb'chata v'nechemata
da'amiran b'alma. V'im'ru: amen.
Y'hei shlama raba min-sh'maya
v'chayim aleinu v'al-kol-yisrael.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא. בְּרִיךְ הוּא.
לְעֵלָא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרִין בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

v'im'ru: amen.

Oseh shalom bimromav,
hu ya'aseh shalom aleinu
v'al kol yisrael, v'imru: amen.

וְאָמְרוּ: אָמֵן.

עוֹשֵׂה שְׁלוֹם בְּמִרְוּמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Glorified and sanctified be God's great name throughout the world which God has created according to God's will. May God establish God's 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 God's 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 God, 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.

God who creates peace in God's celestial heights, may God create peace for us and for all Israel; and say, Amen.





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