

# Havdala



**A Transitional ceremony  
between  
Yom Ha'Zikaron and Yom Ha'Atzmaut**



**Wednesday may 11<sup>th</sup>, 2016**

**ה' אייר תשע"ו**

## **Havdala** **A Transitional ceremony between Yom Ha’Zikaron to Yom** **Ha’Atzmaut**

One of the most challenging moments in the Jewish- Israeli calendar year is the moment of transition from Yom Ha’Zikaron (Memorial Day) to Yom Ha’Atzmaut (Independence Day).

Each year, these important and momentous days take place one day after the other, forcing Israelis to grapple with the stark transition from solemn and somber, to jubilation and celebration.

As the sun sets, the national pathos shifts from sorrow to joy in a matter of moments. This stark transition captures the intensity of modern Israeli life, however, many Israelis feel alienated by the official commemorations that emphasize nationalism or religion. With war an unfortunately common occurrence and memories of lost friends and family abound, Beit Tefilah Israeli recognized a number of years ago the need for a sensitive ceremony that celebrates Israel’s national triumph, yet expresses the sorrow for a dream of peace, still unfulfilled.

Framed by the famous lines of Ecclesiastes, “a time to mourn and a time to dance, a time of war and a time of peace,” the ceremony weaves together songs, poems, Israeli author David Grossman’s eulogy for his son who fell in combat in 2006, quotes from the prophet Zachariah and inspiration from Theodore Herzl, one of Israel’s founders and ritual moments. The centerpiece of the ceremony is a modern Havdalah prayer, modeled after the Shabbat Havdalah prayer said every Saturday night – this time separating between the holy sorrow of Yom Ha’Zikaron and the holy joy of Yom Ha’Atzmaut and making this transition meaningful and touching..

The Havdalah service has been replicated in dozens congregations of all the denominations in Israel and also in New York, Philadelphia, Koeln, Barcelona, Sao Paulo, Buenos Aires, and more. This Year we are proud to bring this special ceremony, in this special day, to The Temple in Atlanta.

There is a time for every season

There is a time for everything,  
and a season for every activity

under the heavens:

<sup>2</sup> a time to be born

and a time to die,  
a time to plant

and a time to uproot,

<sup>3</sup> a time to kill

and a time to heal,

a time to tear down

and a time to build,

<sup>4</sup> a time to weep

and a time to laugh,

**a time to mourn**

**and a time to dance,**

<sup>5</sup> a time to scatter stones

and a time to gather them,

a time to embrace

and a time to refrain from

embracing,

<sup>6</sup> a time to search

and a time to give up,

a time to keep

and a time to throw away,

<sup>7</sup> a time to tear

and a time to mend,

a time to be silent

and a time to speak,

<sup>8</sup> a time to love

and a time to hate,

a time for war

and a time for peace.

לְכָל זְמַן וְעֵת לְכָל-חֶפְזָךְ, תַּחַת הַשָּׁמַיִם.

עֵת לְלֵדָת, וְעֵת לְמוֹת;

עֵת לְטַעַת, וְעֵת לְעֻקּוֹר נְטוּעַ.

עֵת לְהַרְוֵג, וְעֵת לְרַפּוֹא,

עֵת לְפָרוֹץ, וְעֵת לְבַנוֹת.

עֵת לְבִכּוֹת, וְעֵת לְשִׁחוֹק

עֵת סְפוּד, וְעֵת רְקוּד.

עֵת לְהַשְׁלִיךְ אֲבָנִים, וְעֵת כְּנוֹס אֲבָנִים;

עֵת לְחַבּוֹק, וְעֵת לְרַחֵק מִחֶבֶק.

עֵת לְבַקֵּשׁ, וְעֵת לְאַבֵּד,

עֵת לְשָׁמֹר, וְעֵת לְהַשְׁלִיךְ.

עֵת לְקַרְוֵעַ, וְעֵת לְתַפּוֹר,

עֵת לְחַשׂוֹת, וְעֵת לְדַבֵּר.

עֵת לְאַהֵב, וְעֵת לְשִׁנְאָ,

עֵת מְלַחֶמָה, וְעֵת שְׁלוֹם.

**אדם בחייו - יהודה עמיחי**

**A Man In His Life - Yehuda Amichai**

אדם בחייו אין לו זמן  
שיהיה לו זמן לכל.  
ואין לו עת שתהיה לו עת  
לכל חפץ. קהלת לא צדק כשאמר כן.  
אדם צריך לשנא ולאהב בבת אחת,  
באותן עינים לבכות ובאותן עינים לצחק,  
באותן ידיים לזרק אבנים  
ובאותן ידיים לאסוף אותן,  
לעשות אהבה במלחמה ומלחמה באהבה.  
לשנא ולסלח ולזכור ולשכח  
ולסדר ולבלבל ולאכל ולעכל  
את מה שהיסטוריה ארצה  
עושה בשנים רבות מאד.

A man doesn't have time in his life  
to have time for everything.  
He doesn't have seasons enough to have  
a season for every purpose. Ecclesiastes  
Was wrong about that.  
A man needs to love and to hate at the same  
moment,  
to laugh and cry with the same eyes,  
with the same hands to throw stones and to  
gather them,  
to make love in war and war in love.  
And to hate and forgive and remember and  
forget,  
to arrange and confuse, to eat and to digest  
what history  
takes years and years to do.

אדם בחייו אין לו זמן.  
כשהוא מאבד הוא מחפש  
כשהוא מוצא הוא שוכח,  
כשהוא שוכח הוא אוהב  
וכשהוא אוהב הוא מתחיל לשכח.

A man doesn't have time.  
When he loses he seeks, when he finds  
he forgets, when he forgets he loves, when he  
loves he begins to forget

ונפשו למודה,  
ונפשו מקצועית מאד  
רק גופו נשאר חובב  
תמיד. מנסה וטועה  
לא לומד ומתבלבל  
שכור ועור בתענוגיו ובמכאוביו.

And his soul is seasoned, his soul  
is very professional.  
Only his body remains forever  
an amateur. It tries and it misses,  
gets muddled, doesn't learn a thing,  
drunk and blind in its pleasures  
and its pains.

מות תאנים ימות בסתו  
מצמק ומלא עצמו ומתוק,  
העלים מתנבשים על האדמה,  
והענפים הערומים כבר מצביעים  
אל המקום שבו זמן לכל.

He will die as figs die in autumn,  
Shriveled and full of himself and sweet,  
the leaves growing dry on the ground,  
the bare branches pointing to the place  
where there's time for everything.

## About Jewish Mourning

There is a Hassidic teaching, frequently quoted by Abraham Joshua Heschel, which describes three levels of bereavement. The first level is tears (the simplest, most general way we express grief). The second slightly better level is silence. The third way, which this Jewish teaching suggests is the highest level of expressing grief, is through song. Crying is our pain, silence is our courage, but song is our life. Those who made our lives possible, and filled them with meaning, receive our praises through song.

Taken from: You Are My Witness: The Living Words of Rabbi Marshall T. Meyer, edited by Jane Isay

### שיר: החול יזכור.

#### מילים: נתן יונתן / לחן: שלמה ארצי

כמוהו גם על חוף ליבם רטט אז משהו חיוור  
והם רשמו בתוך החול, כשהירח העובר  
האיר פתאום פנים זרות ושחוק רפה.

היו שם קונכיות שקטות שנהמו קינה של ים,  
ובית עלמין על הגבעות  
ושניים שחלפו דומם  
בין החצב והקברים והשקמה.

הכל ישוב אל המצולות...

החול יזכור את הגלים אבל לקצף אין זוכר  
זולת ההם אשר עברו עם רוח לילה מאחר  
מזיכרונם הוא לעולם לא ימחה.

הכל ישוב אל המצולות זולת הקצף הלבן,  
נרות הלילה דעכו הידידות האהבה  
הנעורים שבאו פתע אל סופם.

## HACHOL YIZKOR

Hachol yizkor et hagalim  
aval laketzef ein zocher  
zulat hahem asher avru  
im ru'ach laiyla meacher  
mizichronam hu leolam lo yimachek.

hakol yashuv el hametzulot  
zulat haketzef halavan.  
nerot halayla daachu  
hayedidut, haahava  
haneurim shebau peta el sofam.

kamohu gam al sof libam  
ratat az mashehu chiver  
ve'hem rashmu betoch hachol  
kshehayareach haover  
heyir pitom panim zarot u'schok rafe.

Hakol yashuv el hametzulot  
zulat haketzef halavan.  
nerot halayla daachu  
hayedidut, haahava  
haneurim shebau peta el sofam.

Hiyu sham kunchiot reikot  
Shenahamu kina shel yam  
Ubit almin al hagvaot  
Ushnaiym shechalfu dumam  
Bein hachatzav vehak'varim  
vehashikma.

Hakol yashuv el hametzulot  
zulat haketzef halavan.  
nerot halayla daachu  
hayedidut, haahava  
haneurim shebau peta el sofam.

## THE SAND WILL REMEMBER

The sand will remember the waves  
But the foam – will not be remembered,  
Besides by those who passed  
with the late night wind.  
From their memory it will never be erased.

All will return to the depths of the sea  
Except the white foam.  
The candles of the night died out,  
The friendship, the love,  
The youth, that came to an abrupt end.

On the beaches of their hearts too,  
Quivered then something pale  
And they drew in the sand  
When the passing moon  
Suddenly lit a distant face and a faint laugh

All will return to the depths of the sea  
Except the white foam.  
The candles of the night died out,  
The friendship, the love,  
The youth, that came to an abrupt end.

There were empty shells there  
That roared the lament of the sea.  
And a cemetery on the hills,  
And two that passed in silence,  
Between the flowers and the graves  
and the sycamore.

All will return to the depths of the sea  
Except the white foam.  
The candles of the night died out,  
The friendship, the love,  
The youth, that came to an abrupt end.

*As the Lebanon war raged, David Grossman, the celebrated Israeli writer, publicly urged his government to accept a ceasefire. Just days later, his soldier son was killed by one of Hizbollah's final anti-tank missiles. This is the eulogy he read at the funeral*

Uri my dear,

At 20 to three in the morning, between Saturday and Sunday, the doorbell rang. Over the intercom, they said they were from the army. For three days, every thought begins with: 'He won't.'

He won't come. We won't talk. We won't laugh. He won't be that kid with the ironic look in his eyes and the amazing sense of humor. He won't be that young person with understanding deeper than his years. There won't be that warm smile and healthy appetite. There won't be that rare combination of determination and gentleness. There won't be his common sense and wisdom. We won't sit down together to watch *The Simpsons* and *Seinfeld*, and we won't listen to Johnny Cash, and we won't feel the strong embrace. We won't see you going to talk to your brother, Yonatan, with excited hand movements and we won't see you hugging your sister, Ruthie, the love of your life.

You lit up our lives, Uri. Mum and I raised you with love. It was so easy to love you with all our hearts, and I know that your short life was a good one. I hope that I was a fitting father for a boy like you. But I know that to be your mother's son means that you were raised with generosity and kindness and infinite love, and you received all of that in plentitude. And you knew how to appreciate that, to be grateful and not to take any of it for granted.

For now I am not going to say anything about the war in which you were killed. We, your family, have already lost this war. The State of Israel will have to do its own self-examination. We will retreat into our own pain, surrounded by our good friends, enveloped in the enormous love that we feel today from so many people, many of whom we didn't even know, and I am grateful for their boundless support.

I only wish we all knew how to provide this kind of support and solidarity in different times. This is perhaps our greatest and most treasured national resource. I wish we knew how to be a little gentler with one another. I hope that we succeed in extricating ourselves now, at the very last minute, because even more difficult times are waiting for us.

Uri was a very Israeli boy. Even his name was very Israeli, very much a Hebrew name. He was the essence of Israeli-ness as I like to see it. The kind that has been almost forgotten, that is sometimes considered almost a curiosity. Many times I looked at him and thought that he, like Ruthie and Yonatan, was almost an anachronism. Uri with his uncompromising directness and acceptance of complete responsibility for everything that happened around him. Uri who was always the one to take initiative, who was always completely reliable. Uri with his deep sensitivity for suffering, for all emotional pain. Uri was a man of principle. That word has often been mocked over the past years. Because in our mad, cynical, world it is no longer "cool" to be a man of values. Or to be a

humanist. Or to be truly sensitive to the suffering of others, even if the Other is your enemy on the battlefield.

But I learned from Uri that it is possible to be both principled and cool. That we do need to uphold our values and defend ourselves simultaneously. We have to insist upon upholding our values in the face of temptation to give in to power and simplistic thinking, to give in to the corruption of cynicism and contempt for humanity, which are the true, great curse of those who have lived their whole lives in our disaster-prone region of the world. Uri simply had the courage to be himself, always, in every situation, and to find his own voice in everything he did and said, and that is what protected him from the destruction, pollution and constricting of his soul.

Dear friends, on the night between Saturday and Sunday, at twenty minutes before three in the morning, our doorbell rang. The voice at the intercom said it was from the municipal officer and I went to open the door and I thought to myself, “That’s it. Life is over.”

But within five minutes, when Michal and I went into Ruthie’s room and woke her up in order to tell her the horrible news, Ruthie, after her first tears, said: “But we will live, right?” We will live just as before, and I want to continue to sing in the choir, and that we will continue to laugh as always, and I want to learn to play the guitar. And we hugged her, and we told her we would live. And Ruthie also said: What a fantastic threesome we were, Yonatan, Uri and I”.

And you really were a fantastic team. Yonatan, you and Uri were not just brothers, but soul mates, with your own world and your own private language and your own sense of humour. And Ruthie, Uri loved you with all his heart and soul. He always treated you with such gentleness, and I remember how during our last phone conversation, when we were so happy that the UN was about to declare a ceasefire, he insisted on speaking with you. And how you wept afterward. As if you already knew.

Our lives are not over. We have just suffered a very hard blow. We will draw the strength we need to absorb the blow from one another, from our togetherness, from Michal and from me and from our children and also from the grandparents who loved him with all their hearts “neshumeh” they called him, because he really was all soul and from your aunts and uncles and cousins and from all your many friends from school and from your comrades in arms who accompany us here with such concern and deep affection.

And we will also draw our strength from Uri. He had such a plentitude of strength that it will serve us for many years. He radiated such strong vitality and vibrancy, such warmth and love, and his light will continue to shine on us forever even if the star itself is extinguished.

Our beloved one, it was our great privilege to live with you. Thank you for every moment you were ours.

Mom, Dad, Yonatan and Ruthie



The Silver Platter

Natan Alterman

And the land grows still, the red eye of the sky slowly dimming over smoking frontiers

As the nation arises, Torn at heart but breathing, To receive its miracle, the only miracle

As the ceremony draws near, it will rise, standing erect in the moonlight in terror and joy

When across from it will step out a youth and a lass and slowly march toward the nation

Dressed in battle gear, dirty, Shoes heavy with grime, they ascend the path quietly

To change garb, to wipe their brow They have not yet found time. Still bone weary from days and from nights in the field

Full of endless fatigue and unrested, Yet the dew of their youth. Is still seen on their head

Thus they stand at attention, giving no sign of life or death

Then a nation in tears and amazement will ask: "Who are you?"

And they will answer quietly, "We Are the silver platter on which the Jewish state was given."

Thus they will say and fall back in shadows And the rest will be told In the chronicles of Israel

מגש הכסף

והארץ תשקוט, עין שמיים אודמת  
תעמעם לאיטה על גבולות עשנים,  
ואומה תעמוד-קרועת לב אך נושמת  
לקבל את הנס, האחד, אין שני...

היא לטקס תיכון, היא תקום למול הסהר  
ועמדה טרם יום עוטה חג ואימה.  
אז מנגד יצאו נערה ונער  
ואט אט יצעדו הם אל מול האומה.

לובשי חול וחגור וכבדי נעליים  
בנתיב יעלו הם, הלוך והחרש  
לא החליפו בגדם, לא מחו עוד במים  
את עקבות יום הפרך וליל קו האש.

עייפים עד בלי קץ, נזירים ממרגוע  
ונוטפים טללי נעורים עבריים...  
דם השניים יגשו ועמדו עד בלי נוע  
ואין אות אים חיים הם או אים ירויים.

אז תשאל האומה שטופת דמע וקסם  
ואמרה: "מי אתם?", והשניים שוקטים  
יענו לה: "אנחנו מגש הכסף,  
שעליו לך ניתנה מדינת היהודים."

כך יאמרו ונפלו לרגלה עוטפי צל  
והשאר יסופר בתולדות ישראל

## Memorial Prayer for Members of the Israel Defense Forces

אל מלא רחמים שוכן במרומים, המצא מנוחה נכונה על כנפי  
השכינה. במעלות קדושים, טהורים וגיבורים, כזהר הרקיע  
מזהירים. לנשמות כל גיבורי עמנו, הקדושים שמסרו נפשם  
על הקמת מדינת ישראל ועל הגנתה. אנא בעל הרחמים  
הסתירם בסתר כנפיד לעולמים וצרו בצרור החיים את  
נשמתם. ה' הוא נתלתם, וינחו בשלום על משכבם, ונאמר  
אמן

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all our brothers and sisters who gave their lives to establish and defend the State of Israel. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. Adonai is their portion. May they rest in peace. And let us say: Amen.

### Yehuda Amichai/God Full Of Mercy

God-Full-of-Mercy,  
If God was not full of mercy,  
Mercy would have been in the world,  
Not just in Him.  
I, who plucked flowers in the mountain  
And looked into all the valleys,  
I, who brought corpses from the hills,  
Can tell you that the world is empty of mercy.

I, who was King of Salt at the seashore,  
Who stood without a decision at my window,  
Who counted the steps of angels,  
Whose heart lifted weights of anguish  
In the horrible contests.

I, who use only a small part  
Of the words in the dictionary.

I, who must decipher riddles  
Know that if not for the God-full-of-mercy  
There would be mercy in the world,  
Not just in Him.

אל מלא רחמים  
אלמלא האל מלא רחמים  
היו הרחמים בעולם ולא רק בו.  
אני, שקטפתי פרחים בהר  
והסתכלתי אל כל העמקים,  
אני שהבאתי גוויות מן הגבעות,  
יודע לספר שהעולם ריק מרחמים.

אני שהייתי מלך המלח ליד הים,  
שעמדתי בלי החלטה ליד חלוני,  
שספרתי צעדי מלאכים,  
שלבי הרים משקלות כאב  
בתחרויות הנוראות

אני שמשתמש רק בחלק קטן  
מן המילים שבמילון

אני שמוכרח לפתור חידות בעל כרחי  
יודע כי אלמלא האל מלא רחמים  
היו הרחמים בעולם  
ולא רק בו.

## Kadish

### קדיש אבליים

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. אָמֵן :  
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל  
בְּעֵגְלָא וּבְזֵמַן קָרִיב, וְאָמְרוּ אָמֵן :

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא :

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא.  
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירוֹן בְּעֵלְמָא. וְאָמְרוּ אָמֵן :

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן :

עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן :

*Yitgadal v'yitkadash sh'mei raba.*

*B'alma di v'ra chirutei,v'yamlich malchutei,b'chayeichon uv'yomeichonuv'chayei d'chol  
beit Yisrael,baagala uviz'man kariv. V'im'ru: Amen.*

*Y'hei sh'mei raba m'varachl'alam ul'almei almaya. Yitbarach v'yishtabach*

*v'yitpaar v'yitromam v'yitnasei,v'yit'hadar v'yitaleh v'yit'halalsh'mei d'kud'sha b'rich  
hu,l'eila min kol birchata v'shirata,tushb'chata v'nechemata,daamiran b'alma. V'imru:  
Amen.*

*Y'hei sh'lama raba min sh'maya,v'chayim aleinu v'al kol Yisrael. V'imru: Amen*

*Oseh shalom bimromav,Hu yaaseh shalom aleinu,v'al kol Yisrael. V'imru: Amen.*

Exalted and hallowed be God's great name in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel -- speedily, imminently, to which we say Amen. Blessed be God's great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say Amen. May there be abundant peace from heaven, and life, for us and all Israel, to which we say Amen. May the One who creates harmony on high, bring peace to us and to all Israel. To which we say Amen. -

THE FRIENDSHIP

Chaim Guri / Sacha Argov

In the Negev, the autumn night falls,  
And it kindles the stars in the quiet,  
As the breeze rustles outside the door  
And the dust settles down on the highway.

Time goes on, do we notice at all  
How the months have gone by one by one?  
Time goes by, there are few of us left,  
And so many we once knew are gone.

*Chorus*

They are gone from our midst,  
All their laughter, their youth and their splendor.  
But we know that a friendship like that,  
We are bound all our lives to remember,  
For a love that in battle is forged,  
Will endure while we live, fierce and tender.

Oh, the friendship we bore without words,  
It was silent and grey, it was wordless.  
From the pain and the blood of those days,  
It remains with us, ardent and yearning.

In the name of that friendship we know,  
In its name we'll go on, every forward,  
For those friends, when they fell on their swords,  
Left us this precious gift to recall them.

*Chorus*

They are gone from our midst...

שיר הרעות

חיים גורי / ששה ארגוב

על הנגב יורד ליל הסתיו  
ומצית כוכבים חרש חרש  
עת הרוח עובר על הסף  
עננים מהלכים על הדרך .

כבר שנה לא הרגשנו כמעט  
איך עברו הזמנים בשדותינו  
כבר שנה ונותרנו מעט  
מה רבים שאינם כבר בינינו .

אך נזכור את כולם  
את יפי הבלורית והתואר  
כי רעות שכזאת לעולם  
לא תיתן את ליבנו לשכוח  
אהבה מקודשת בדם  
את תשובי בינינו לפרוח .

הרעות נשאנו בלי מילים  
אפורה עקשנית ושותקת  
מלילות האימה הגדולים  
את נותרת בהירה ודולקת .

הרעות כנערייך כולם  
שוב בשמך נחייך ונלכה  
כי רעים שנפלו על חרבם  
את חייך הותירו לזכר .

ונזכור את כולם...

**LEMAAN ACHAI VERE'AI**

Lemaan achai vereai,  
lemaan achai vereai  
Adabra na, adabra na,  
shalom bach  
(x2)

Lemaan bait Hashem Elokainu  
avaksha tov lach

למען, אחי ורעי - אֲדַבְרָה-נָא שְׁלוֹם בָּךְ.  
למען, בית-יהוה אֱלֹהֵינוּ- אֲבַקֶּשֶׁה טוֹב לְךָ.

**FOR MY BROTHERS & FRIENDS**

Because of my brothers and friends,  
Because of my brothers and friends,  
Please let me speak, let me speak please,  
Peace to you.

For the house of The Lord Our God  
I will ask for the best to you

Because of my brothers and friends,  
Because of my sisters and friends  
Please let me ask, please let me sing -  
Peace to you.

This is the heart, the heart of the road.  
I wish the best to you.

“War is intrinsically harsh and cruel, accompanied by much blood and tears. But the war we have just fought also brought forth marvelous examples of rare courage and heroism, side by side with the most moving expressions of brotherhood, comradeship and even spiritual greatness.

Moreover, the elation of victory has seized the whole nation. Yet among the soldiers themselves a curious phenomenon is to be observed increasingly. They cannot rejoice wholeheartedly. Their triumph is marred by grief and shock, and there are some who cannot rejoice at all. Those battling in the front lines saw with their own eyes not only the glory of victory, but also its cost -- their comrades fallen beside them soaked in blood. I know that the terrible price the enemy paid has also profoundly affected many of our men. Perhaps the education and the experience of the Jewish people has never brought it to feel the joy of the conqueror and the victor, and therefore the matter is accepted with mixed feelings.

*Yitzchak Rabin, from his speech In Stockholm, as he received the Peace Nobel Prize.*

**The Prayer of the mothers**

איבתיסאם מחמיד / תמר אלעד-אפלבוים

מלך חפץ בחיים הרופא לשבורי לב ומחבש לעצבותם, שמע נא תפילת אמהות  
שאתה לא בראתנו על מנת שנהרוג זה בזה ולא על מנת שנחיה בפחד, כעס ושנאה בעולמך  
אלא על מנת שנדע לתת רשות זה לזה לקיים את שמך שם חיים, שם שלום בעולם.

## A Time to Mourn – Havdala – A Time to Dance

על אלה אני בוכיה עיני יורדה מים על ילדים בוכים מיוחד בלילות  
על הורים אוחזים עולליהם ויאווש ואפלה בלבם על שער אשר נסגר ומי יקום ויפתחו טרם פנה יום  
ובדמעות ובתפלות שאני מתפללת כל הזמן ובדמעות כל הנשים שכואבות את הכאב החזק בזמן הקשה הזה  
הריני מרימה את ידי למעלה  
אנא ממך אדוני רחם עלינו  
שמע קולנו ה' אלהינו בימי הרעה האלה שלא נתייאש ונראה חיים זה בזה  
ונרחם זה על זה  
ונצטער זה על זה  
ונקווה לזה לזה  
ונכתוב את חיינו בספר החיים למענך אלהים חיים. תן שנבחר בחיים  
כי אתה שלום וביתך שלום וכל אשר לך שלום וכן יהי רצון ונאמר אמן

لأنك لم تخلقنا لكي نقتل بعضنا بعضا  
وليس لكي نعيش بحالة من الخوف, الغضب, والكراهية في عالمك هذا  
بل لكي نسمح لبعضنا البعض أن نذكر أسمك  
اسم الحياة, اسم السلام في العالم.  
على جميع هؤلاء أنا أبكي دوما  
أبكي خوفا على الأطفال في الليالي  
يحمل الآباء أطفالهم الصغار واليأس والظلام في قلوبهم على البوابة التي أغلقت والتي لا نعرف من سوف يقوم بفتحها  
وبالدموع والصلوات التي أصلبها طيلة الوقت  
وبدموع النساء اللواتي يشعرن بهذا الألم القوي في هذه الأوقات العصبية  
أنا أرفع يدي إليك يا ربي أن ترحمنا  
لنعيش مع بعضنا البعض  
ونشفق على بعضنا البعض  
ونواسي بعضنا البعض

God of Life Who heals the broken hearted and binds up their wounds May it be your will to hear the prayer of mothers For you did not create us to kill each other Nor to live in fear, anger or hatred in your world But rather you have created us so we can grant permission to one another to sanctify Your name of Life, your name of Peace in this world.

For these things I weep, my eye, my eye runs down with water For our children crying at nights, For parents holding their children with despair and darkness in their hearts For a gate that is closing and who will open it while day has not yet dawned.

And with my tears and prayers which I pray And with the tears of all women who deeply feel the pain of these difficult days I raise my hands to you please God have mercy on us Hear our voice that we shall not despair That we shall see life in each other, That we shall have mercy for each other, That we shall have pity on each other, That we shall hope for each other

And we shall write our lives in the book of Life / For your sake God of Life / Let us choose Life. For you are Peace, your world is Peace and all that is yours is Peace, And so shall be your will and let us say Amen.

Written by sheikh Ibtisam Maḥameed and Rabbi Tamar Elad-Appelbaum

*Prayer for peace*

“Lord of Peace, Divine Ruler, to whom peace belongs. Master of Peace, Creator of all things:

אדון השלום, מלך שהשלום שלו עושה שלום ובורא את הכל:

“May it be thy will to put an end to war and bloodshed on earth, and to spread a great and wonderful peace over the whole world, ‘so that nation shall not lift up sword against nation, neither shall they learn war anymore.’ (Isaiah 2:4)

יהי רצון מלפניך, שתבטל מלחמות ושפיכות דמים מן העולם ותמשיך שלום גדול ונפלא בעולם ולא “ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה”:

“Help us and save us all, and let us cling tightly to the virtue of peace. Let there be a truly great peace between every person and their fellow, and between husband and wife, and let there be no discord between any people even in their hearts.

עזרנו והושיענו כולנו שניזכה תמיד לאחוז במידת השלום, ויהיה שלום גדול באמת בין כל אדם לחברו, ובין איש לאשתו ולא יהיה שום מחלוקת אפילו בלב בין כל בני אדם:

“And may it be that all people love peace and pursue peace, always in truth and with wholeheartedness, without holding on to any disputes ever again which would divide us against each other.

ויהיה כל אדם אוהב שלום ורודף שלום תמיד באמת ובלב שלם, ולא נחזיק במחלוקת כלל לעולם ואפילו נגד החולקים עלינו:

“Let us never shame any person on earth, great or small. May it be granted unto us to fulfill Thy Commandment to, ‘Love thy neighbor as thyself,’ (Leviticus 19:18) with all our hearts and souls and bodies and possessions.

ולא נבייש שום אדם בעולם מקטן ועד גדול ונזכה לקיים באמת מצוות “ואהבת לרעך כמוך”, בכל לב וגוף ונפש וממון:

“And let it come to pass in our time as it is written, ‘And I will give peace in the land, and you shall lie down and none shall make you afraid. I will drive the wild beasts from the land, and neither shall the sword go through your land.’ (Leviticus 26:6)

ויקוים בנו מקרא שכתוב ונתתי שלום בארץ ושכבתם ואין מחריד והשבתי חיה רעה מן הארץ וחרב לא תעבור בארצכם:

“Hashem who is peace, bless us with peace!”

”יי שלום, ברכנו בשלום.”

*Attributed to Rabbi Nachman ben Feiga of Breslov, 1773-1810*

**עוֹשֶׂה שְׁלוֹם בְּמִרְוָמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:**

Oseh Shalom bimromav hu ya-asse shalomaley nu veal kol Israel veyimru Amen.

A Time to mend

What is [the duration of] “twilight”? Said Rabbi Tanhuma, “[One may define it] as [the time it takes for] a drop of blood, which was placed on the cutting edge of a sword, to split in half. That [short time span] is [the duration of] twilight.”

... [I] R. Yose says, “Twilight is like the blink of an eye.” And the sages could not determine [the length of this last interval].

**Talmud Yerushalmi, berakhot 3**

**Havdalah Blessing between Remembrance Day and Independence day**

אֱלֹהֵי, נְשָׁמָה שְׁנַמְתָּ בִּי טְהוֹרָה הִיא. אֶתְּה בְּרֵאֲתָהּ, אֶתְּה יִצְרָתָהּ, אֶתְּה נִפְחָתָהּ בִּי, וְאֶתְּה  
מְשַׁמְרָה בְּקִרְבִּי, וְאֶתְּה עֵתִיד לְשִׁלָּה מִמֶּנִּי וּלְהַחְזִירָהּ בִּי לְעֵתִיד לָבוֹא.  
כּוֹס יְשׁוּעוֹת אֲשָׂא וּבְשֵׁם יְהוָה אֶקְרָא:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְנֵי בְשָׂמִים.  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּחֻכְמָה וּבְרָא בּוֹ יְגוֹן וְאַנְחָה,  
וְשִׁשׁוֹן וְשִׂמְחָה: בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הָאָדָם.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבָדִיל בֵּין קֹדֶשׁ לְקֹדֶשׁ, בֵּין חֹשֶׁךְ לְאוֹר, בֵּין יְגוֹן  
לְשִׂמְחָה, בֵּין אֶבֶל לְיוֹם טוֹב, בֵּין יוֹם הַזְכָּרוֹן לְיוֹם הָעֲצָמָאוֹת. בְּרוּךְ אַתָּה יְהוָה הַמְּבָדִיל בֵּין  
קֹדֶשׁ לְקֹדֶשׁ.



A Time to Mourn – Havdala – A Time to Dance

*My God, the soul You have placed within me is pure. You created it, You formed it, and You breathed it into me. You guard it while it is within me; some day it will return to You, and You will restore it to me in a time beyond time.*

*I will raise the cup of redemption and will call in God's name  
Blessed are you Adonai our God, the sovereign of the Universe who creates the fruit of the vine.*

*Blessed are you Adonai our God, the sovereign of the Universe who creates scents*

*Blessed are you Adonai our God, the sovereign of the Universe who creates varieties of spices*

*Blessed are you Adonai our God, the sovereign of the Universe who creates light of the fire*

*Blessed are you Adonai, our God who has created human beings with wisdom and created suffering and pain, joy and gladness. Blessed are you Adonai, creator of human beings*

*Blessed are you Adonai our God, the sovereign of the Universe who creates the distinction between holy and holy, between darkness and light, between suffering and joy, between mourning and holiday.*

*Between Yom Hazikaron and Yom Haatzmaut. Blessed are you Adonai, who creates the distinction between holy and holy.*

A Time to build

“The LORD is my strength and my defense<sup>[a]</sup>; he has become my salvation.

Zacharias 8

I have returned to Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called the faithful city, and the mountain of the LORD of hosts, the holy mountain.

Thus says the LORD of hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of great age.

And the streets of the city shall be full of boys and girls playing in its streets.

Thus says the LORD of hosts: If it is marvelous in the sight of the remnant of this people in those days should it also be marvelous in my sight, declares the LORD of hosts?

Thus says the LORD of hosts: Behold, I will save my people from the east country and from the west country, and I will bring them to dwell in the midst of Jerusalem.

And they shall be my people, and I will be their God, in faithfulness and in righteousness.”

עזי וזמרת יה ויהי לי לישועה

זכריה ח

כה אָמַר יְהוָה : שְׁבַתִּי אֶל-צִיּוֹן וְשָׁכַנְתִּי בְּתוֹךְ יְרוּשָׁלַם ; וְנִקְרְאָה יְרוּשָׁלַם עִיר הַאֱמֻת, וְהָר־יְהוָה צְבָאוֹת הָר הַקֹּדֶשׁ. כֹּה אָמַר יְהוָה צְבָאוֹת : עַד יָשְׁבוּ זְקֵנִים וְזִקְנוֹת, בְּרַחְבוֹת יְרוּשָׁלַם ; וְאִישׁ מִשְׁעֲנִתוֹ בְּיָדוֹ, מְרַב יָמִים. וּרְחֻבוֹת הָעִיר יִמְלְאוּ יְלָדִים וְיִלְדוֹת מְשֻׁחָקִים בְּרַחֲבֹתֶיהָ. כֹּה אָמַר יְהוָה צְבָאוֹת : כִּי יִפְּלֵא בְּעֵינַי שְׂאֲרֵית הָעַם הַזֶּה, בְּיָמִים הָהֵם גַּם-בְּעֵינַי יִפְּלֵא, נְאֻם יְהוָה צְבָאוֹת. כֹּה אָמַר יְהוָה צְבָאוֹת : הִנְנִי מוֹשִׁיעַ אֶת-עַמִּי מֵאֶרֶץ מִזְרַח, וּמֵאֶרֶץ מְבֹאָה הַשְּׁמֶשׁ. וְהִבֵּאתִי אֶתְכֶם, וְשָׁכְנוּ בְּתוֹךְ יְרוּשָׁלַם ; וְהָיוּ-לִי לְעַם, וְאָנִי אֶהְיֶה לָהֶם לֵאלֹהִים בְּאֵמֶת וּבְצִדְקָה.

**אם תרצו, אין זו אגדה**

If you will it, it is not a legend... and if you do not will it, all that I have told you is a mere legend and will continue to be so.... The dream/legend is also a good way to fill our days on this earth. Dreaming and acting are not so different from each other as some believe. All human actions are founded on dreams and will return to dream

Theodor Herzl

From the Declaration of Independence

The Land of Israel] 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 remained faithful to 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...

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-ISRAEL AND, 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.

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the

קריאה: מתוך מגילת העצמאות

”בארץ-ישראל קם העם היהודי, בה עוצבה דמותו הרוחנית, הדתית והמדינית, בה חי חיי קוממיות ממלכתית, בה יצר נכסי תרבות לאומיים וכלל-אנושיים והוריש לעולם כולו את ספר הספרים הנצחי. ”

”לאחר שהוגלה העם מארצו בכוח הזרוע שמר לה אמונים בכל ארצות פזוריו, ולא חדל מתפילה ומתקוה לשוב לארצו ולחדש בתוכה את חירותו המדינית. ”

”מתוך קשר היסטורי ומסורתי זה חתרו היהודים בכל דור לשוב ולהאחז במולדתם העתיקה; ובדורות האחרונים שבו לארצם בהמונים, וחלוצים, מעפילים ומגינים הפריחו נשמות, החיו שפתם העברית, בנו כפרים וערים, והקימו ישוב גדל והולך השליט על משקו ותרבותו, שוחר שלום ומגן על עצמו, מביא ברכת הקידמה לכל תושבי הארץ ונושא נפשו לעצמאות ממלכתית. ”

לפיכך נתכנסנו, אנו חברי מועצת העם, נציגי הישוב העברי והתנועה הציונית, ביום סיום המנדט הבריטי על ארץ-ישראל, ובתוקף זכותנו הטבעית וההיסטורית ועל יסוד החלטת עצרת האומות המאוחדות אנו מכריזים בזאת על הקמת מדינה יהודית בארץ ישראל, היא מדינת ישראל.

”מדינת ישראל תהא פתוחה לעליה יהודית ולקבוצות גלויות; תשקוד על פיתוח הארץ

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.

WE EXTEND our hand to all neighboring states and their peoples in an offer of peace and good neighborliness, 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 ALMIGHTY, 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).

לטובת כל תושביה; תהא מושתתה על יסודות החירות, הצדק והשלום לאור חזונם של נביאי ישראל; תקיים שויון זכויות חברתי ומדיני גמור לכל אזרחיה בלי הבדל דת, גזע ומין; תבטיח חופש דת, מצפון, לשון, חינוך ותרבות; תשמור על המקומות הקדושים של כל הדתות; ותהיה נאמנה לעקרונותיה של מגילת האומות המאוחדות."

"אנו מושיטים יד שלום ושכנות טובה לכל המדינות השכנות ועמיהן, וקוראים להם לשיתוף פעולה ועזרה הדדית עם העם העברי העצמאי בארצו. מדינת ישראל מוכנה לתרום חלקה במאמץ משותף לקידמת המזרח התיכון כולו.

אנו קוראים אל העם היהודי בכל התפוצות להתלכד סביב הישוב בעליה ובבנין ולעמוד לימינו במערכה הגדולה על הגשמת שאיפת הדורות לגאולת ישראל.

מתוך בטחון בצור ישראל הננו חותמים בחתימת ידינו לעדות על הכרזה זו, במושב מועצת המדינה הזמנית, על אדמת המולדת, בעיר תל-אביב, היום הזה, ערב שבת, ה' אייר תש"ח, 14 במאי 1948."

Shir Hama'alot,  
B'shuv Adonai et shivat tziyon  
hayinu k'chol'mim.  
Az Y'male s'chok peenu ulshoneinu rina.  
Az yom'ru vagoyim  
higdil Adonai la'asot im eleh; higdil  
Adonai la'asot imanu hayinu s'meicheim.  
Shuva Adonai et shiviteinu ka'afikim  
banegev.  
Hazor'im b'dimah b'rinah yiktzoru.  
Haloch Yelech uvacho,  
noseh meshech hazarah,  
bo yavo v'rinah noseh alumotav.

שִׁיר הַמַּעֲלוֹת  
בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן  
הָיִינוּ כְּחֹלְמִים:  
אֵז יִמָּלֵא שְׂחוֹק פִּינוּ  
וּלְשׁוֹנֵנוּ רִנָּה  
אֵז יֵאמְרוּ בְּגוֹיִם  
הִגְדִּיל ה' לַעֲשׂוֹת עִם אֱלֹהִים:  
הִגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ  
הָיִינוּ שְׂמֵחִים:  
שׁוּבָה ה' אֶת שְׁבִיתֵנוּ  
כְּאֶפִיקִים בְּנִגְבִּי:  
הִזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ:  
הַלֹּךְ יֵלֵךְ וּבָכָה נִשְׂא מְשֵׁךְ  
הִזְרַע בֹּא יבֹא בְרִנָּה נִשְׂא אֶלְמֵתוֹ:

When the Lord returned the captives of Zion, we were like people in a dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord has done great things for them. The Lord has done great things for us; so we rejoiced! Bring back our captives, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goes on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

## MIRACLE

... I am speaking here tonight as a person whose love for the land is overwhelming and complex, and yet it is unequivocal, and as one whose continuous covenant with the land has turned his personal calamity into a covenant of blood.

I am totally secular, and yet in my eyes the establishment and the very existence of the State of Israel is a miracle of sorts that happened to us as a nation -- a political, national, human miracle. I do not forget this for a single moment.

*From David Grossman's speech on Yitzhak Rabin's annual memorial, November 2006. David Grossman's son, Uri, was killed in August 2006, during the second Lebanon war.*

## SHIR HAMASA

Hayareakh, mashgiakh me'al  
Al gabi, sak ha'okhel hadal  
Hamidbar mitakhtai, ein sofo lefanim  
V'imi mavtikha le'akhai haktanim

Od me'at, od ktzat  
Leharim raglayim  
Ma'amatz akharon  
Lifnei Yerushalayim

Or yareakh hekhazak me'amad  
Sak ha'okhel shelanu avad  
Hamidbar lo nigmar, yallelot shel tanim  
V'imi margi'a et akhai haktanim

Od me'at, od ktzat  
Bekarov niga'el  
Lo nafsik lalekheth, l'erezt Yisrael

U'balaila, takfu sodedim  
B'sakeen gam b'kherev khada  
Bamidbar dam imi, hayareakh edi  
Va'ami mavtikhah l'akhai haktanim

Od me'at, od ktzat  
Hekhalom yitgashem  
Bekarov nagia, l'erezt Yisrael

Ba'yareakh, dmutah shel imi,  
Mabita bi, ima, al ti'almi  
Lu hayta letzidi, hi hayta yechola  
Leshakhne'a otam she ani yehudi

Od me'at, od ktzat  
Hekhalom yitgashem  
Bekarov nagia, l'erezt Yisrael

Od me'at, od ktzat  
Leharim raglayim  
Ma'amatz akharon  
Lifnei Yerushalayim

## The journey song

The moon watching over above  
On my back, the meager bag of food  
The desert beneath me, no end in front  
And my mama promises my little brothers...

A bit more, a little more  
To lift you your legs  
A final effort  
Before Jerusalem

The strong moonlight scene  
Our bag of food got lost  
The never-ending desert, the howls of jackals  
And my mum calms my little brothers...

Another moment, a little more,  
Soon we will be redeemed  
We won't stop going, to the land of Israel

And in the night, bandits attacked  
With knives and a sharp sword  
In the desert, the blood of my mum, the moon  
my witness and I promise my little brothers

Just a moment, a little more  
The dream will be fulfilled  
Soon we will arrive, to the land of Israel

In the moon, my mama's image  
Looking at me. Mum, don't disappear from me!  
If only she was by my side, she would be able  
to convince them, that I'm Jewish

A moment more, a little more  
The dream will be fulfilled  
Soon we will arrive, to the land of Israel

A moment more, a little more  
Lift your legs  
A final effort  
Before Jerusalem.

**Lecha Dodi for Yom Haatzmaut**

*Ze hayom Asa Adonay,  
Nagila venismecha bo.*

*Hit 'oreri hit 'oreri  
Ki va oreikh qumi  
Uri 'uri shir dabeiri  
K'vod Adonai 'alayikh niglah*

*Lo tivoshi v'lo tikami  
Ma tishto'hai umah tehemi  
bakh ye'hesu 'aniyei 'ami.  
v'nivnetah 'ir 'al tilah*

*Yamin usmol tifrotzi  
V'et Adonai ta 'aritz  
Al yad ish ben Partzi  
V'nismeh'ah v'nagilah*

**זֶה הַיּוֹם עָשָׂה יְהוָה נִגְלָה  
וְנִשְׂמְחָה בּוֹ**

**הַתְּעוֹרְרִי הַתְּעוֹרְרִי,  
כִּי בָא אֲוֵרְךָ קוֹמִי אֲוֵרִי  
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי,  
כְּבוֹד יְיָ עֲלֶיךָ נִגְלָה**

**לֹא תִבְשִׂי וְלֹא תִכָּלְמִי,  
מָה תִשְׁתוֹחָחִי וּמָה תִתְהַמֵּי  
בְּךָ יִחַסּוּ עַנְיֵי עַמִּי,  
וְנִבְנְתָה עִיר עַל תֵּלָהּ**

**יָמִין וּשְׂמֹאל תִפְרֹצִי,  
וְאֵת יְיָ תִעַרְצִי  
עַל יַד אִישׁ בֶּן פֶּרֶצִי,  
וְנִשְׂמְחָה וְנִגְלָה**

**This is the day that the God has  
made; let's rejoice and be glad  
in it.**

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

Do not be embarrassed! Do not  
be ashamed! Why be owncast?  
Why groan? All my afflicted  
people will find refuge within  
you And the city shall be  
rebuilt on her hill

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

Rejoice

Yaakov Orland  
Music: Mordechai Ze'ira  
Translation: Donny Inbar

Now when we're feeling low  
And we're engulfed in sorrow  
Let us ignite our glow  
Swirl as there's no tomorrow

High, high  
Let's fill ourselves and grow  
With joy, with joy that we are yearning  
High, high  
Fly with our song and show  
That we, like wine, are burning  
That we, like wine, are burning  
High, high...

**שִׁיר שִׂמְחָה**

יעקב אורלנד  
לחן: מרדכי זעירא

אם גם ראשנו שח  
ועצב סובבנו-  
הבה ונתלקח  
מן השמחה שבנו.

הי, הי,  
הבה ונתמלא  
שמחה, שמחה כמלוא העין,  
הי, הי,  
שירו עלה, עלה  
עלה ובער היין!  
עלה ובער היין!  
הי. הי...

Go up and light like flames  
Go and ignite our power  
He who gives up is lame  
Rejoice, don't be a coward

עלה ובער כאש  
והדליקנו כוח!  
אבוי למתייאש,  
הלילה יש לשמוח!

high, high  
Tonight we will redeem  
Just anyone whose soul is living  
High, high,  
We will fulfil our dream  
And we shall be forgiving  
And we shall be forgiving  
High, high...

הי, הי,  
הלילה יגאל  
כל מי, כל מי שנשמה בו,  
הי, הי,  
כל איש בישראל-  
ניצוץ של נחמה בו!  
ניצוץ של נחמה בו!  
הי, הי...

### מתוך תפילה לשלום המדינה

אבינו שבשמים, צור ישראל וגואלו, ברך את מדינת ישראל ראשית צמיחת גאולתנו, הגן עליה באברת חסדך, ופרוש עליה סוכת שלומך, ושלח אורך ואמתך לראשיה ויועציה: ותקנם בעצה טובה מלפניך חזק את ידי מגיני ארץ קדשנו, והנחילם, אלוהינו, ישועה: ועטרת נצחון תעטרם, ונתת שלום בארץ, ושמחת עולם ליושביה, ואת אחינו כל בית ישראל, פקד נא בכל ארצות פזוריהם, ותוליכם מהרה קוממיות לציון עירך, ולירושלים משכן שמך, ככתוב בתורת משה עבדך, אם יהיה נדחך בקצה השמים משם יקבצך ה' אלוהיך ומשם יקחך.

### **Prayer for the welfare of the State of Israel**

Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Open our eyes and our hearts to the wonder of Israel and strengthen our faith in your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded. Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Spread over Israel and all the world Your shelter of peace, and may the vision of your prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war any more".



## Kiddush for Yom haatzmaut

וְזָכַרְתָּ אֶת ה' אֱלֹהֶיךָ כִּי הוּא הִנְתֵּן לְךָ כֹּחַ לַעֲשׂוֹת חֵיל  
לְמַעַן הִקִּים אֶת בְּרִיתוֹ אֲשֶׁר נִשְׁבַּע לְאַבְתָּיךָ כַּיּוֹם הַזֶּה:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

מֵאַתְּ יְהוָה הִיְתָה זֹאת הַיּוֹם נִפְלְאוֹת בְּעֵינֵינוּ. זֶה הַיּוֹם עָשָׂה יְהוָה נִגְלָה וְנִשְׁמָחָה בּוֹ. כֵּן ה' אֱלֹהֵינוּ  
הִגִּיעָנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרַיִם הַבָּאִים לְקִרְאוֹתֵנוּ לְשָׁלוֹם, וְנִשְׁמַח בְּבִנְיַן עִירְךָ וְנִשְׁיֵשׁ בְּעַבְדוֹתְךָ:  
בְּרוּךְ אַתָּה ה' מְקַדֵּשׁ יִשְׂרָאֵל וַיּוֹם הָעֶצְמָאוֹת.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה.

You remember Adonai your God who gives you strength to succeed so the covenant that God swore to our forefathers: Blessed be God the creator of the fruit of the vine. This is from God and it is awesome in our sight. This is the day that the God has made; let's rejoice and be glad in it. Adonai has made us reach to the coming festivals and holidays for peace, and we will rejoice in building of your city, and we will rejoice in serving you.

Blessed be God who sanctifies Israel and Yom Haatzmaut Blessed are you God, creator of Time and Space who has supported us, protected us, and brought us to this moment.

## Hatikva

Kol ode balevav P'nimah -  
Nefesh Yehudi homiyah  
Ulfa'atey mizrach kadimah  
Ayin l'tzion tzofiyah.

כל עוד בלבב פנימה  
נפש יהודי הומייה  
ולפאתי מזרח קדימה  
עין לציון צופיה.

Od lo avdah tikvatenu  
Hatikvah bat shnot alpayim:  
L'hiyot am chofshi b'artzenu -  
Eretz Tzion v'Yerushalayim.

עוד לא אבדה תקוותינו  
התקווה בת שנות אלפיים  
להיות עם חופשי בארצנו  
ארץ ציון וירושלים

As long as the Jewish spirit is yearning deep in the heart, With eyes turned toward the East,  
looking toward Zion, Then our hope - the two-thousand-year-old hope - will not be lost:  
To be a free people in our land, The land of Zion and Jerusalem.

## Shofar blowing

Also in the day of your gladness, and in your appointed seasons, and in your new moons, you shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; and they shall be to you for a memorial before your God: I am the LORD your God.'

TEKYIA GEDOLA

**Title:** Al Kol Eileh

**Authors:** Naomi Shemer

**Translator:** Julie Hirsch

Without bitterness, what's sweetness?  
To have honey, guard the bee.  
And, dear God, my baby daughter...  
Care for all of these.

Care for firelight that warms us...  
Crystal waters that run free....  
And, dear God, care for the man  
Who's coming back to me!

Chorus:

For these small things are my great things  
O, dear God, take care of these.  
Without bitterness, what is sweetness?  
To have honey, guard the bee.

Don't uproot the young plants, growing.  
Don't uproot our young hopes, too.  
Bring him back, God, to this good land  
And we'll care for it for You.

**על כל אלה**

על הדבש ועל העקץ,  
על המר והמתוק,  
על בתנו התינוקת  
שמר אלי הטוב.

על האש המבערת,  
על המים הזכים,  
על האיש השב הביתה  
מן המרחקים.

על כל אלה, על כל אלה,  
שמר-נא לי אלי הטוב.  
על הדבש ועל העקץ,  
על המר והמתוק.  
אל נא תעקר נטיע,  
אל תשכח את התקנה  
השיבני ואשובה  
אל הארץ הטובה.

שמר אלי על זה הבית,  
על הגן, על החומה,  
מגון, מפחד-פתע וממלקמה.  
שמר על המעט שיש לי,  
על האור ועל הטף  
על הפרי שלא הבשיל עוד  
ושנאסר.

על כל אלה...  
מרשרש אילן פרום,  
מרחוק נושר כוכב,  
משאלות לבי בחשך  
נרשמות עכשיו.  
אנא, שמר לי על כל אלה  
ועל אהובי נפשי,  
על השקט, על הבכי  
ועל זה השיר.  
נעמי שמר

## SONG OF SHALOM

Let the sun rise in the east,  
and light the morning sky  
The finest prayers will not revive  
the ones who had to die.  
And those whose flames have been put  
out,  
lie buried in the earth,  
Bitter wails won't wake them up,  
cannot give them rebirth.  
No one can restore us now,  
return us from the grave.  
And here there is no use for songs of  
victory  
and praises for the brave.

Chorus:

So go and sing a song of Shalom -  
don't whisper timid prayers.  
Go out and shout a song of Shalom -  
so everyone can hear.

Let the sunshine weave its way  
through rainbow blooms of flowers.  
Don't look back towards the past -  
the dead no longer ours.  
Lift your eyes with hope of life,  
not sighting through a gun.  
Sing a song of love and joy  
and not of battles won.  
Don't just say "A day will come";  
go out and bring that day!  
It's not a dream. In all the city streets and  
squares,  
sing "Peace is  
on its way!"

Chorus

## שיר לשלום

תָּנוּ לְשֶׁמֶשׁ לְעֹלוֹת  
לְבַקֵּר לְהָאִיר  
הַזִּכָּה שְׁבִתְפִלוֹת  
אוֹתָנוּ לֹא תִחְזִיר.  
מִי אֲשֶׁר כָּבַה נָרוֹ  
וּבְעֶפְרָר נִטְמָן  
כִּי מֵרֶגֶז לֹא יִעִירוּ לֹא יִחְזִירוּ לְכָאן.

אִישׁ אוֹתָנוּ לֹא יָשִׁיב  
מִבּוֹר תְּחַתִּית אֶפֶל  
כִּאֵן לֹא יוֹעִילוּ  
לֹא שְׂמֵחַת הַנְּצִיחוֹן  
וְלֹא שִׁירֵי הַלֵּל!

לְכֵן, רַק שִׁירוּ שִׁיר לְשָׁלוֹם  
אֵל תִּלְחָשׁוּ תְּפִלָּה!  
מוֹטֵב תִּשְׁרִירוּ שִׁיר לְשָׁלוֹם  
בְּצַעֲקָה גְדוֹלָה!

תָּנוּ לְשֶׁמֶשׁ לְחֹדֶר  
מִבְּעַד לְפָרָחִים  
אֵל תִּבְיִטוּ לְאַחֹר  
הַנִּיחוּ לְהוֹלְכִים.  
שְׂאוּ עֵינַיִם בְּתִקְוָה  
לֹא דֶרֶךְ פְּנוֹנוֹת  
שִׁירוּ שִׁיר לְאַהֲבָה  
וְלֹא לְמִלְחָמוֹת!

אֵל תִּגִּידוּ: יוֹם יָבוֹא  
הִבִּיאוּ אֶת הַיּוֹם!  
כִּי לֹא חֵלוֹם הוּא וּבְכָל הַכְּפָרוֹת  
הִרְיֵעוּ רַק שָׁלוֹם!

לְכֵן, רַק שִׁירוּ שִׁיר לְשָׁלוֹם  
אֵל תִּלְחָשׁוּ תְּפִלָּה!  
מוֹטֵב תִּשְׁרִירוּ שִׁיר לְשָׁלוֹם  
בְּצַעֲקָה גְדוֹלָה!

יעקב רוטבליט / יאיר רוזנבלום

## A Time to Mourn – Havdala – A Time to Dance

This transitional ceremony of Havdala and its Siddur was conceived, developed and performed by Bet Tefilah Israeli throughout the last decade.

This English version was created with the help of many friends, among them Orly Moss, Adina Newberg, and many others.