



UNITYSHABBAT# #בִּיחַד נִנְצַח KABBALAT SHABBAT



"WE ALL NEED GRACE; WE ALL NEED HUMAN TOUCH"

IN RECENT DAYS WE HAVE BEEN GOING THROUGH AN UNBEARABLY DIFFICULT PERIOD— YET, AT THE SAME TIME, IT HAS BEEN ONE WHERE AM YISRAEL, THE PEOPLE OF ISRAEL, LIVING IN BOTH ISRAEL AND THE DIASPORA, HAVE PROVEN THEMSELVES TO BE IN THEIR FINEST HOUR. WE HAVE DISCOVERED ANEW THE POWER OF SOLIDARITY ACROSS ALL SECTORS OF OUR PEOPLE, AND HOW THE POWER OF GIVING AND ACTION CAN CONTRIBUTE TO OUR RESILIENCE AS A NATION. TONIGHT, WE ASSEMBLE AS ISRAELIS AND JEWS FROM AROUND THE WORLD TO WELCOME THE INCOMING SHABBAT. WE HOPE AND PRAY FOR THE WELLBEING OF THE KIDNAPPED HOSTAGES, OF ALL THE RESIDENTS OF THE GAZA BORDER COMMUNITIES, WHEREVER THEY ARE, AND FOR THE SAFE RETURN OF OUR IDF SOLDIERS TO THEIR HOMES!

SHABBAT SHALOM!

INDIVIDUALS, FAMILIES, GROUPS, ORGANIZATIONS, COMMUNITIES, OUR BROTHERS AND SISTERS IN ISRAEL AND AROUND THE WORLD - ARE INVITED TO UPLOAD PHOTOS AND VIDEOS OF THE SHABBAT OF UNITY, AND ATTACH THE HASHTAGS: #בִּיחַד נִנְצַח UNITYSHABBAT#



**Behold, how good and how pleasant it is
for brethren to dwell together in unity!**

Psalms 133

**הִנֵּה מַה טוֹב וַיְמָה נְעִים
שִׁבְתַּת אֲחִים גַּם יַחַד**

תהילים קלג א'



Israel has experienced a catastrophe on an enormous scale. Indeed, it is hard to imagine that another Shabbat will soon begin. At the same time, the repetitive cycle that renews each week, with its established rituals, provides a degree of comfort. These traditions act as a safe harbor in the midst of this chaotic reality, offering much-needed breathing space. We invite you all to a special Kabbalat Shabbat, that includes excerpts and songs that we hope will speak to the heart.

The Sabbath: Its Meaning for Modern Man

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath 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 creation to the mystery of creation, from the world of creation to the creation of the world.

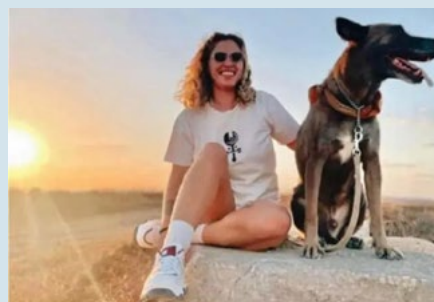
(Abraham Joshua Heschel)

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The woman pictured here is Inbal Lieberman-Rabin. When it all ends, this woman should win the Israel Prize. The story of her heroism will go down in history for all time as part of Israeli folklore. Inbal is the reason why one kibbutz in the entire Gaza border region – Nir Am – survived unharmed. She was the first member of any kibbutz anywhere in Israel to realize what was happening and raced from house to house, organized its standing guard unit, drew up a plan of defense for the entire kibbutz, and instructed men where to wait along the kibbutz border fence. None of the terrorists ever entered Nir Am: they were all eliminated before they reached it. A true heroine of Israel.

(from a facebook post of Hanoch Daum, 10/10/2023)

* Inbal's heroic story is not unique. As the days go by, more and more stories of heroism of citizens, soldiers and kitot konenut are revealed. Other settlements in the Otef survived due to their bravery.



(צילום: שימוש לפי סעיף 27א')

Lecha dodi likrat kala,
p'nei Shabbat n'kabelah

Shamor v'zachor b'dibur echad,
Hishmi'anu el ha'meyuchad.
Adonai echad u'shmo echad;
L'shem ul'tiferet v'l'tehila.

Likrat Shabbat l'chu v'nelcha,
Ki hi m'kor ha'bracha.
Me'rosh mi'kedem n'sucha;
Sof ma'aseh b'mach'shava t'chila.

Yamin u'smol tifrotzi,
V'et Adonai ta'aritz.
Al yad ish ben Partzi;
V'nism'cha v'nagila

Bo'i v'shalom, ateret ba'ala,
Gam b'simcha uv' tzhala.
Toch emunei am segula;
Bo'i kala, bo'i kala.

לְכֵה דוּדִי
לְקִרְאת כַּלָּה
פְּנֵי שַׁבַּת נִקְבְּלָה

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הַשְּׂמִיעָנוּ אֶל הַמֵּיֻחָד
ה' אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וּלְתִפְרֵת וּלְתֵהִילָה

לְקִרְאת שַׁבַּת לְכוּ וְנִלְכֵה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה
סוּף מֵעֵשָׂה בְּמַחְשָׁבָה תַּחֲלָה

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אֲוֶרֶךְ קוֹמֵי אֲוֶרֶי
עוֹרֵי עוֹרֵי שִׁיר דְּבִרֵי
כְּבוֹד ה' עָלֶיךָ נִגְלָה

בְּאֵי בְּשָׁלוֹם עֵטְרַת בַּעֲלָה
גַּם בְּשִׂמְחָה וּבְצַהֲלָה
תוֹךְ אֲמוּנֵי עַם סִגְלָה
בוֹאֵי כַלָּה בוֹאֵי כַלָּה

(פיוט שחיבר רבי שלמה אלקבץ,
ממקובלי צפת, והתקבל בכל תפוצות ישראל
לנוסח קבלת שבת).

Shalom Aleichem

Sha-lom a-lei-chem, mal-a-chei ha-sha-reit,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.

Bo-a-chem l'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.

Bar-chu-ni l'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.

Tsei-t'chem l'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.

SHIR LA'AHAVAH

Lyrics: Ayelet Tzioni & Gili Liber
Melody – Gili Liber

Yachad lev el lev
Niftach ve'nir'e et ha'or she'bashamaim
Yachad lev el lev niftach be'tikva la'ahava.
Ech shehalev niftach, chovek et ha'olam
uvikriya g'dolah lashir la'ahava.

Imru hakol efshar, ze lo me'uchar,
hashachar kvar ala, (zeh) zman la'ahava.

Yachad - lev el lev niftach venir'e, ta'or shebashamayim
Yachad - lev el lev niftach betikva - la'ahava.

Verak im na'amin, uvli shum da'awin,
baderech ha'ola, zeh shir la'ahava.

Yachad...

Prayer

Lea Goldberg

Teach me my God to bless, to pray
On the mystery of the withered leaf, on the splendor of
ripe fruit,
On the freedom to see, to feel, to breathe,
To know, to wish, to fail.

Teach my lips blessing and song of praise,
Renewing your time each morning, each night,
Lest my day today be as yesterday
Lest my day be for me simply habit

שְׁלוֹם עֲלֵיכֶם מְלֶאכֵי הַשָּׁרֵת מְלֶאכֵי עֲלִיוֹן
מְמֹלֵךְ מְלֶאכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

בּוֹאֲכֶם לְשָׁלוֹם מְלֶאכֵי הַשָּׁרֵת מְלֶאכֵי עֲלִיוֹן
מְמֹלֵךְ מְלֶאכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

בְּרִכּוֹנֵי לְשָׁלוֹם מְלֶאכֵי הַשָּׁרֵת מְלֶאכֵי עֲלִיוֹן
מְמֹלֵךְ מְלֶאכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

צִאתְכֶם/שְׁבִתְכֶם לְשָׁלוֹם מְלֶאכֵי הַשָּׁרֵת מְלֶאכֵי עֲלִיוֹן
מְמֹלֵךְ מְלֶאכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

שיר לאהבה

מילים: אילת ציוני וגילי ליבר
לחן: גילי ליבר

יחד לב אל לב
נפתח ונראה ת'אור שבשמיים
יחד לב אל לב נפתח בתווה לאהבה

איך שהלב נפתח חובק את העולם
ובקריאה גדולה נשיר לאהבה
אימרו הכול אפשר זה לא מאוחר
השחר כבר עלה זמן לאהבה

יחד לב אל לב...

ורק אם נאמין ובלי שום דאווין
בדרך העולה זה שיר לאהבה

יחד לב אל לב...

תפילה

מילים: לאה גולדברג

לְמַדְנִי, אֱלֹהֵי, בְּרַךְ וְהַתְּפִיל
עַל סוּד עֲלֶה קָמִל, עַל נִגְה פְּרִי בְּשֵׁל,
עַל הַחֲרוֹת הַזֹּאת: לְרֹאוֹת, לְחוּשׁ, לְנִשְׁמָה,
לְדַעַת, לְיַחַל, לְהַכְשֵׁל.

לְמַד אֶת שְׁפֹתַי בְּרִכָּה וְשִׁיר הַלֵּל
בְּהַתְּחַדֵּשׁ זְמַנְךָ עִם בְּקָר וְעִם לַיִל,
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם כְּתִמּוֹל שְׁלִשׁוֹם.
לְבַל יִהְיֶה עָלֵי יוֹמֵי הָרֶגֶל.

Halelu-yah Betziltzelei shama
Halelu-yah Betziltzelei trua'a
Kol Haneshama, Tehalel-yah
Halelu-Yah
Psalms 150

הַלְלוּ-יְהוָה בְּצִלְצְלֵי-שְׁמַע
הַלְלוּ-יְהוָה בְּצִלְצְלֵי תְרוּעָה.
כָּל הַנְּשָׁמָה, תְּהַלֵּל יְהוָה
הַלְלוּ-יְהוָה
תהילים קנ



Candle lighting

Baruch ata Adonai. Eluheinu
melech haolam, Asher kidshanu
bemitzvotav ve'tzivanu lehadlik
ner shel shabat

הדלקת נרות

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מְלֶכֶת הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת

**A Blessing from Kibbutz Mishmarot
David Atid**

Blessed and welcome to you, o Sabbath,
welcome and blessed be you.
Pray bring with you tranquility,
The quiet calm after week-long,
motley, bustling toil,
A space in which to weave, in common or
alone, an infinity of dreams,
The time for forgiveness, to hear the beat
of each other's hearts.
Shabbat, welcome in blessing; blessed be
your Creator, blessed be your light.

ברכה מקיבוץ משמרות/דוד עתיד
בְּרוּךְ בּוֹאֵךְ שַׁבָּת, בּוֹאֵךְ בְּרוּךְ.
הִבִּיאֵי נָא עִמָּךְ אֶת הַמְּרוֹגוּעַ,
אֶת הַשְּׁלוֹה שְׁלֵאֲחֵר שְׁבוּעַ רַב-פְּנִים
שֶׁל הַמַּלְת עֵמָל,
אֶת הַחֲלָל שַׁבְּתוֹכּוֹ אֲפֹשֶׁר לְרַקֵּם אֵין-
סוּף שֶׁל חֲלוּמוֹת בְּיַחַד וּלְבַד,
אֶת שְׁעַת הַמְּחִילוֹת, שְׁכָּה נוֹכַל לְשַׁמֵּעַ
אֶת פְּעֵימַת לְבוֹ שֶׁל הַזּוּלָּת.
שַׁבָּת, בְּרוּךְ בּוֹאֵךְ, בְּרוּךְ בּוֹרְאֵךְ,
בְּרוּךְ גֵּרְךָ.

KIDDUSH Lail shabat

קידוש ליל שבת

Vay'hi erev vay'hi boker yom hashishi.
Vay'chulu hashamayim v'haaretz v'chol tz'vaam.
Vay'chal Elohim bayom hash'vi m'lachto asher asah,
Vayishbot bayom hash'vi mikol m'lachto asher asah.
Vay'varech Elohim et yom hash'vi-i vay'kadesh oto,
ki vo shavat mikol m'lachto asher bara Elohim laasot:

**Baruch atah, Adonai Eloheinu,
Melech haolam, borei p'ri hagafen.**

Baruch atah, Adonai Eloheinu,
Melech haolam, asher kid'shanu
b'mitzvotav v'ratzah banu,
v'Shabbat kodsho b'ahavah
uv'ratzon hinchilanu,
zikaron l'ma'aseh v'reishit. Ki hu yom
t'chilah l'mikra-ei kodesh,
zecher litziat Mitzrayim. Ki vanu
bacharta, v'otanu kidashta, mikol haamim.
V'Shabbat
kodsh'cha b'ahavah uv'ratzon hinchaltanu.
Baruch atah, Adonai, m'kadeish haShabbat.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדְּשׁ אֹתוֹ. כִּי בּו שַׁבַּת מְכֹל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

סְבָרֵי מְרָנּוּ.
בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:
בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשַׁבַּת
קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, זְכָרוֹן
לְמַעֲשֵׂה בְרֵאשִׁית, תְּחִלָּה לְמִקְרָאֵי
קִדְּשׁ, זְכָר לִיצִיאַת מִצְרַיִם. וְשַׁבַּת קִדְּשָׁה
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ: בְּרוּךְ אַתָּה ה',
מְקַדְּשׁ הַשַּׁבַּת



A story of Tel Aviv, in the early days: Tel Aviv was a very small city, its streets merely deep roadways of sand, without trees or gardens and parks. One day, the inhabitants of old Tel Aviv received news that the British Colonial Minister, Sir Winston Churchill, would soon be coming to visit the city.

The mayor of Tel Aviv at that time was Meir Dizengoff. The City Council met to deliberate how they should receive this distinguished visitor. Finally, after lengthy debate, the decision was made to welcome him in the open air, on the main street (now, Sderot Rothschild) where there were already plans to plant an avenue of trees all the way to the end of the road. However, the road was still unsurfaced – just a bare sand thoroughfare, without any trees. The Councilors pondered the question for a long time and eventually decided to plant a temporary series of trees, so that the road would appear green and fresh. They searched until they found a grove of tall trees not far from the city, which they uprooted and transported with caution. One day before the visit, these were planted along the sandy route through which the senior minister would pass, and the "avenue" appeared.

When Sir Winston arrived, the inhabitants of old Tel Aviv crowded along the "tree-lined avenue." As the crowd swelled, the pressure on the trees increased and, as the honored visitor was passing between the rows of trees, the good citizens were pushed even further toward the precariously planted trees. Suddenly, these began to topple and fall onto each other. Minister Churchill, walking down the center of the avenue, witnessed this debacle and burst into laughter, remarking to Mayor Dizengoff: "You really should know that, without roots, nothing can remain standing!"

On Tuesday, October 10, 2023, four days after the incursion of Hamas terrorists into Israel, Joe Biden, the President of the United States of America, delivered a spine-chilling, powerful and emotional speech with every word conveying strength of leadership. He concluded his remarks as follows:

"You know, just over 50 years ago – I was thinking about it this morning, talking with the Secretary of State, the Vice President in my office and – over 50 years ago, as a young senator, I visited Israel for the first time, as a newly elected senator.

And I had a long, long trip – or meeting with Golda Meir in her office just before the Yom Kippur War. And I guess she could see the consternation on my face as she described what was being faced – they were facing.

We walked outside in that – that sort of hallway outside her office to have some photos. She looked at me and with all of a sudden and said, "Would you like to have a photograph?" And so, I got up and followed her out.

We were standing there silent, looking at the press. She could tell, I guess, I was concerned. She leaned over and whispered to me – she said, "Don't worry, Senator Biden. We have a secret weapon here in Israel" – my word this is what she said – "We have no place else to go." "We have no place else to go."

For 75 years, Israel has stood as the ultimate guarantor of security of Jewish people around the world so that the atrocities of the past could never happen again."



Weekly Torah Portion

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This week's Torah reading relates the story of Noah's Ark. In this portion, the entire world nearly becomes extinct. A flood occurs, inundating the land mass, a calamity that takes place outside the Ark. Yet Noah and his family take refuge and shut themselves up in the Ark to ensure the beginnings of a new world. According to the Midrash, one of the creatures with them in the Ark is the phoenix, known as the 'sand-bird' in Hebrew or 'urshina' in Aramaic. The Midrash relates that, every thousand years, a flame erupts from its beak, consuming it, leaving only a tiny egg. When the eggshell cracks, the bird emerges and begins life anew.

The phoenix legend is not merely a metaphor today. We are witnessing the same miraculous resuscitation before our very eyes, as men and women arise from the horrific atrocities they experienced to carry on their lives. The State of Israel has possibly suffered the direst hour in our history – yet from this very hardship many unique social initiatives have materialized. Helping hands are stretching out to all from every directions. An entire civil society has mobilized to save the day. We can see new worlds taking shape, rising from all the pain and destruction.

The beginning of Bereishit, the Book of Genesis, reads: "And the Earth was unformed and void, and darkness was upon the face of the deep" and immediately, in the next verse, it says, "Let there be light." A new world is being formed from the chaos and emptiness that was forced upon us. We are all gradually moving towards the darkness, with each of us making whatever contribution they can; together, we will ensure that light will be restored. We can help the Israeli phoenix grow new feathers and assist Noah and his family to emerge from the Ark and their panic room. We shall all reach the rainbow in the sky because we are in this together.

YACHAD

Lyrics: Shimrit Or

Melody: Kobi Oshrat

יחד

מילים: שמרית אור

לחן: קובי אושרת

Od ned'a yamim tovim me'eleh
od ned'a yamim tovim pi elef
shorasheinu ya'amiku sel'a
kmo arazim bahar.

עוד גִּדַע יָמִים טוֹבִים מְאֹלָה,
עוד גִּדַע יָמִים טוֹבִים פִּי אֶלֶף
שְׁרָשִׁינוּ יַעֲמִיקוּ סֵלַע
כְּמוֹ אֲרָזִים בְּהָר.

Od ned'a yamim tovim me'eleh
od namtik meimav shel yam hamelach,
kesadeh yarok achar hashelef
ke'eshed belev midbar.

עוד גִּדַע יָמִים טוֹבִים מְאֹלָה,
עוד נִמְתִּיק מִימֵי שֶׁל יַם הַמֶּלֶךְ,
כְּשֶׁדָה יָרֵק אַחַר הַשֶּׁלֶף
כְּאֶשֶׁד בְּלֵב מִדְבָּר.

Yachad - kol haderech
yachad - lo acheret
yad beyad noshit latov
she'od yavo, ba yavo.
Yachad - kol haderech
yachad - lo acheret
yachad ish el ish yiftach et levavo.

יַחַד - כָּל הַדֶּרֶךְ,
יַחַד - לֹא אַחֲרֵת,
יָד בְּיָד נוֹשִׁיט לְטוֹב
שֶׁעוֹד יָבוֹא, בֹּא יָבוֹא.
יַחַד - כָּל הַדֶּרֶךְ,
יַחַד - לֹא אַחֲרֵת,
יַחַד אִישׁ אֶל אִישׁ יִפְתַּח
אֶת לִבּוֹ.

Rak im na'amin be'oz haru'ach
rak im na'amin velo nanu'ach
min hameitzarim el yam patu'ach
kemayim rabim nis'ar.

רַק אִם נֶאֱמִין בְּעוֹז הָרוּחַ,
רַק אִם נֶאֱמִין וְלֹא נִנּוּחַ
מִן הַמֵּיצְרִים אֶל יַם פְּתוּחַ
כְּמַיִם רַבִּים נִסְעַר.

Rak im na'amin vadai natzli'ach
rak im na'amin vadai nagi'a
beyamim shel sa'ar baraki'a
ke'esh hatamid niv'ar.

רַק אִם נֶאֱמִין וְדַאי נִצְלִיחַ,
רַק אִם נֶאֱמִין וְדַאי נִגִיעַ
בְּיָמִים שֶׁל סַעַר בְּרָקִיעַ
כְּאֶשׁ הַתָּמִיד נִבְעַר.

Yachad - kol haderech...

יַחַד - כָּל הַדֶּרֶךְ....



Blessing over the bread

ברכת המוציא

Barukh atah Adonai, Eloheinu, melekh
ha-olam hamotzi lechem min ha'aretz.

כַּאֲמֹר פּוֹתַח אֶת יָדְךָ. וּמְשַׁבֵּיעַ לְכֹל חַי רְצוֹן:
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם הַמוֹצֵיא
לֶחֶם מִן הָאָרֶץ

We will bless on the bread,
gift of human and soil.

May it never lack, and may we find joy
in the simple things – in the bread, the
home and the love of the heart.

נִבְרָךְ עַל הַלֶּחֶם, מִתַּנַּת אָדָם וְאֲדָמָה.
מִי יִתֵּן וְיִמְצֵא בְשִׁפְעוֹ, וְנִשְׂמַח בַּדְּבָרִים
הַפְּשׁוּטִים - בַּפֶּת, בַּבַּיִת וּבְאַהֲבַת הַלֵּב.

Adon olam,

asher malach, b'terem kol y'tzir nivra.
L'et na'asah v'cheftzo kol, azai melech sh'mo nikra.
V'acharey kichlot hakol, l'vado yimloch nora.
V'hu haya, v'hu hoveh, v'hu yih'yeh b'tifara.

V'hu echad, v'eyn sheni l'hamshil lo, l'hachbira.
B'li reishit, b'li tachlit, v'lo ha'oz v'hamisrah.

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

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

אָדוֹן עוֹלָם

אָשֶׁר מַלְאךְ בְּטֶרֶם כָּל יְצִיר נִבְרָא
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל אֲזֵי מְלָךְ שְׁמוֹ נִקְרָא
וְאַחֲרַי כְּכֹלֹת הַכֹּל לְבַדּוֹ יְמַלְךְ נֹרָא
וְהוּא הָיָה וְהוּא הוֹה וְהוּא יְהִי בְּתַפְאָרָה
וְהוּא אֶחָד וְאֵין שְׁנַי לְהַמְשִׁילוֹ וְלְהַחְבִּירָה
בְּלֵי רֵאשִׁית בְּלֵי תַכְלִית וְלוֹ הָעֵז וְהַמְשִׁרָה
וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי וְצוֹר חֲבֵלֵי בְּעֵת צָרָה
וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא
בְּיָדוֹ אֶפְקִיד רוּחֵי בְּעֵת אִישׁוֹן וְאַעֲרָה
וְעַם רוּחֵי גְוִיָּתִי אֲדַנֵּי לִי וְלֹא אֵירָא



Gesher Tsar me'od

Rabbi Nachman of Breslov

Kol Ha'olam kulo
Gesher Tsar me'od Gesher Tsar me'od Gesher
Tsar me'od -
Kol Ha'olam kulo
Gesher Tsar me'od - Gesher Tsar me'od.
Veha'ikar - veha'ikar
Lo lefached - lo lefached klal.
Veha'ikar - veha'ikar lo lefached klal.

גֶּשֶׁר צָר

מילים: רבי נחמן מברסלב
לחן: ברוך חייט

כָּל הָעוֹלָם כְּלוֹ גֶּשֶׁר צָר מְאֹד
גֶּשֶׁר צָר מְאֹד גֶּשֶׁר צָר מְאֹד
כָּל הָעוֹלָם כְּלוֹ גֶּשֶׁר צָר מְאֹד
גֶּשֶׁר צָר מְאֹד
וְהַעֲיָקָר וְהַעֲיָקָר לֹא לְפַחַד לֹא לְפַחַד כָּלֵל
וְהַעֲיָקָר וְהַעֲיָקָר לֹא לְפַחַד כָּלֵל

Ani ve'ata

Lyrics: Arik Einstein

Melody - Miki Gavrielov

Ani ve'ata neshaneh et ha'olam
ani ve'ata az yavo'u kvar kulam
Amru et zeh kodem lefanai
lo meshaneh, ani ve'ata neshaneh et ha'olam.

Ani ve'ata nenaseh mehahatchalah
yihyeh lanu ra ein davar zeh lo nora.
Amru et zeh kodem lefanai
zeh lo meshaneh, ani ve'ata neshaneh et ha'olam.

אֲנִי וְאַתָּה

מילים: אריק איינשטיין
לחן: מיקי גבריאלוב

אֲנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם,
אֲנִי וְאַתָּה אֵז יָבוֹאוּ כָּבֵד כָּלָם,
אָמְרוּ אֶת זֶה קֹדֶם, לְפָנַי,
לֹא מִשְׁנֶה - אֲנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם.

אֲנִי וְאַתָּה נִנְסֶה מֵהַתְּחִלָּה,
יְהִי לָנוּ רַע, אֵין דְּבַר זֶה לֹא נֹרָא,
אָמְרוּ אֶת זֶה קֹדֶם, לְפָנַי,
זֶה לֹא מִשְׁנֶה - אֲנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם.

Prayer for the Welfare of the State of Israel



O, Rock and Redeemer of Israel,
Bless the State of Israel,
The first manifestation of the flowering of our redemption.
Shield it with Your lovingkindness,
And spread over it Your tabernacle of peace.
Bestow Your light and truth upon its leaders, ministers,
and advisors,
And offer them Your good counsel,
That they may walk in the path of righteousness, freedom
and integrity.
Strengthen the hands of all who defend our holy land
And grant them deliverance and life;
Ordain peace in the land
And eternal happiness to its inhabitants.
Visit blessing upon our brothers and sisters
of the House of Israel
In all the lands of their dispersion.
Plant in their hearts a love of Zion
And may their God be with every one of our people
That they might ascend to your city, Jerusalem.
Lead them, swiftly and upright, to Zion,
The abode that bears Your Name.
With Your spirit, shelter all the inhabitants of our land.
Remove from within us hate and enmity, jealousy and malice,
And plant in our hearts love and fellow-feeling, peace and
friendship.
Fulfill speedily the vision of your prophets:
"Nation shall not lift sword against nation,
Neither shall they learn war shall any more." (Isa. 2:4)
And let us say, Amen.

צור יִשְׂרָאֵל וְגוֹאֲלוֹ,
בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גְּאֻלְתֵּנוּ.
הַגּוּ עָלֶיהָ בְּאַבְרַת חֶסֶדְךָ,
וּפְרֹשׂ עָלֶיהָ סֶכֶת שְׁלוֹמְךָ,
שִׁלַּח אֹרֶךְ וְאִמְתָּךְ לְרֵאשֵׁיָהּ, שְׂרָיָהּ
וְיוֹעֲצֵיהָ,
וְתַקְנֵם בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ
לְמַעַן יֵלְכוּ בְּדַרְךְ הַצְּדָקָה, הַחֶפֶז וְהַיִּשָּׁר.
חֲזַק אֶת יְדֵי מַגְנֵי אֶרֶץ קִדְשֵׁנוּ,
וְהַנְּחִילֵם יְשׁוּעָה וְחַיִּים
וְנַתַּת שְׁלוֹם בְּאֶרֶץ,
וְשִׁמַּחַת עוֹלָם לְיוֹשְׁבֵיהָ.
פְּקֹד נָא לְבָרְכָהּ אֶת אַחֲיוֹתֵינוּ
בֵּית יִשְׂרָאֵל
בְּכָל אַרְצוֹת פְּזוּרֵיהֶם.
טַע בְּלִבָּם אֶהְבֵּת צִיּוֹן
וּמִי בָהֶם מִכָּל עַמְּנוּ יְהִי אֱלֹהֵיו עִמּוֹ
וַיַּעַל לִירוּשָׁלַיִם עִירְךָ,
וְתוֹלִיכֵם מִהֲרָה קוֹמְמִיּוֹת לְצִיּוֹן עִירְךָ
אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיהָ.
הֲאֵצֶל מְרוּחְךָ עַל כָּל יוֹשְׁבֵי אֶרְצֵנוּ.
הִסֵּר מִקֶּרְבָּנוּ שִׁנְאָה וְאִיְבָה, קִנְיָה
וְרִשְׁעוֹת.
וְטַע בְּלִבָּנוּ אֶהְבָּה וְאַחֻוּהָ, שְׁלוֹם וְרַעוּת.
וְזָמִים בְּמִהְרָה חֲזוֹן נְבִיאָךְ:
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב,
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה
וְנִאָּמַר אָמֵן.

Prayer for the Welfare of Soldiers in the IDF and the Captives



Our God in Heaven,

Strengthen our men and women soldiers and security forces, standing guard over our land in the face of

“A nation of fierce countenance, that shall not regard the person of the old, nor show favor to the young.” (Deut. 28:50)

Grant them the spirit of courage, imbue them with the understanding and strength to destroy, slay and cause to perish our enemies whose “works are works of iniquity, and the act of violence is in their hands.” (Isa. 59:6)

Guard and preserve them from all trouble and distress, every enemy and sorrow, from all danger and serious injury, and return them swiftly to our homes, safe and sound in mind and body. May the words of the Bible be fulfilled through them and through us, as is written, “Violence (hamas) shall no more be heard in your land, desolation nor destruction within your borders; but you shall call your walls Salvation, and your gates Praise.” (Isa. 60:18)

Grant them, our God, salvation and crown them with victory, for You have bestowed Peace on your Land.

Have mercy upon the broken-hearted whose loved ones were shot and murdered like sheep to slaughter by the hands of sons of despicability, and upon all the families of those who have fallen in this conflict, as is written: “And I will comfort them and make them rejoice from their sorrow.” (Jer. 31:12)

May it be Your will that the fate of the missing shall soon be known and that all the captives of Israel, hostages and missing, shall return home to their loved ones speedily, sound in body and mind, as is written: “to proclaim liberty to the captives” (Isa. 61:1) “and your children shall return to their borders.” (Jer. 31:17)

Now let us say, Amen.

אֱלֹהֵינוּ שְׁבַשְׁמִים,

חֲזַק אֶת יְדֵי חַיְלֵינוּ וְחַיְלוֹתֵינוּ
וְאֲנָשֵׁי כּוּחוֹת הַבְּטָחוֹן הָעוֹמְדִים
עַל מְשֻׁמַּר אֶרְצֵנוּ בְּפָנֵי “גּוֹי עֹז
פָּנִים, אֲשֶׁר לֹא יִשָּׂא פָּנִים לְזָקֵן
וְנַעַר לֹא יֶחֱזַק” (דְּבָרִים כח-ג). תָּן בְּהֵם
עֹז הַרוּחַ, הַתְּבוּנָה וְהַכֹּחַ לְהַשְׁמִיד
לְהַרְגַּ וּלְאַבֵּד אֶת אוֹיְבֵינוּ אֲשֶׁר
”מַעֲשֵׂיהֶם מַעֲשֵׂי-אָוֶן וּפְעֻלַּת חָמָס
בְּכַפֵּיהֶם”. (ישעיה נט-ו)

שְׁמֹר אוֹתָם מִכָּל צָרָה וְצוּקָה אוֹיֵב
וְצָר, סַכָּנָה וּפְגַע רָע, וְהַשִּׁיבֵם
מִהָרָה לְבֵיתֵנוּ שְׁלָמִים בְּגוֹפֵם
וּבְנַפְשָׁם, וְיָקִים בְּהֵם וּבְנוֹ מִקְרָא
שְׁכָתוֹב “לֹא-יִשְׁמַע עוֹד חָמָס
בְּאַרְצְךָ, שֹׁד וְשֹׁבֵר בְּגְבוּלְךָ,
וְקִרְאֵת יְשׁוּעָה חוֹמַתֶיךָ וְשַׁעְרֶיךָ
תִּהְיֶה”. (ישעיה ס)

הַנִּחְיָלִים אֱלֹהֵינוּ יְשׁוּעָה וְעֻטָּרַת
נְצַחוֹן תַּעֲטֹרֶם, וְנַתַּת שְׁלוֹם בְּאַרְצְךָ.
הִבֵּא נַחֲמָה לְשׁוֹבְרֵי יָב אֲשֶׁר
יִקְרִיֵהֶם נוֹרוֹ וְנִרְצָחוּ כְּצֹאן טְבָחָה
בְּיַדֵי בְנֵי עֲוֹלָה, וּלְכֹל מְשַׁפְּחוֹת
הַנוֹפְלִים בְּמַעֲרַכָּה, כְּכָתוֹב:
”וְנַחֲמַתֶּם וְשִׂמַחְתֶּם מִיְגוֹנָם”.
(ירמיה לא)

וְיִהְיֶה רְצוֹן שְׂיִוָּדַע בְּמִהְרָה גּוֹרֵל
הַנִּעְדָּרִים וְיִשׁוּבוּ כָּל שְׁבוּיֵי
יִשְׂרָאֵל, הַחֲטוּפִים וְהַנִּעְדָּרִים לְבֵית
יִקְרִיֵהֶם בְּמִהְרָה, שְׁלָמִים בְּגוֹף
וּבְנַפְשׁוֹ, כְּכָתוֹב “לְקִרְאָה לְשׁוֹבִים
דְּרוֹר” (ישעיה סא) “וְיָשׁוּבוּ בָנִים
לְגְבוּלָם” (ירמיה לא), וְנִאֲמַר: אָמֵן.



התקווה

מילים: נפתלי הרץ אימבר

כָּל עוֹד בְּבִלְבַב פְּנִימָה
נִפְּשׁ יְהוּדֵי הוֹמְיָה
וְלִפְאַתִּי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה

עוֹד לֹא אֶבְדָּה תְּקוּנָתֵנוּ
הַתְּקוּהָ בֵּת שְׁנוֹת אֲלֻפִּים
לְהִיּוֹת עִם חֶפְשִׁי בְּאַרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.