

Pilgrimage to Israel (2007)- Album (part 2)



Shops and cobblestone streets in Safed -- The holy city of Safed, perched on a mountain top in the upper Galilee, conjures many images to all lovers of the city. The romantic flavor of narrow cobblestone lanes and ancient synagogues fills one's lungs with a new spirit. The rusty old houses with their domed roofs clearly identifies the city with the mysterious past of the Holy Land.



Abuhav Synagogue in Safed (Zefat) -- This 16th century synagogue was named after Rabbi Yitzhak (Isaac) Abuhav of Portugal.



סיפורי מקומ
LOCAL STORIES

בית כנסת אבוהב

בית כנסת מהמאה ה־16 הנקרא ע"ש ר' יצחק אבוהב. חכם שחי כמאה ה־15 בספרד. בעל ימנורת המאור, על-פי המסורת כתב ר' יצחק אבוהב במו ידיו ספר תורה, 'ספר אבוהב', השמור בימינו שבין שלושת ארונות הקודש הקטנים בכותל הדרומי. בשל קדושת הספר נהגים להוציאו רק ביום כיפור, בשבועות ובראש השנה - סימן כשי"ד. עפ"י מקורות היסטוריים בית כנסת אבוהב המקורי שכן במבנה אחר, שהיה עמוד לבית כנסת האר"י הספרדי. ברעש שארע בשנת 1759 חרב בית כנסת אבוהב המקורי ו"ספר אבוהב" הקדוש נישא לבית כנסת הגדול, אשר שמו הוסב ונקרא עד היום - בית כנסת אבוהב. ברעש הגדול בתקצ"ז (1837) חרב גם בית כנסת זה ברובו ורק הכותל הדרומי שרד. יהודי עפת דרשו כי עמדה לכותל קדושת "ספר אבוהב". בית הכנסת שוקם מהריסותיו והוא מיוחד בממדיו הגדולים ובפאר שבו. במרכזו כיפה סגלגלה, נישאת על ארבעה עמודים ומעוטרת בעיורים ובסמלים. ספסלי האבן הבנויים לאורך קירותיו הם כמנהג בתי הכנסת הקדומים בארץ ישראל. אבני חיות הכניסה המקורית התפוררו והוחלפו בסוף המאה ה־20 באבנים חקוקות עפ"י דגם העיטורים המקוריים. בחצר הגדולה שבחזיתו נהגו לערוך חופה וקידושין בסגולה לפריון ולאריכות ימים.

Abuhav Synagogue

A 16th century synagogue named after Rabbi Yitzhak Abuhav, a 15th century Spanish scholar, author of "Menorat HaMa'or". The Holy Ark on the far right of the southern wall contains the "Abuhav Torah scroll" which, according to tradition, was scribed by Rabbi Abuhav himself. Because of its sanctity, the scroll is taken out only on *Yom Kippur, Shavuoth and Rosh Hashanna* (forming the Hebrew acronym "Kosher"). Historical sources indicate that the original Abuhav Synagogue was located in another building, next to the *Sephardic Ari Synagogue*. In the 1759 earthquake, that synagogue was destroyed, and the Abuhav scroll was brought here. This building was then known as the "Great Synagogue" and was subsequently renamed Abuhav Synagogue. In the Great Earthquake of 1837, this synagogue too was mostly destroyed, and only its southern wall with the Holy Arks survived. The Jews of Safed believe that the sanctity of the Abuhav scroll saved it. The synagogue has since been restored. It is unique in its dimensions and opulence - at its center is an oval dome, decorated with murals, supported by four massive columns. The stone facade outside had badly deteriorated and was replaced at the end of the 20th century with newly carved replicas of the original designs. It was customary to hold wedding ceremonies in the spacious front courtyard, believed to ensure fertility and longevity.

Abuhav Synagogue -- Historical sources indicate that the original Abuhav synagogue was destroyed in the 1759 earthquake. This building, known then as the Great Synagogue, was subsequently renamed Abuhav Synagogue. It houses the famous "Abuhav Torah Scroll," scribed by Rabbi Abuhav himself.



Interior of the Great (Abuhav) Synagogue



Interior of synagogue



**Ceiling (oval) of synagogue Twelve tribes of Israel (surround dome)
Some of the symbols I could decipher were: Issachar=grapes,
Joseph=sheaves, Naphtali=deer,
Asher=Olive tree, Gad=camp**





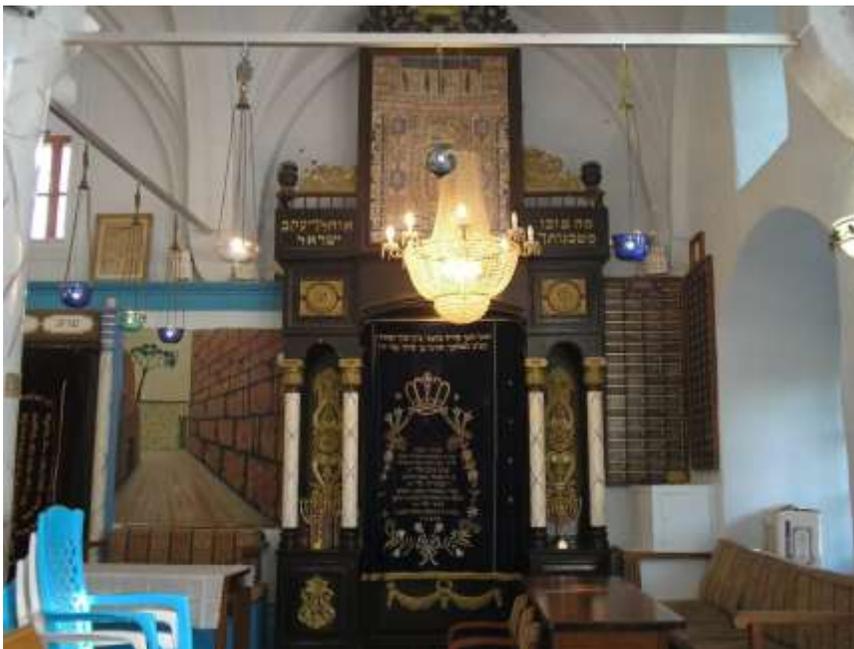
Tribe (Zodiac) symbols -- According to the Kabbalists, each tribe represents a sign of the zodiac. Thus the symbols are shown around the dome. Some of the signs (left to right): Zebulun=ship, Judah=lion, Simeon=vase&sword, Reuben=field, Benjamin=wolf.



Inside the synagogue – wall paintings; symbolic curtains, benches, tables, etc.



Inside the synagogue



The Holy Ark -- Upon entering a synagogue, the Kabbalists would recite the formula: "I take upon myself the positive commandment to love my neighbor as myself." (Levit. 19:18) They sought to come close to G-d not only through prayer but also by drawing closer to their fellows. After reciting the formula, they would act on their declaration by making donations to charity.

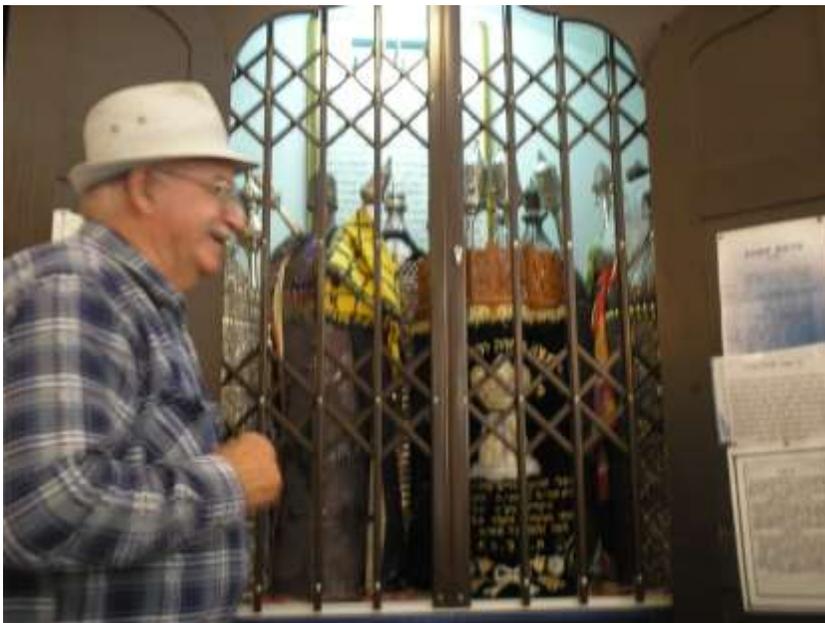
<http://www.ascent.org.il/cgi-bin/ascent.cgi?Name=abuhav>



Paul the Kabbalist -- Safed is one of the four holy cities in Israel, together with Jerusalem, Hebron and Tiberias.

For a long time Safed has been a well kept secret, even to most Israelis. However, according to the great mystics of the past, Safed is to play an important role in the final redemption. The Meam Loez, in the name of Rabbi Shimon bar Yochai, says that the Messiah will come from Safed on his way to Jerusalem. The Ari HaKodesh said that until the Third Temple is built, the Shechinah (God's Manifest Presence) rests above Safed.

<http://www.ascent.org.il/cgi-bin/ascent.cgi?Name=tsfat>



Yosef shows the Abuhav Torah Scroll



More artists' shops in Safed. Safed is the highest town in Israel. This section of town is known as the Artists' Quarter.



Peace (Dove) Art



Musician playing the Baliphone -- the baliphone is a bamboo "marimba" with a size and design similar to a normal vibraphone or marimba



Students on a field trip in Safed



First view of Sea of Galilee -- also known as Lake Kinneret



Deck's Restaurant in Tiberias Boat ride on the Sea of Galilee and dinner at the restaurant. Tilapia - Saint Peter's Fish.



View of Tiberias from Lake Kinneret -- Shimmering night lights in the water make this a beautiful sight. We took an evening boat ride on the Sea of Galilee.



View of Tiberias from hotel room (1018), the Sheraton Tiberias.



Sunrise over the Sea of Galilee



Crusader or Ottoman Walls in Tiberias



Crusader or Ottoman Walls in Tiberias



Fisherman's boat on Lake Kinneret. Lake Kinneret is also known as Lake Tiberias. Also, Sea of Chinnereth. The larger boats are the ones tourists go on.



Unique Tree near The Scots Hotel



Hotel Scotland, Scots Hotel -St. Andrews



Lake Kinneret in the morning light



Eucalyptus tree at Sea of Galilee



Eucalyptus trees with egrets in it



Sea of Galilee (Lake Kinneret) -- The sea (lake) is 21 km (13 miles long) and 9 km (6 miles) wide.

Another figure I got was 24 km by 18 km. Go figure!



Paul of Galilee -- The chief source of water, the Sea of Galilee lies 212 meters (696 feet) below sea level and is fed and drained by the Jordan River.



Leaving Tiberias



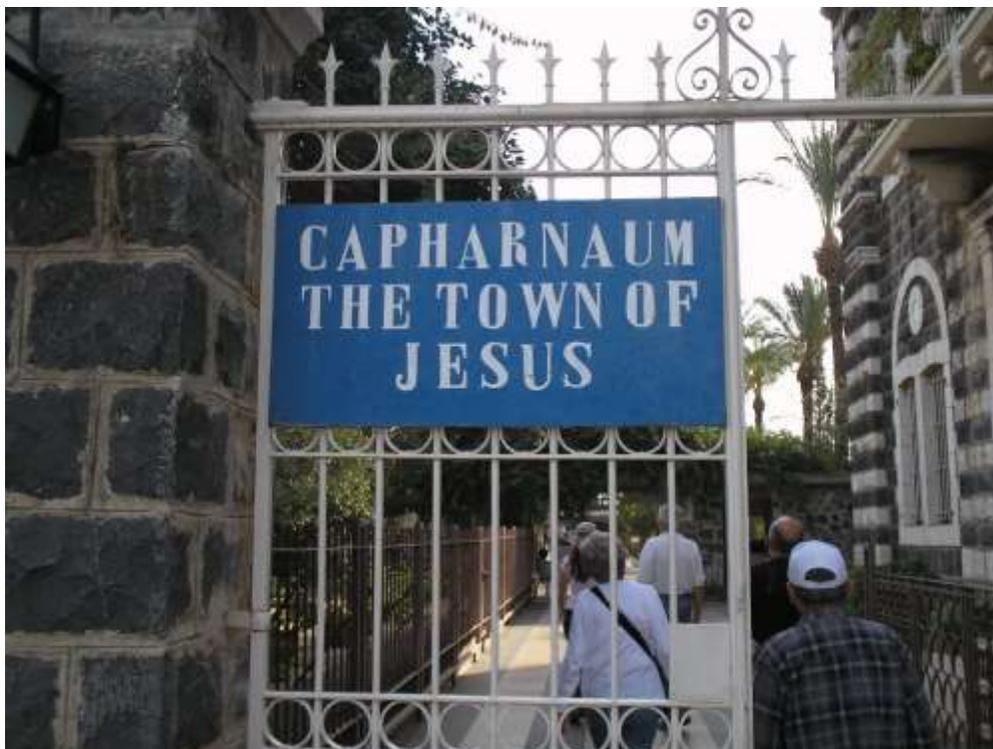
Banana plantation beside the Sea



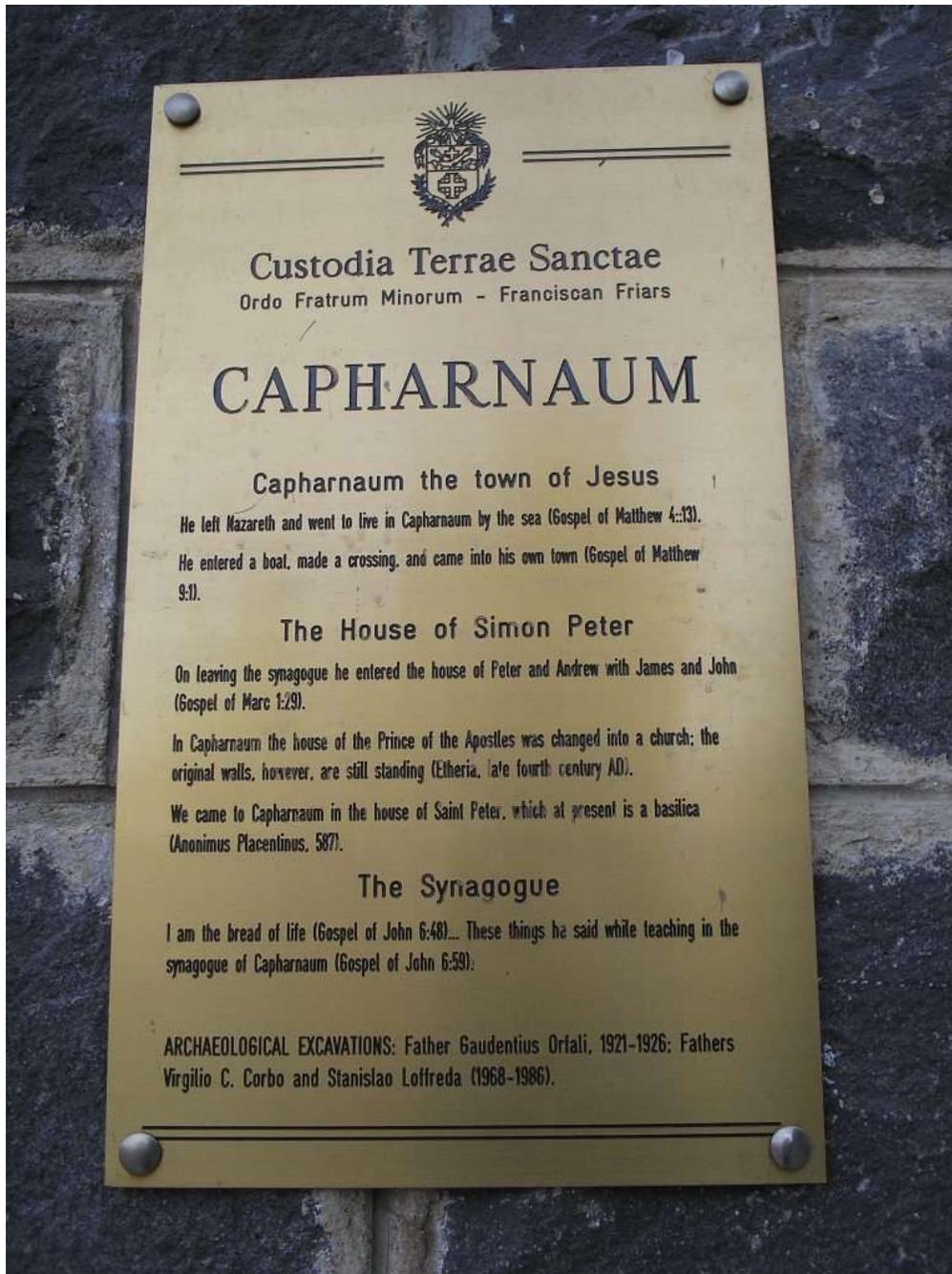
View of Tiberias across the lake -- Tiberias is the largest town on the lake. It was founded during Roman times by Herod Antipas, who dedicated it to the Emperor Tiberius.



Entrance to ancient Capharnaum -- Capernaum - known as the town of Jesus. On the northern shoreline of the Sea of Galilee. Caphar = "fish" / naum = "village"



Capharnaum - the town of Jesus (sign)



Capharnaum in the Bible (sign)

"He left Nazareth and went to live in Capharnaum by the sea." (Matthew 4:13)

"On leaving the synagogue he entered the house of Peter and Andrew." (Mark 1:29)

"I am the Bread of Life" ...(John 6:48)

"These things he said while teaching in the synagogue in Capharnaum." (John 6:59)



Simon Peter statue -- Caphar-naum, village where Peter becomes one of Jesus' first disciples.



Ancient ruins of Capernaum



"White Synagogue" -- White Synagogue (late 4th century AD), built upon the remains of the "Synagogue of Jesus"



remains of the village of Capernaum



Columns from Roman era --The synagogue was built by pagans for the Jews. The entrance was set toward Jerusalem (where there are no seats). 749 AD - great destruction by an earthquake.



**Synagogue columns -- Vered, the tour guide, related the following:
Jesus was born to a Jewish maiden, therefore he was a Jew. His cousin, John the Baptist, belonged to the Essene order, and he baptized (initiated) Jesus into the Essene order ("Sons of Light").**



Housing area



Map of Capharnaum -- Shows Simon Peter's house, an octagonal church, the synagogue and other excavations.



Site of Simon Peter's house -- Actually, it's the foundation of the church that was built upon the ruins of what is said to have been his house.



Mosaics (tiles) - ground floor of church



Column of Synagogue - has Star of David



Map of Kfar Nahum (aerial view)



"Crown of Thorns" bush



Golan Heights, north of Sea of Galilee -- Drive to Golan Heights, on Hwy. 87, 98. Pass Mt. Bental, Merom Golan. Enter Volcanic Park Golan.



Volcan Caldera (grape vines growing) -- Volcanic Park Golan



Mt. Avital - Mt. Bental Nature Preserve -- The reserve is situated on the ash cone whose western side was swept away by a lava flow.



Compound on top of the hill



Distance markers -- Jerusalem 155 km



Border with Syria -- white buildings on the right are UN buildings - "keeping the peace"



Looking toward Damascus, Syria



Looking toward Mt. Hermon



Looking into Syria - towards Iraq



Bunker on top of the military compound



Mt. Hermon (range) -- 2814 meters high



Israeli soldiers at military compound



Israeli soldiers come here to train - Topographical map reading and locating of major landmarks.



Paul at Golan Heights.



Paul of Damascus -- Damascus, Syria is 42 km away.



Israeli soldiers at compound (bunkers) -- They had binoculars and topographical maps.



Israeli tanks -- Israel produces the best tanks in the world.



Drive down Hwy 98 to Kfar Haruv -- East bank of Sea of Galilee



At Kfar Haruv, a kibbutz on plateau -- The kibbutz overlooks the Sea of Galilee (from east bank). We had cafeteria-style lunch here.



View of another kibbutz - En Gev



Overlooking Sea of Galilee -- from southern part of the Golan Plateau



Paul at the Kibbutz



Kibbutz guide - Collette

Talk of Kibbutz life. Conceived by Eastern European Jews, the first kibbutz was founded in 1909. The guiding ideals behind Israel's kibbutzim are self-sufficiency and equality, with everyone working for the common good. The kibbutz at Kfar Haruv was started in the 1970's. A total of 300 people reside here (100 are members).



Kfar Haruv - "the village of the Carob" -- The tour guide shows us the Carob tree (biblical "Locust" tree, which John the Baptist ate). The kibbutz was build on the ancient grounds of the carob village. [Note: original motto was "from each according to his ability to each according to his needs"]



Paul investigates the Carob (Locust) -- This scholar believes that John the Baptist actually ate the fruit of the Locust Tree, not the insect. After all, John was an Essene, and the Essenes were vegetarians.



The carob pod-like fruit.



Drive south to Beit (Beth) She'an -- Driving along the border with Jordan. Along Hwy 98 and 90.



Along the border with Jordan -- Barbed wire is seen along the road.



Jordan River -- flows from Sea of Galilee south to Dead Sea



Along the Jordan River



Jordan side (fertile valley)



Fish Ponds in the Jordan Valley



Down the Centuries in Bet She'an -- A timeline of Bet She'an's historical highlights: Settlement of Bet She'an first began in the fifth millenium BCE on the Tel (mound) rising to the south of the Harod River.



Model of Bet She'an (Roman & Byzantine) -- Bet She'an is mentioned in the Book of Samuel, where the corpses of King Saul and his sons were displayed on the city walls after the Philistine lords defeated them.



Model of Bet She'an - city quarters -- The city had four quarters and walls. The center was the most important, the "soul" of the city (compared by an Italian guide to the soul of man).



Guide Vered gives historical perspective:

The first period, late Canaanite period (16th - 12th centuries BCE), the city became the seat of Egyptian rule. It was the highest hill in the Jordan Valley. At the end of the 2nd century BCE the city fell to the Hasmoneans - Greek (Hellenistic) Period.

During the Roman Period (after the Roman conquest in 63 BCE), the city was rebuilt, and a theater, hippodrome, and bathhouse were added. As one of the ten cities of the Decapolis, it became the most important city in northern Israel.



Main Plaza (shopping area) -- This was an important town until the Middle Ages. Eighteen layers of cities (like at Megiddo) have been unearthed by archaeologists.



Excavations reveal ruins -- Most of the site has been excavated during the last 15 years.



The monumental colonnade -- Originally, the main street was a Roman road flanked on one side by a monumental colonnade. The earthquake of 749 CE leveled columns and structures along the street.



Amphitheater -- Built in the 1st century CE, the 7,000-seat theater seen today is the product of renovations carried out at the end of the 2nd century.



Mosaics (tiles) in Bathhouse -- Two colors, black & beige. The Byzantine bathhouse contained hot and tepid bathing halls with a heating system.



Walking down colonnaded street -- The street leads to the top of the Tel (mound), which provides a vantage point over the city and its surroundings.



Another view of the colonnade -- Orthodox Jews visit the ruins, also.



Ha-Gai Valley Road (sign) -- This sign is along the trail leading to the top of the Tel (mound): “The Roman and Byzantine road ran along the Amal Wadi (Valley), leading from the city center to the north-eastern gate. On either side of the basalt paved street, stood more than 200 capital columns. Beyond them were roofed pavements re-tiled with mosaics during the Byzantine period. The pavements were flanked by shops. Residential buildings stood here in the Ommayad and Abbasid periods. Ruins caused by the devastating earthquake of 749 were found lying on the road.”



View from Tel Bet She'an -- In Arabic the Tel is called Tell El-Husn - "The Fortress Mound."

Some twenty settlement strata were uncovered on the Tel (similar to the strata at Megiddo).

The Source, by James Michener, describes the evolving life on a Tel (through many generations).



The Joshua tree on top of the Tell - A lone dry Joshua tree is propped up to keep from falling over.



Bet She'an National Park -- The park extends over an area of 400 acres, and it includes the ancient city of Bet She'an-Scythopolis and the imposing Tel Bet She'an.



Egyptian Governor's quarters -- On top of the Tell is the renovated Egyptian Governor's Administrative quarters.



View toward the Jordan River -- The top of the Tel offers a 360-degree view of the surroundings.



The Roman Temple stood here -- The huge drums belonged to the temple. The columns stood 13 meters high.



The Splendor of the City & the Last Days -- Signs on lower section of the trail down from the Tel describe the splendor of the city during the 2nd century (Roman Period) and the Last Days of Nyssa-Scythopolis (when the earthquake brought the city down).



Monument (artistic rendering) -- The sign shows the glory of the city with its lavish structures.



Corinthian column tops in ruin



We enter Jerusalem at night (bus – Vradim Tours)



View of Jerusalem's Old City walls -- View from our room 914 at the Dan Panorama Hotel.



Morning in Jerusalem -- View of Old City and Mt. Olivet in the background.



Morning walk in Jerusalem -- to the Old City walls.



Paul at Zion Gate



View of Mt. Olivet -- To the right is the large Jewish Cemetery.



Dung Gate -- Entrance to the Kotel (Wall, Western Wall, or Wailing Wall).



Inside the Dung Gate -- The dome of the El Aqsa Mosque is visible.



The Kotel (Wall) in the morning -- The morning is the best time to come to the wall. There is no overcrowding!



Saying "Shema Yisrael" at the Wall -- Shema Yisrael: Adonai Eloheinu, Adonai Ekhad. Veaharta eit Adonai Elohekha bekol levavekha, uvekol nafshekha, uvekol meodekha. (Hear, O Israel: The Eternal is our God, the Eternal is One! You shall love the Eternal One with all your heart, with all your mind, and with all your being.)



Paul at the Wall -- The Sages said about it: "The Divine Presence never moves from the Western Wall." How true!



Orthodox Jews gather for morning prayers



A tunnel leads towards underground wall -- The Western Wall is all that remains of the Second Temple. The great Herodian stones rest one on top of the other. More than half of the wall is below the present day ground level.



Plaza in front of the Wall -- During the years that Jerusalem was controlled by the Jordanians (1948-1967) access to the Wall was forbidden. After the reunification in June 1967, the site was cleared, the crowded hovels around it were pulled down, and a vast paved plaza was constructed.



Jewish Cemetery in Kidron Valley -- It is believed in Jewish tradition that the Messiah will come from the east, pass the Mount of Olives and continue through the Kidron Valley before arriving at the Temple Mount. Impressive burial chambers testify to the belief that the dead close to the mount will rise first to escort the Messiah into the city.



The pyramid-roofed tomb of Zechariah in the Valley of Jehoshaphat (meaning "Yahweh judges," Yahweh being the Hebrew name for God).



View of Mount Olivet (Mount of Olives) -- Mount Olivet is known in Arabic as Jebel et-Tur, "Mount of the Summit"



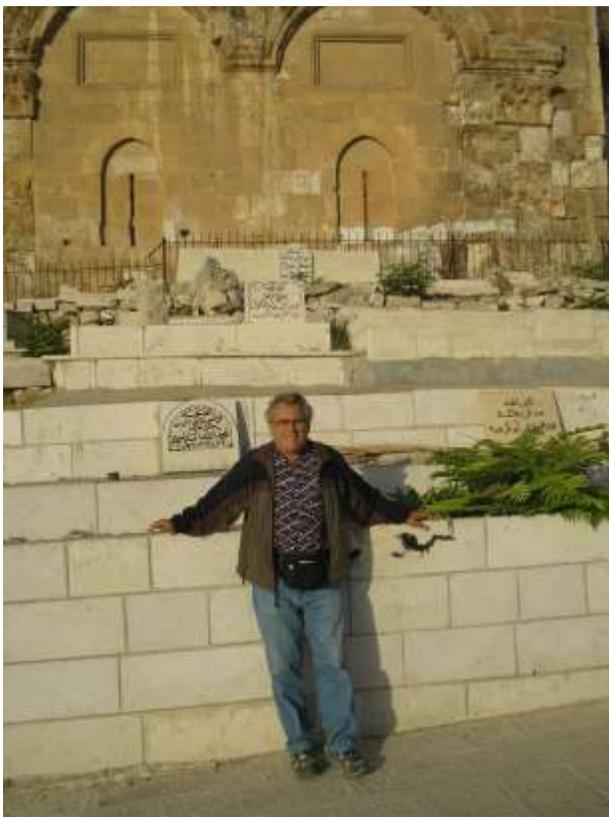
Church of St. Mary Magdalene -- Russian Orthodox Church, with typically Muscovite gilded onion domes. It was built by Tsar Alexander III in memory of his mother, whose patron saint was Mary Magdalene.



Church of All Nations -- The church is also known as the Church of the Agony because it is built over the rock in the Garden of Gethsemane on which it is believed Jesus prayed the night before he was arrested.



View of Mt. Olivet from Muslim cemetery



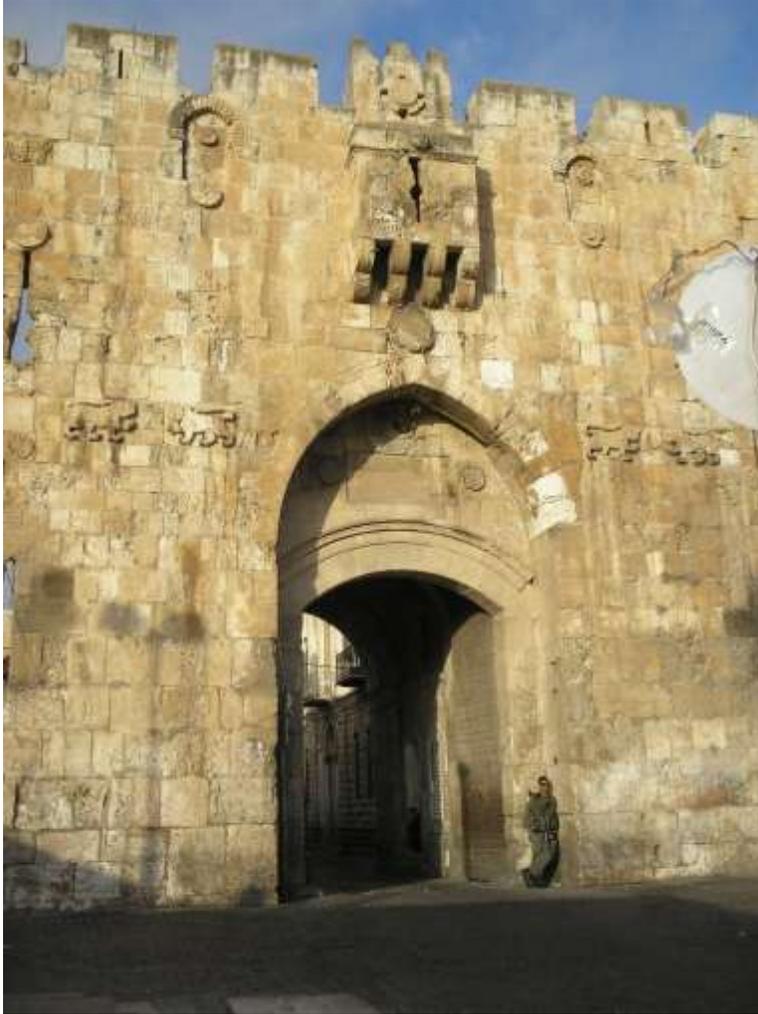
Paul at the Golden Gate -- Also known as the Gate of Mercy (Bab el-Rahma), the Golden Gate was one of the original Herodian city gates. According to Jewish tradition, the Messiah will enter Jerusalem through this gate, which is said to be the reason the Muslims walled it up in the 7th century.



The Golden Gate -- The Golden Gate is situated in the east wall of the Temple Mount enclosure.



Church of All Nations



Lion's Gate -- The gate is named after the pair of lions who guard it (on each side of the top of the gate). The gate is also known as St. Stephen's Gate; according to tradition he was martyred nearby.



Entering the Lion's Gate -- In the Moslem Quarter



Near the former Antonio Fortress



Pilate's Door -- Inscriptions above door:

Pilatus adduxit foras Iesum et sedit pro tribunali in locum qui dicitur Lithostrotus (John 19:13) "When Pilate heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha."

Tunc ergo apprehendit Pilatus Iesum, et flagellavit.(John 19:1) "So the Pilate took Jesus and scourged Him"

Tunc ergo tradidit eis illum ut crucifigeretur (John 19:16) "Then he delivered Him to them to be crucified."



ECCO HOMO ("Behold the Man") -

- Inscription above door:

O vos omnes, qui transitis per viam, attendite, et videte si est dolor. sicut dolor meus

["O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow."] -

Lamentations 1:12



Man carrying crosses -- Via Dolorosa as the ancient "Way of Sorrows" walked by Jesus on the way to his crucifixion has more to do with religious tradition than historical fact.



Armenian Catholic chapel - 3-4 stations -- 3rd and 4th stations of the cross are commemorated in the little Armenian Catholic chapel



Via Dolorosa Way - 5th station -- Simoni Cyrenaeo, Crux Imponitur = Where the cross is laid upon Simon of Cyrene



School children on the Via Dolorosa



School children on the Via Dolorosa



Church of the Holy Sepulchre



Steep street in Christian quarter



Jaffa Gate



Jaffa Gate (outside city wall) -- This is the busiest of the seven Old City gates. It is the main gate for traffic and pedestrians coming from modern West Jerusalem.



Sign on road that encircles the old city



YMCA building on King David St. -- Distinctive Bell Tower of the YMCA was built in 1926-33 by Arthur Loomis Harmon, who also created New York's Empire State Building.



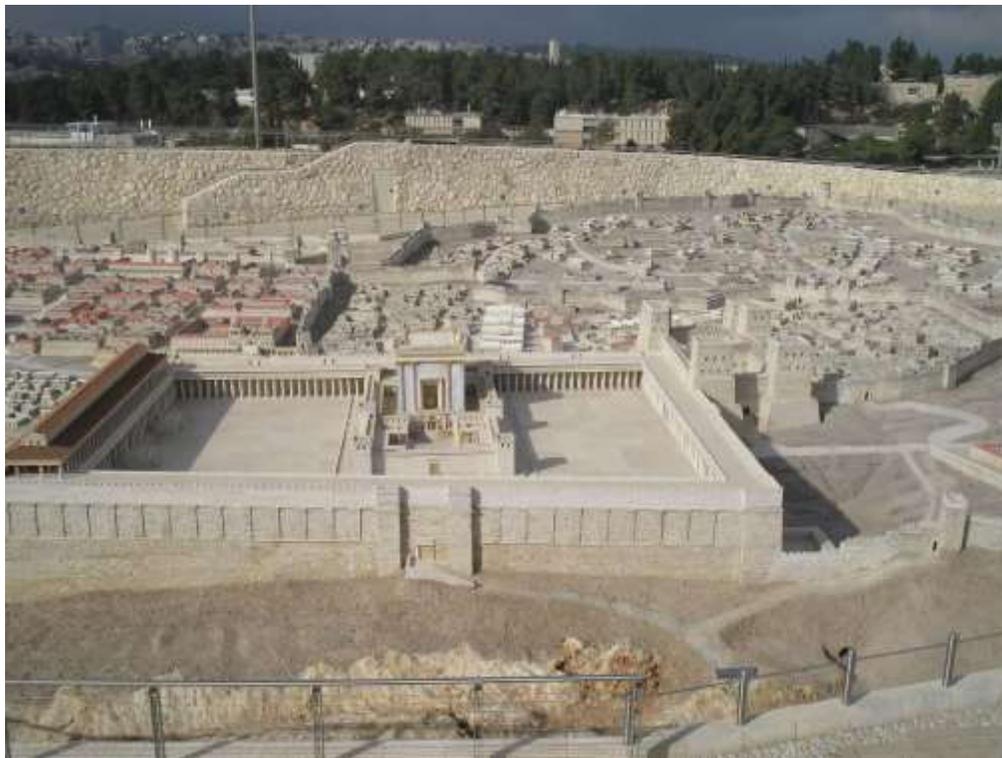
Painting of Ancient Jerusalem



Sarcophagus at the Israel Museum -- The sarcophagus is from Caesarea, Roman period. It is decorated with a scene from the myth of Leda and the Swan (Zeus comes to Leda in the form of a Swan).



Model of Jerusalem - 2nd Temple Period



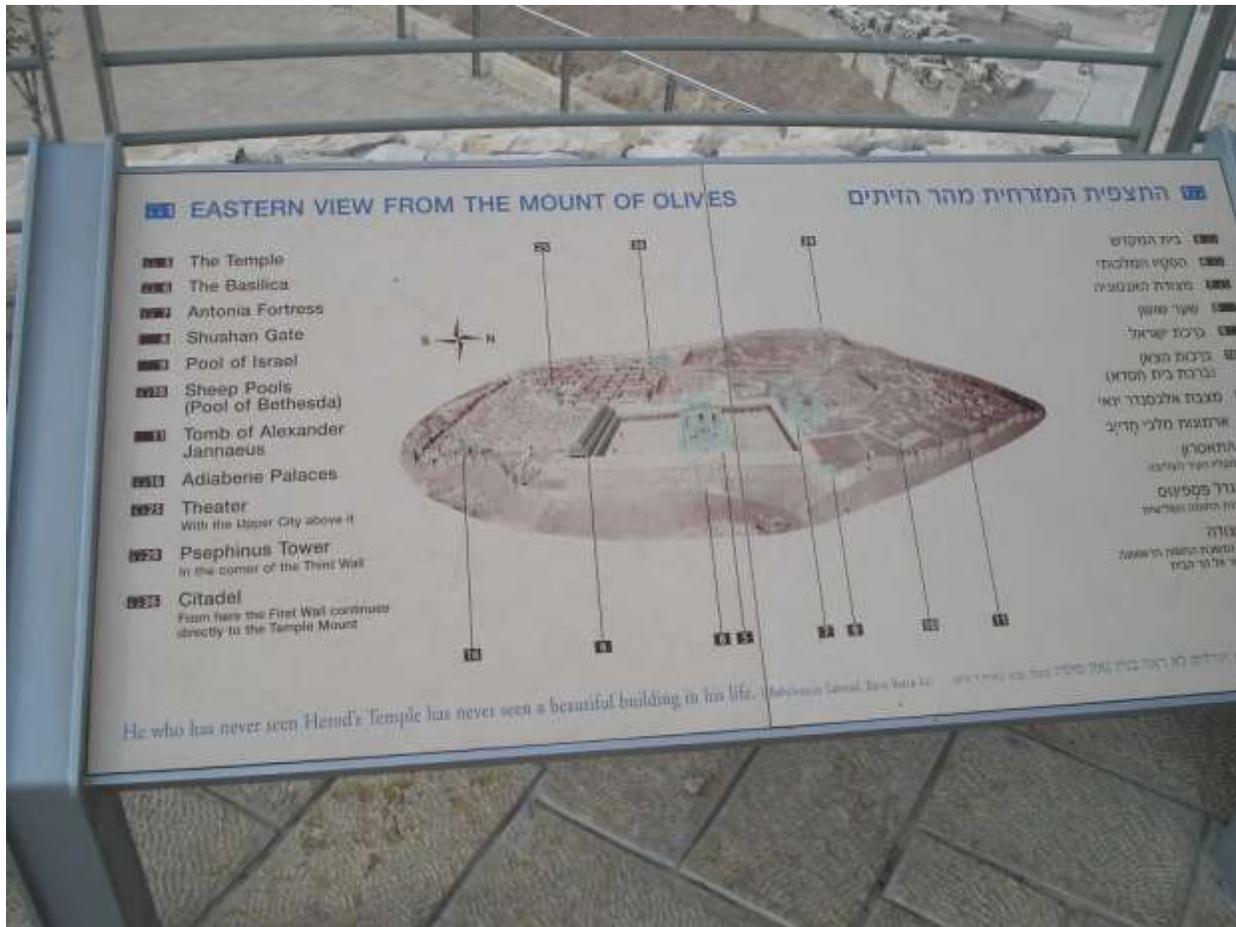
Model of Ancient Jerusalem -- Second Temple in foreground.



Sign explaining the Model of Jerusalem -- The model, which now stands in the Israel Museum, was built on a 1:50 scale. It was constructed according to the measurements given in the Mishnah and Talmud, and it follows the description in the histories of Josephus Flavius.



Eastern View from the Mount of Olives



Sign - Eastern View: 5. Temple 6. Basilica 7. Antonia Fortress 8. Shushan Gate 9. Pool of Israel 10. Sheep pools 11. Tomb of Alexander Jannaeu 16. Palaces 24. Theater 25. Psephinus Tower 36. Citadel (from here the First Wall continues directly to the Temple Mount).



Southern View (from the "Promenade") – Map: 12. Kidron Valley 13. Siloam Pool 14. Lower City 15. Theodotos Synagogue 16. Adiabene Palaces 17. Tomb of Huldah the Prophetess 18. Huldah Gates 19. Valley of Hinnom 23. David's Tomb 25. Theater 26. Monumental Stairway ("Robinson's Arch") 27. Bridge ("Wilson's Arch")



Southern View – Model



Southwestern View from Ketef Hinnom (map) : 20. Herod's Palace 21. Upper market 22. Palace of Caiaphas, high priest 24. Hasmonean Palace, etc.



Southwestern View – Model



Northwestern View from the New City (Map): 33. Golgotha (Calvary) 38. Kotel (Western Wall)



Northwestern view – model



Place of Golgotha -- Outside 2nd City Wall



Second Temple



Shrine of the Book -- This innovatively designed underground hall houses the Dead Sea Scrolls



Shrine of the Book – entrance



Dead Sea Scrolls - copies -- No original scrolls are located here.



Dead Sea Scroll – copy



Knesset -- The Knesset (Assembly) is the seat of the Israeli Parliament. It takes its name from the Knesset ha-Gedola (Great Assembly) of 120 men that governed the political and civic life of Jews in the Second Temple Period.



Sculpted menorah near Knesset -- The seven-branched menorah (candelabrum) is the symbol of the State of Israel. It is the work of British sculptor Benno Elkan and was a gift from the British parliament.



Menorah Base & Trunk -- The relief work on the menorah branches depicts crucial moments in Jewish history and is accompanied by biblical quotations. From top: CENTER (Trunk) of Menorah:

- (1) Moses, Joshua, and Hur, during the war with Amalek, the cruelest enemy of the Jewish people.**
- (2) The Tablets of the Law and the Ten Commandments, the essence of the Jewish religion.**
- (3) Rachel the Matriarch, the favorite wife of Jacob mourns her children who have gone into exile. Ruth, the Moabite, wife of Boaz, the great-grandfather of King David.**
- (4) The Prophet Ezekiel and the vision of the dry bones, symbol of the Jewish people in exile in Babylon; after Cyrus's proclamation (538 BCE) and the ensuing restoration to Zion, the people comes to life.**
- (5) The Uprisings in the Warsaw Ghetto and other ghettos against the Nazis and their collaborators.**
- (6) "Hear O Israel," a central verse in Jewish prayers; it is recited three times a day.**
- (7) The renewal of Jewish Settlement in the Land of Israel; the struggle to found a Jewish State and the Founding of the State of Israel.**



SECTION (Left Branch):

(1) Isaiah the prophet and his vision of the end of Days: “and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up swords against nation, neither shall they learn war anymore.” (Isaiah 2:4)

Left arm of the Menorah -- LEFT

(2) Rabban Yochanan Ben-Zakkai. At the height of the civil war in Jerusalem (66-70CE), he requests and receives Yavneh (Jamnia) from the Romans in order to found a center there for renewing the study of the Law.

(3) Spanish Jewry enjoys its golden age under Muslim rule during the 10th and 11th centuries C.E.

(4) Babylonian exiles by the river of Babylon lament the destruction (587 BCE).

Central Branch:

(1) Ezra the scribe assembles the returnees to Zion (5th century BCE) and reads aloud the Law to them with the assistance of the Levites.

(2) Job and his Three Friends as the symbol of the eternal question about the suffering of the righteous and the prosperity of the wicked.

(3) The Talmud. (The Oral Law) “Moses received the law on Mount Sinai and handed it on to Joshua, and Joshua (handed it on) to the Elders, and the Elders (handed it on) to the Prophets...”

(4) The Aggadah (Legend) about King Solomon’s going out to listen to poetry of birds in the wild, as one of the seventy languages he knew.

Right Branch:

(1) David and Goliath, symbolizes the triumph of spirit over physical force.

(2) The illegal immigrants into the land of Israel in violation of the Mandatory Government’s quota.

(3) Abraham the Patriarch, the father of his people, buys the first parcel of land in the promised land.



Right arm of the Menorah -- RIGHT SECTION – (Right Branch):

(1) The Prophet Jeremia reproaches the people and laments the destruction of the First Temple:

“how lonely sits the city that was full of people. . she that was like a Princess amongst the cities.

(2) The Maccabees heroically battle against and repel the Hellenized Syrians who attempted to destroy their Law; the Maccabees found a dynasty which lasted for some 100 years.

(3) The Hassidic Movement founded in Europe in the 18th century preaches integrity.

(4) Nehemiah restoring the walls of Jerusalem.

Central Branch:

(1) Hillel the Elder and the gentile who asks him to teach him the Law in one quick lesson; among Hillel’s most famous sayings: What is hateful to you, do not do unto others.

(2) Rabbi Hanina Ben-Teradion, teaches the Law in violation of the Roman prohibition, and is immolated, wrapped in a scroll of the Law.

(3) The Kabbalah – Jewish mysticism.

(4) The Halakhah (Religious Law): what is forbidden and what is permitted in the daily life of the Jew.

Left Branch:

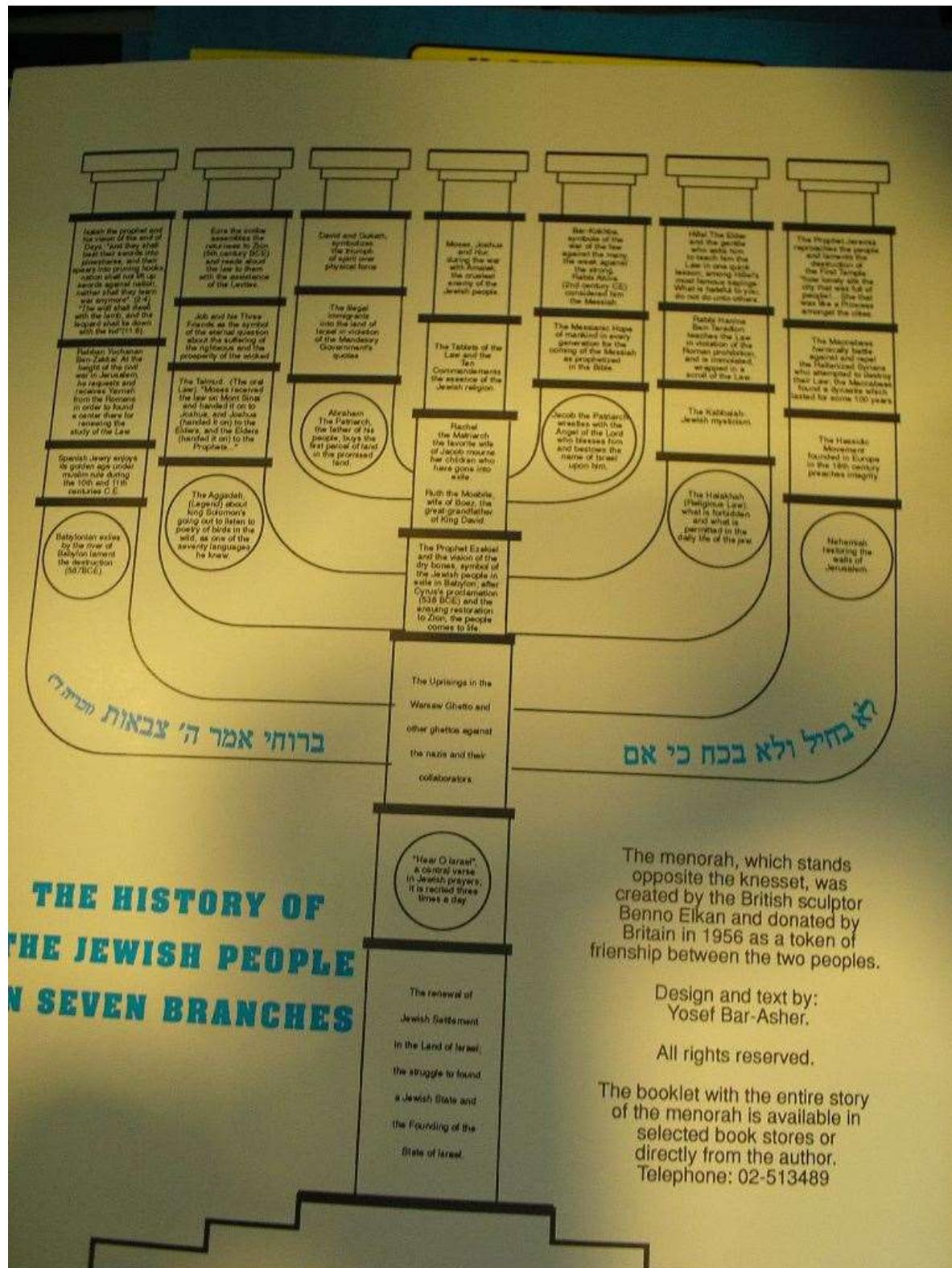
(1) Bar-Kokhba, symbol of the war of the few against the many, the weak against the strong. Rabbi Akiva (2nd century CE) considered him the Messiah.

(2) The Messianic Hope of mankind in every generation for the coming of the Messiah as prophesized in the Bible.

(3) Jacob the Patriarch wrestles with the Angel of the Lord who blesses him and bestows the name of Israel upon him.



Paul at the Menorah



Menorah symbols – details (booklet)

[Large view](#)

Menorah symbols – details (booklet)



Bible Lands Museum



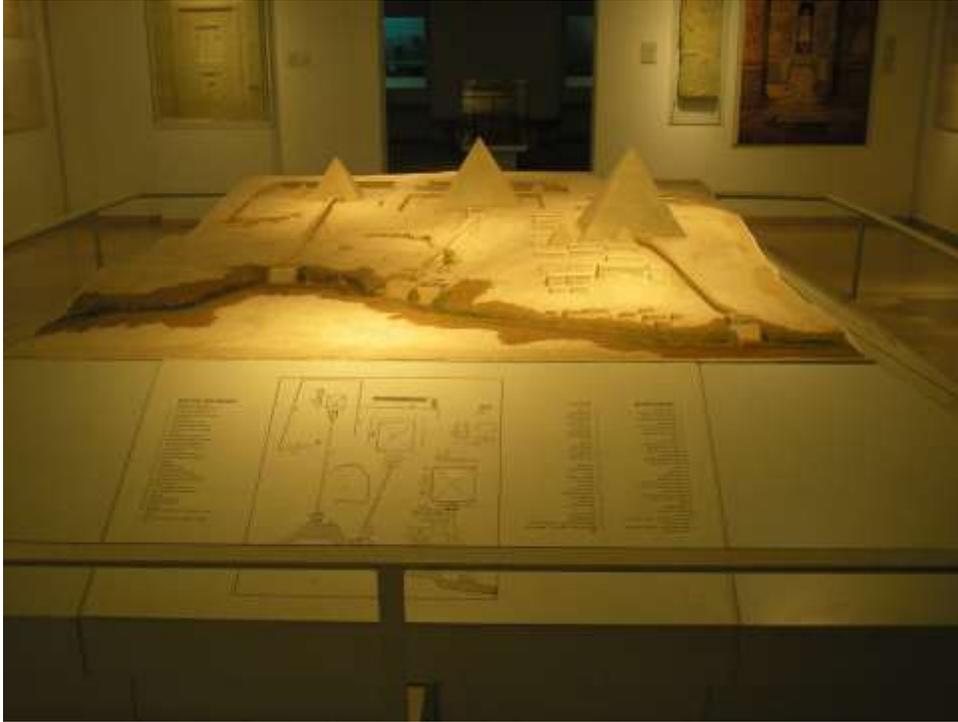
Bible Lands Museum - City of Babylon



Bible Lands Museum - sarcophagus



Bible Lands Museum



Bible Lands Museum - Egypt (pyramids)



Bible Lands Museum – Jerusalem



Bible Lands Museum - Sumeria -- Model of the Ziggurat of Ur



Bible Lands Museum - children's tour



Yad Vashem - Holocaust Museum -- Yad Vashem, meaning "a name and a place" (from Isaiah 56:5). The museum is a monument to perpetuate the memory of the more than six million who died in the Holocaust.



Yad Vashem - Children's museum -- Memorial to the one and a half million children who perished in the holocaust.



Yad Vashem - Uziel - "strength of God" -- Memorial erected by Abraham and Edita Spiegel of California in memory of their son Uziel, who was killed in Auschwitz in 1944.



Yad Vashem - Children's museum -- A million and a half symbolical lights (stars) light up the night sky inside the Children's museum, reflecting the number of children killed.



Yad Vashem – triangular building -- The museum is one long corridor, carved into the mountain, with 10 exhibition halls, each dedicated to a different chapter of the Holocaust.



Yad Vashem - Hall of Names -- The Hall of Names is devoted to recording the names of all those Jews who perished, along with as much biographical detail as possible.



Yad Vashem - Torah Ark -- Synagogue - "Let them make me a sanctuary, that I may dwell among them." (Exodus 25:8)



Touring friends - Monastersky family --Inscription on entrance: "I will put my breath into you and you shall live again, and I will set you upon your own soil." (Ezekiel 37:14) In Memory of my friend, Jerry Monastersky, who passed away.