



2023-2024 | 5784

KKL-JNF

Zionism, Man, Environment and Heritage

QUIZ



Dear Students,

These days our country, our people, and each and every one of us are going through very hard times. We yearn for unity, for sharing and for bonding. We are all searching for ways to strengthen and send strength into that special pulsating heart we call the People of Israel. We are doing our best, we operate through the power of our inner spirit, reliant on one another's strength, and seeking inspiration in great people and great deeds from our national and personal past.

The giving and the receiving of the people of Israel now comes to light in all its might, in every conceivable aspect. The security forces show courage and audacity in defending our homes, the homeland functions through boundless dedication, operating countless supportive initiatives benefitting all the country's residents. It is only so, through solidarity, that we all can continue to look into the future, a future in which we will see the accomplishments of our hard work, the fruits of our learning.

It is in such times that we are proud to invite you to delve into the pages of this glossary booklet in quiz format on Zionism, man, environment and heritage for 5784-2024. Through this booklet you are welcome to acquaint yourselves, learn and drill down into the many subjects that frame our lives, that tell an important part of the story of the Jewish People and the State of Israel, and which deal with the place mankind occupies in the world and the responsibilities we bear when we function as a people, in and for the sake of this world.

The codes we have added this year to some of the values in the booklet are intended to enable you to diversify, enrich and broaden the many ways available to you to learn and cope with the material. The questions in the quiz will deal only with the written content as it is presented in the booklet but you are welcome to watch the videos and listen to the podcasts in order to better know the persons and terms from various new, diverse angles, rather than merely through reading and rote.

Being an integral part of those that have shaped, and are still shaping the face of the State of Israel, that preserve its character and build it for a healthier, greener future, KKL-JNF is continuing to support the people of Israel in Israel as well as in the diaspora. We build roads, lay down the infrastructure for settlement, build and develop water reservoirs, develop and empower agriculture, manage Israel's open spaces, educate on Zionism, leadership and engagement. We manage the parks and forests and add new layers to the country's leisure culture for the benefit of the environment, the people and the country.

You, the students - acquaint yourselves, study and learn the terms for the quiz, and don't forget that knowledge of the past is a vital tool for improving the future: think of the many ways each and every one of you can make a difference, work and shape the country through commitment, leadership and social and environmental engagement.

We wish you fruitful learning and success with the quiz, we hope you will always remember the words of Rabbi Yehuda Ya'ish: "The wisdom of learning is not like the wisdom of deeds - learning is yet another step in the journey toward doing".

Wishing full, swift recovery to all the injured of the onslaught and the terrorism and sharing in the immense grief and pain of the bereaved families, We wish you fruitful learning and success with the quiz

Sar-Shalom Jerbi

Manager, Education and Community Division
Keren Kayemeth Lelsrael - Jewish National Fund



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Did you know?

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“I once called Zionism a never-ending ideal, I really believe that even after we achieve our own country, the Land of Israel will never cease to be an ideal”

Theodor Herzl



Zionism



Zionism

Derived from the word 'Zion', one of Jerusalem's Biblical names, the name 'Zionism' was given to the ideology according to which the Jewish National Movement was established. The movement believed in the return of the Jewish People to its historic homeland in the Land of Israel, while reviving cultural, political and economic life. Zionism was founded in Eastern and Central Europe as part of the national awakening that swept the peoples of Europe in the 19th century. Its aim was to put an end to the Jewish diaspora by a home for the Jewish People.

The name Zionism was adopted in the first Zionist Congress, which was the initiative of Theodor Herzl. It took place on August 29, 1897 in Basel, Switzerland. The goal was to disseminate the Zionist idea and to unite the fragmented Zionist groups dispersed throughout the Jewish People into a single large group, wielding far-reaching power and influence. 208 Zionist Jewish delegates took part in the congress. They came from various Jewish movements in 16 countries; it was the first large-scale gathering that raised the Jewish issue and placed it on the international agenda.

One of the Zionist Movement's key objectives was realized with the establishment of the State of Israel in 1948, however the historic role of the Zionist Movement did not end there. The World Zionist Organization, which continues to convene delegates from all over the world, officially announced in 2004 that it "...regards a Jewish, Zionist, democratic and safe State of Israel to be a manifestation of the shared responsibility of the Jewish People toward its continued existence and its future". This definition stresses that the role of the Zionist Movement is not restricted to the establishment of the State, but rather that it also seeks to strengthen it and shape it as an exemplary society in accordance with Herzl's doctrine.

Israel's Flag

Israel's flag combines two historic Jewish components: the white prayer shawl, emblazoned with two stripes in blue and the Magen David (Star of David). A similarly-designed flag was introduced by David Wolfsohn for the first Zionist Congress in 1897. It was that design which was adopted and became the flag of the Zionist Movement.

Shortly after the establishment of the State of Israel in 1948, the "Emblem and Flag Committee" was set up to determine what would be the new country's flag. The committee reached out to the general public and received a large number of design suggestions.

The Committee members deliberated two options - the Zionist Movement's flag and the flag as described by Theodor Herzl in his book *Der Judenstaat* (The Jewish State) in 1896. This was a white-field flag with seven golden stars on it, expressing the progress toward a better, more just national future. The decision was hard and at the end of a long, tortuous process the Provisional State Council decided to adopt the flag of the Zionist Movement as Israel's official flag. In 1949 the First Knesset approved the flag and emblem and made the Blue-White flag the State of Israel's official flag. The law specifies locations at which hoisting of the Israel flag is mandatory (such as government ministries). It also specifies a prohibition, a criminal offense, on dishonoring the flag.



State Emblem

The emblem of the State of Israel is a shield, with a seven-armed candelabra (the temple menorah) at its center flanked by olive branches. The name Israel is written below the candelabra. Following the establishment of the state, the Provisional State Council decided (before the first Knesset was convened) to set up an "Emblem and Flag Committee", which reached out to the general public to send suggestions and ideas for an official emblem of the State of Israel. On 11 Shevat, 5709 (February 10, 1949) the Council chose one emblem from the many suggestions submitted. The emblem is inspired by the Book of Zechariah 4, 2-3: "I see, and behold, a lampstand all of gold... and seven lamps on it... And there are two olive trees by it...". The emblem designers, the Shamir Brothers, explained their choice of the Menorah, which is an ancient Jewish symbol, as representing the Jewish People's glorious past and its present-day freedom. Numerous archaeological finds and historical sources, and descriptions of the Temple describe the Menorah as representing the sovereignty of Israel and the return to the motherland. The olive branches on both sides, which symbolize the Grand Priest of the House of Aharon and the King from the House of David, who were anointed with olive oil upon their coronation, also represent the desire for peace. The Menorah is shaped after the golden Menorah carved on Titus' gate in Rome, which was erected to mark the Roman victory over the Jews in the Great Revolt. The legal and political status of the State Emblem has been enshrined in the Flag and Emblem Law.

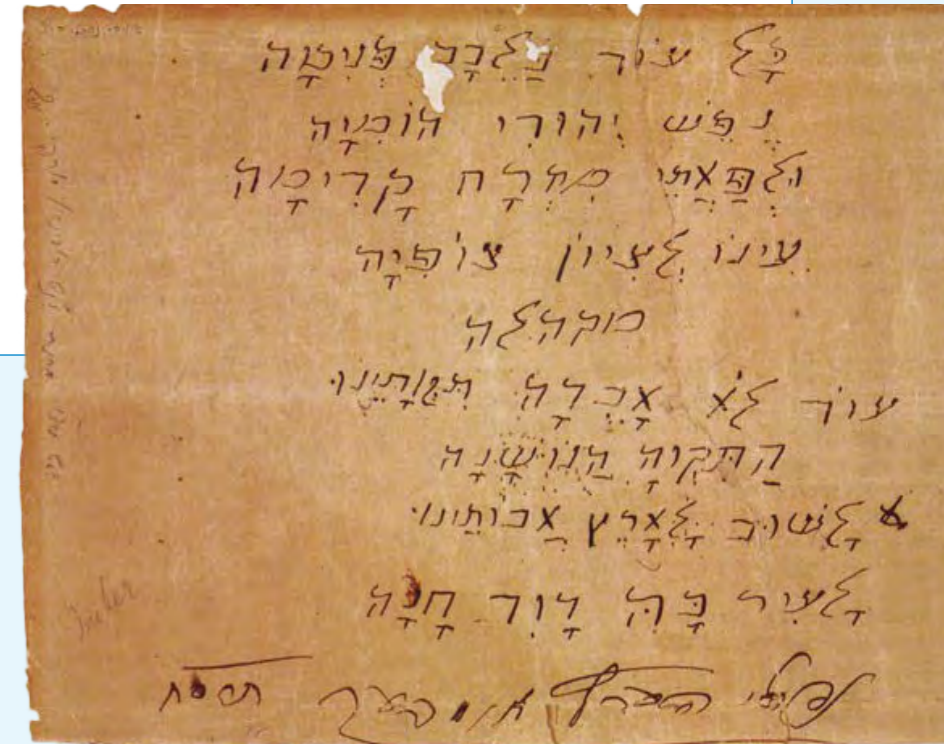
Hatikva

The Zionist Movement's national anthem, over time became the State of Israel's national anthem.

The words of the anthem (which was originally named Tikvatenu [Our Hope]) were written by Poet Naftali Zvi Herz Imber, in Romania in 1878. The tune is a popular Romanian tune. It was combined with the words of Hatikva by Shmuel Cohen, a farmer from Rishon LeZion. The Rishon LeZion folk even changed the final two lines of the second verse into the wording we have today - "To be free in our country, the Land of Zion, Jerusalem". Imber originally wrote a poem that consisted of nine verses, however only two of these were selected for the national anthem. The song was popular in the colonies (Moshavot) of the First Aliyah in Eretz Israel, and beginning with the eighth congress (in 1907), it became the custom to sing it upon the closing of every congress. When the State was established, the song became the State of Israel's National Anthem. It was sung at the Declaration of the State ceremony on 5 Iyar, 5708, but only in 2004 did it achieve legal status.

Hatikva | Naftali Herz Imber

As long as in a heart, inwards,
Stirs a Jewish soul,
And toward the sunrise, eastward -
An eye toward Zion gazes,
All hope of ours is not lost,
Hope that has lingered for two thousand years
To be free in our land,
The Land of Zion, Jerusalem.



Keren Kayemeth LeIsrael – Jewish National Fund

The key institution of the global Zionist Movement for redeeming lands in the Land of Israel and for their improvement to enable working the land. The KKL-JNF was founded at the fifth Zionist Congress in 1901, following approval of a proposal tabled by Binyamin Theodor Herzl. The establishment of this institution was the culmination of the initiative of Zvi Hermann Schapira, who demanded that a Jewish fund be established to acquire lands in the Land of Israel. Schapira was also the one that installed the paramount principle according to which KKL-JNF has been operating to this day. It is based on the verse “The land shall not be sold for ever” (Leviticus 25, 23). Under this principle, land redeemed by the Jewish People cannot be sold, it can only be leased.

The name Keren Kayemeth was selected out of the Jerusalem Talmud, in which it is said, “And the principal remains for him in the hereafter” (Edge, 1). The decision to approve the establishment of the Keren Kayemeth was intended to regularize the Jewish settlement of the land legally and in exchange for payment as required by law. KKL-JNF set about to acquire lands, to forest them and work them. The organization contributed toward a revolution in Hebrew labor in the Land of Israel. After the establishment of the State of Israel, KKL-JNF engaged, on behalf of the State of Israel, in various undertakings of land improvement, afforestation, absorbing Aliya and settlement. The approach nowadays at KKL-JNF is that of sustainable development, including in areas such as afforestation (represented by the green color in its emblem), building water reservoirs and stream revitalization (blue in the emblem), aid for settlement in Israel (brown), halting desertification, opening paths and cycle trails, renewable energy, agricultural R&D, planting community forests, strengthening Israel’s geographic and socio-economic peripheries, safeguarding green spaces and education for ecological Zionism.



קרן קיימת לישראל
K K L - J N F

The Balfour Declaration



A declaration by the British government, issued on November 2, 1917 by the then Foreign Secretary Lord Arthur Balfour (pictured), in a letter he sent to Lord Rothschild. This declaration, which is sympathetic to the establishment of a home for the Jewish People in the Land of Israel, was the cornerstone from which the Zionist Movement’s work began in earnest throughout the territory of the Land of Israel. This was the first time Zionism achieved official international recognition of the Jewish People’s right to return to the Land of Israel. Balfour declared that unreserved support for the Jewish-Zionist ideal would only be recognized if it would not prejudice the rights of non-Jewish communities and religions in the Land of Israel and would not impinge on the rights of Jews in other countries. Following the Balfour Declaration, the ties between the Jewish People and the World Zionist Organization strengthened with the British government.



The White Paper

A British government document containing a declaration of intent regarding the territories under its rule. Over the duration of the British Mandate in the Land of Israel, three “white papers” were published concerning the future of the land and the status of the Jews within it (in 1922, 1930 and 1939). The papers were written in response to the current events in the Land of Israel. The main upshot of these papers was the gradual backing out by the British from the promises made to the Zionist Movement in the Balfour Declaration. The papers outlined a policy of restricting immigration and other restrictions on land sales to Jews. These papers were called the “blackest of black” papers by the Jewish population (the Yishuv). The issuing of the 1939 White Paper marked the start of the Yishuv’s struggle against British rule.

KKL-JNF Fundraising

Fundraising has always been an important means for carrying out the KKL-JNF's work on developing the country. Donations were raised through three main means:

The "Blue Coinbox": a special box, created as a modern offshoot of the traditional Alms Coinbox, in an effort to raise funds to pay for the Keren Kayemeth Lelsrael - Jewish National Fund's activities. This was the brainchild of a bank clerk named Haim Kleinman from Nadvorna in Poland, following the decision to establish the Keren Kayemeth Lelsrael - Jewish National Fund.

For decades the Blue Coinbox was a fixture in practically every Jewish home and educational institutions in Israel and throughout the diaspora. The coinbox was a much-loved popular means of raising small and large donations alike in favor of making the Zionist vision of establishing a Jewish State come true. The box was printed with the map of Israel where the tracts of land acquired by the KKL-JNF were marked as brown patches. Besides gathering donations, the coinbox was also an educational tool for spreading Zionist values and strengthening the bond between the people of Israel and their homeland, allowing every

Jewish boy and girl anywhere in the world take part in the Zionist endeavor. The Blue Coinbox went on to become one of the KKL-JNF's most recognizable symbols over the years.

In 2008, KKL-JNF embarked on a drive to return the Blue Coinbox to educational institutions around the country under the slogan "Small but Large", as an educational tool that promotes environmental activism.

The "Golden book": Jews from all over the world, having donated to KKL-JNF, have earned recognition by having those dear to them written into this Book of Honors entitled the "Golden Book". Part of the registration process is the granting to each donor a large, illustrated certificate testifying to the donation made. The first volume of the Golden Book came out in 1903 in Vienna. The ornate covers were designed by the finest of artists, who depicted in them key moments in the life of the Jewish People. Over the years more than 25 such volumes of the Golden Book have been published. They include names of approximately 200 thousand people and institutions, who donated money to settle the country and toward the various KKL-JNF projects.

Stamps: KKL-JNF stamps were used as a tool for raising funds to redeem the land of Israel and also as a tool for outreach. The first stamp, issued in 1902, was named the "Zion Stamp". KKL-JNF has since issued over 5,200 stamps of all shapes and sizes, which have also functioned as an educational tool for Jews in Israel and in the diaspora. Through the stamps, the public was educated on historical landmarks in Israel, on settlements and important KKL-JNF projects. The stamps have continued to be released until today, and new stamps are issued every year.



The Haganah and the Palmach

The main, largest paramilitary wing of the Jews in the Land of Israel and of the Zionist Movement during the British Mandate was called "the Defense [Haganah] Organization in the Land of Israel". The Haganah was founded in 1920 as a popular paramilitary force, which provided comprehensive protection for the Yishuv. The force was made up equally of male and female fighters. In addition to its security work, the Haganah also contributed in settlement, outreach, education and illegal immigration.

The name Palmach is derived from the acronym of "Plugot Mahatz", Strike Companies. This was the Haganah's standing paramilitary force in the Land of Israel between 1941 and 1948. The initiative for founding the Palmach was Yitzhak Sadeh, who was also its first commander. It was set up with cooperation from the British Mandate government. The Palmach consisted of six companies (and additional units) and numbered some 700 fighters. Women accounted for about a third of the Palmach manpower. They were included in its companies on an equal basis, taking part in the maneuvers and in the military training program.

In November 1942, at the height of World War II, the British won the Battle of El Alamein against the Axis Powers (Germany, Italy and Japan), thereby removing the danger of Nazi conquest from the Middle East and from the Jewish Yishuv in Israel. Following that victory, the Mandate government withdrew its support for the Palmach, forcing it into the underground. The Palmach companies were sent to various Kibbutzim, where they worked and trained. Besides its military work, the Palmach contributed greatly to the illegal immigration into Israel, to local culture, Hebrew literature and music.

The evolution of the Haganah throughout the entire duration of the Mandate formed the basis for the founding of the IDF. Following the declaration of independence, on May 31, 1948, the provisional government issued the Order of the Day to establish the Israel Defense Forces. The Haganah and the Palmach were disbanded as organizations and were integrated within the Israel Defense Forces.

The Palmach emblem consists of two wheat stalks and a sword, which are an expression of the nature of the Palmach, combining its military mission with the mission of settlement based on Hebrew labor and farming. The emblem is a variation on the Haganah emblem (right), which includes a sword representing defense and combat, and an olive branch symbolizing the yearning for peace. War and peace intermingled one with the other.

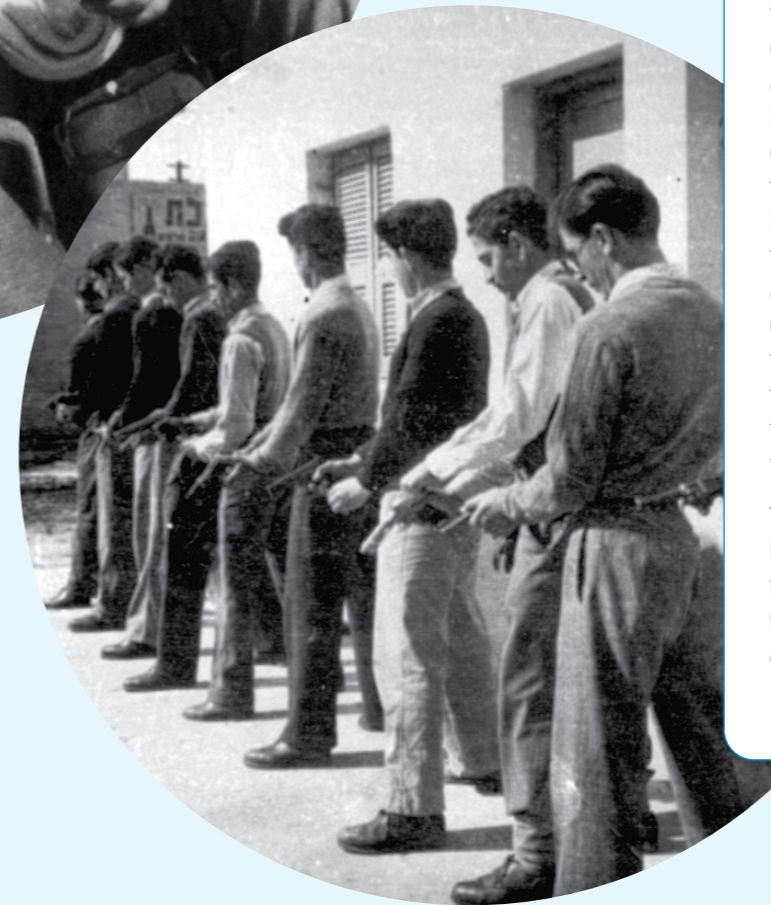


The Irgun (Etzel)

Etzel, the Irgun's Hebrew name, is derived from the acronym of "Irgun Tzeva'i Leumi" (National Military Organization). The Irgun was founded in 1931 by commanders that broke away from the mainstream Haganah due to their demand to take more decisive action against the Arab aggression. Most Etzel members were young adults from the Beitar movement and from the Revisionist movement founded by Zeev Jabotinsky, who were not well-received by the Haganah and the leaders of the "Yishuv" (the collective name for the pre-state Jewish Community in Israel). Up until the outbreak of World War II, the Etzel was active primarily in defense of towns and villages; it also launched dozens of attacks against the British authorities and against the Israeli Arabs in retaliation for the "Arab Revolt" (1936-1939). During the World War, some of the Etzel members enlisted in the Allied armies and took part in British military operations against the Nazi regime.

The Etzel Commander, David Raziel, was killed in Iraq in 1941 while on a British army mission against the pro-Nazi forces there. Toward the end of the war, Etzel, under Menachem Begin's leadership, operated against the British government institutions and military in an effort to bring an end to their rule over the country. In four years the Etzel carried out some 200 attacks against the Arabs and the British, including raids on army bases and airfields, destruction of police and secret police command posts, attacks on various government ministries, sabotaging trains, blowing up the King David Hotel in Jerusalem and the Acre prison break. Some of these attacks aroused bitter differences within the Yishuv at the time - for example the attack on Deir Yasin during the War of Independence. With the founding of the IDF, the Etzel fighters were integrated in the new army units

The Etzel emblem includes the phrase "Rak Kach" (only thus) under an outstretched arm holding a rifle against a background of the map of Greater Israel (spanning both banks of the Jordan River). The emblem was an expression of the yearning for Hebrew independence within the Land of Israel, which would only be achieved through armed struggle and willingness to sacrifice.



Lehi

The name Lehi is derived from the acronym of "Lohamei Herut Yisrael" (Israel Freedom Fighters). This was a Jewish underground organization led by Avraham Stern ("Yair"). This organization was founded by a group of breakaway fighters from Etzel in 1940, following disagreements on the Etzel's future path: the Lehi faction wanted to press on with anti-British operations, World War II notwithstanding, whereas the Etzel decided to suspend the resistance during wartime. The Lehi members placed the fight against British rule at the top of their agenda. "Yair", Lehi Commander, was captured and killed by a British officer in 1942, however his subordinate renewed their underground activity shortly afterwards. The Lehi's audacious attacks were directed primarily at the British institutions and military including attacks against commanders and senior administration officials. At the beginning of the War of Independence, the Lehi fighters took part in the fighting (as did the rest of the underground fighters). Following the founding of the IDF, Lehi was disbanded and its fighters were integrated in the various military units.

The Lehi emblem consisted of a hand representing the Lehi salute, representing the organization's members' devotion to Jerusalem and its indivisibility.





KKL-JNF House in Tel Aviv: the home of the Provisional People's Council and the People's Administration

The KKL-JNF House in Tel Aviv was designed by Architect Binyamin Enkstein, in 1935, having been the winner of a competition among the Yishuv's architects. The House, combining concrete and Jerusalem Stone, built in the Bauhaus style, is located on Zvi Hermann Schapira (instigator of KKL-JNF, see the entry on page 63) Street.

KKL-JNF House was inaugurated in 1937 as the KKL-JNF headquarters during the pre-state period. This is where the members of the Jewish National Council also had their offices - the Council served as the liaison between the Yishuv and the British Mandate authorities.

It is from this house that KKL-JNF operated its land acquisition work and its local and global fundraising. Children in the schools and kindergartens all over the area would bring the Blue Coinboxes to the House, in which the donations were collected, from one penny to another.

In the months preceding the Declaration of Independence, the Yishuv's main institutions held their meetings in the Assembly Hall - the People's Council (the Provisional Knesset) and the People's Administration (the Provisional Government). It is here that the dramatic debates took place, in which the leadership considered the timing for the Declaration of Independence and, in fact, the four critical decisions were made, which shaped the future State in its early days:

1. The decision on establishing a Jewish State in the Land of Israel
2. The name to be given to the new country
3. Authoring and approving the legal document according to which the State would operate from the day it was founded - the Establishment of the State Ordinance No. 1
4. Approval of the final wording of the Declaration of Independence

Due to the limited space in the KKL-JNF House, it was decided that the Declaration of Independence ceremony itself would take place in the Tel Aviv Museum of Art, which was housed in Dizengoff House (the former residence of Tel Aviv's first mayor, which he bequeathed for the benefit of the public).

Nowadays KKL-JNF House is home to an educational center and a Museum of the Provisional People's Council and Administration. The museum tells the history of the KKL-JNF and its work plus the fabulous story of how the Land of Israel was developed, the transition from Yishuv to State, and more.

Declaration of Independence

The Declaration of Israel was scheduled for Friday, 5 Iyar, 5708, May 14, 1948, to take place in the Tel Aviv Museum of Art in Dizengoff House on Rothschild Boulevard in Tel Aviv. The members of the People's Administration (the first provisional government) and the Provisional People's Council (the provisional Knesset) assembled in the hall, arriving from KKL-JNF House on Zvi Hermann Schapira Street in Tel Aviv - their regular meeting place.

During the Declaration, David Ben-Gurion, Chairman of the Provisional People's Council, read out the Declaration of Independence from the podium and declared the establishment of the State of Israel. At the end of the declaration, the members of the Provisional State Council signed their names on the bottom part of a blank parchment scroll. This was done because there was not enough time to copy the final wording of the Declaration of Independence onto the parchment scroll. The wording was finalized at the end of the meeting that had been held that morning.

The day after the State was declared, the armies of five Arab countries invaded the land, and thus began another phase of the War of Independence, which had broken out following the United Nations's approval of the Partition Plan on November 29, 1947 (see the separate entry on page 18).



The Declaration of Independence

The seminal document of the State of Israel. Its scroll's official name is "The Declaration of the Establishment of the State of Israel". The Declaration outlined the character of the State, which had been established as the Jewish State, which would assemble the Jews from their respective diasporas and treat all its citizens equally, regardless of religion, race or gender.

The Declaration of Independence consists of five main portions:

- A historic statement of the entitlement of the Jewish People to the Land of Israel
- Declaration of the establishment of the State
- Presentation of the principles of the new State
- An appeal to the peoples of the world, the Arab states and the country's Arab citizens
- Signatures

The Declaration underwent numerous edits; the process of wording the final version began three weeks prior to the Declaration ceremony. Among the signatories were members of all the diasporas and of the entire political spectrum - secular and religious, Ashkenazi and Sephardi, women and men, young and old. With this, the agreement on a single text, which was agreed and accepted by all, was an inspiring moment of cooperation, solidarity and magnanimity on the part of the State founders at this moment of its establishment (the full wording of the Declaration of Independence is included on the next page).



The Declaration

Read the Declaration carefully and study its various sections (for more on the Declaration, see the previous page)

ERETZ-ISRAEL (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 kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, ma'pilim (immigrants coming to Eretz-Israel in defiance of restrictive legislation) and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress

to all the country's inhabitants, and aspiring towards independent nationhood.

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

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

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

of the community of nations.

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

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

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



irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

Accordingly we, Members of the People's Council, representatives of the Jewish Community of Eretz-Israel and of the Zionist Movement, are here assembled on the day of the termination of the British Mandate over Eretz-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.

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

The State of Israel will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations. The State of Israel is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the November 29, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

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

We appeal — in the very midst of the onslaught launched against us now for months — to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

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

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

Placing our trust in the 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, 5 Iyar, 5708 - May 14, 1948.

David Ben-Gurion	Herzl Vardi	Aharon Zisling
Daniel Auster	Rachel Cohen	Moshe Kolodny
Mordechai Bentov	Rabbi Kalman Kahana	Eliezer Kaplan
Yitzhak Ben Zvi	Sa'adia Kobashi	Abraham Katznelson
Eliyahu Berligne	Rabbi Yitzchak Meir Levin	Felix Rosenblueth
Fritz Bernstein	Meir David Loewenstein	David Remez
Rabbi Wolf Gold	Zvi Luria	Berl Repetur
Meir Grabovsky	Golda Myerson	Mordekhai Shattner
Yitzchak Gruenbaum	Nachum Nir	Ben Zion Sternberg
Dr. Abraham Granovsky	Zvi Segal	Bekhor Shitreet
Eliyahu Dobkin	Rabbi Yehuda Leib Hacohen	Moshe Shapira
Meir Wilner-Kovner	Fishman	Moshe Shertok
Zerach Wahrhaftig	David Zvi Pinkas	

The War of Independence

The war for the independence of the State of Israel. The War of Independence started after the United Nations adopted the Partition Plan on November 29, 1947. The Plan called for the establishment of two states - one Jewish and one Arab - on the Land of Israel. The Arab inhabitants of Palestine-Israel were opposed to the resolution and began military operations against the Jewish Yishuv. Following the declaration of Independence, as the British Mandate over Palestine-Land of Israel drew to a close, Arab armies invaded Israel and a new phase of the war began. The War of Independence, which in the past was called the War of Freedom and the War of Self-Determination, ended with the IDF's victory and armistice agreements, which were signed in Rhodes in 1949. In the course of the war, the IDF repelled the Arab armies and enlarged the State territory beyond those prescribed for the Jewish State in the UN General Assembly resolution. The Arabs call this war "Al Naqba", meaning "The Catastrophe". In this war the nascent Israel lost some 6,000 lives - including civilians, soldiers, women and children. The youngest victim was 10 years old, Nissim Gini, RIP, who was one of the defenders of the Jewish Quarter in Jerusalem.





IDF

The Israel Defense Forces was founded in accordance with the Provisional Government Ordinance in Iyar, 5708, May 1948, some two weeks after the State was declared. The Ordinance included a directive, according to which no military force will exist in Israel other than the IDF, thereby terminating the functioning of all the underground movements. Their personnel joined the newly-founded army, the Israel Defense Forces, which is the main organ charged with maintaining the security of the State.

By law, every civilian capable of military service, that has not been exempted, is required to serve in the IDF from age 18.

Besides security work, the IDF was harnessed for various national endeavors, and for rescue operations around the world as well.

The Israel Defense Forces emblem is a development derived from the Haganah emblem. A sword, representing combat, is at the center of the emblem, with an olive branch symbolizing peace. These two are surrounded by a Magen David outline - star of David - a symbol of Judaism and its origins, with the text: Israel Defense Forces - below them.



The Six-Day War

A war that broke out on June 5, 1967 when the Israeli Air Force airplanes attacked the air force bases in Egypt and Syria. The war started following a blockade imposed by Egypt on the passage of Israeli ships through the Straits of Tiran and following entry of Egyptian armored troops into the Sinai Peninsula in violation of the agreement between Israel and Egypt. The fighting lasted six days - first in Sinai, then in Judea and Samaria and finally on the Golan Heights. In the course of the war, Israel destroyed the Egyptian air force and conquered vast tracts of land in Sinai, the Gaza Strip, the Golan Heights and the West Bank. The total land area conquered by Israel was three times the size of the State of Israel before the hostilities broke out. In the course of the war, East Jerusalem was also conquered from the Jordanians, and IDF forces reached the Temple Mount and the Western Wall.



The Yom Kippur War

This year we are marking 50 years since the Yom Kippur War, also called the October War, one of the bitterest wars Israel has known. The Yom Kippur War, which broke out around midday of Yom Kippur, October 6, 1973 (10 Tishri, 5734), ended on October 24. The war began with a coordinated onslaught of the Syrian and Egyptian armies, simultaneously on two fronts. After the attacks were put in check, the IDF embarked on a counteroffensive, at the end of which IDF forces crossed the Suez Canal westwards into Egypt and also conquered territories of the Syrian Golan Heights. Thousands of Israelis, Egyptians and Syrians lost their lives in this war. Despite the tremendous loss of life on the Israeli side, the war ended with a great achievement for the IDF. In the aftermath of the lapse of intelligence, which failed to provide advance warning of the impending war, a National Commission of Inquiry was set up - the Agranat Commission. In the Israeli public space, the war and its outcome led to far-reaching social upheaval and even to a political sea change.

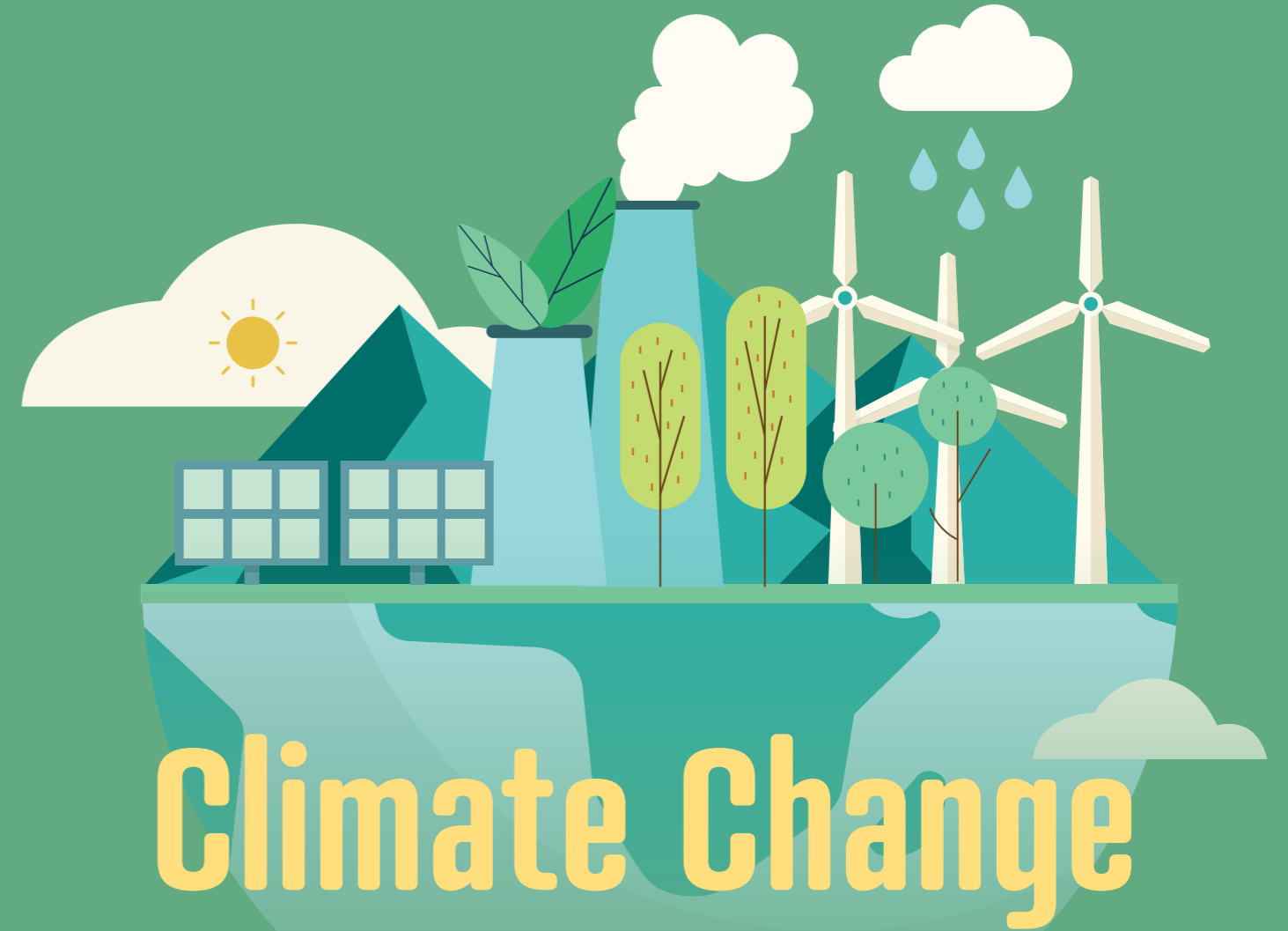


For more on the
Yom Kipur War,
scan:



“... And all that I have created, for you I created. Beware not to spoil or destroy my world. For what you have spoilt, nobody can repair after you”.

Kohelet Rabba (Vilnius), 7, 1 (13)



Climate Change

Climate is the average temperature measured over a long period of time.

Climate changes can occur due to natural causes - for example, the ice ages of the past occurred due to natural causes - or due to human activity.

Nowadays the term 'climate change' refers to the rise in the Earth's average temperature in the past two hundred years, and to the changes occurring as a result. This change appeared as a consequence of human activity (primarily in the aftermath of the industrial revolution and the transition to the large-scale industrial manufacturing of consumer products with the help of machines), which caused an abrupt increase in the amount of greenhouse gases emitted into the atmosphere. This refers, among other things, to changes that occur over time and on a global scale. Climate change has other implications for us, the humans: damage to agriculture causing famine, property and infrastructure damage, the spread of diseases and more.

Scientists agree that the current climate change is occurring due to the intensification of the greenhouse effect, which is a process that occurs when heat gets trapped between the Earth's surface and the layer of gases enveloping it (the atmosphere). The greenhouse effect has increased due to a rise in the concentration of greenhouse gases, which in turn was caused by the burning of fossil fuels. For us to change the trend and cope with climate change, we have got to take responsibility at the individual level: protect nature and the existing ecosystems, buy less products and reuse products instead, recycle, live according to RRR (see more on this on the next page) and also try to work to achieve a policy change, to reduce greenhouse gas emissions and to transition to the use of energy from renewable sources.

For a diagram and explanation of the greenhouse effect, see pages 27-29.



Reuse: find another use for an existing product without any intervention or change. This includes identical use, similar use, but also using a product differently than its original use. For example, wearing "second hand" clothes or making a bag out of an old shirt.



Recycle: processing of waste materials into raw material, from which new products can be made. Recyclable materials can be divided into several main categories: organic matter, cardboard and paper, plastic, glass, plant material, metal. Recycling example: shredding plastic bottles and turning them into raw material for the manufacture of "fleece" textile.



Thinking: proper environmental thinking leads to increased consumer awareness, which recognizes the harm manufacturing and consumerism does to the environment. According to this concept, before buying a new product – think: is this really necessary? Can an existing product be used for the same need? Is there a more environmentally-friendly alternative? This thinking must be done pre-purchase, during purchase and also when disposing of the products and ending use of the products. Environmental thinking example: "Do I really have to buy a new mobile phone case or can I recondition the old one?"



Reducing: reducing consumption of products and energy by using discretion and avoidance of unnecessary purchases, saving on water, electricity and fuel and also increasing reuse and recycling. The Reduce concept seeks to minimize environmental pollution to the minimum possible.

RRR

This acronym is comprised of three words: **R**educe, **R**euse, **R**ecycle. Each one of these represents a different area of a sustainable concept for protecting the environment and reducing human-induced damage. RRR, therefore, is based on the three fundamentals of sustainability: Reduce, Reuse, Recycle



The concept of reducing the amount of waste includes the "zero waste" approach, which seeks to reduce waste to a minimum quantity, thereby substantially reducing man-made pollution. According to this approach, the goal is to use recyclable or reusable products. The Zero Waste approach encourages informed consumption at the individual level, at the community level and at the municipal level. This is done, among other ways, through redesigning products for reuse and recycling – 100% or close to 100% - in an effort to reduce the amount of garbage sent to landfill.

One example of a city that implements the "zero waste" approach in Israel is Kfar Sava.

Composting

Composting is the process of creating compost from organic waste. Organic waste is waste of plant or animal origin, which is part of the waste man produces. Organic waste – examples: potato peels, eggshells, fishbones. Under certain conditions, when this waste is separate from other, non-organic waste (such as glass jars or plastic bottles), it can be decomposed by airborne bacteria. At the end of the process, this waste turns into compost. Use of compost as plant and crop fertilizer has many advantages: reduction of the amount of waste; reduction of waste volume; saving on energy and resources involved in transporting waste; reduction of the use of chemical fertilizers, which contaminate ground water and are harmful to animals. In addition, the process of decomposing organic waste does not require any resources – it can take place over short periods of time of between three to four months.

Open spaces

Open spaces are non-built-up areas such as: nature reserves, national parks, forests, farmland and areas within the urban space, such as parks and gardens.

Protection of these spaces is absolutely vital to the existence of biodiversity and natural monuments. Nature needs a wide biological diversity (flora, fauna, fungi etc.) in order to safeguard its continued existence.

Open spaces are vital also for conservation of historical and archaeological sites, for water seepage into the aquifer and into groundwater and for preventing global warming and air pollution. Harm to these reduces the spaces that enable leisure and recreation activities in Israel. Some of these open spaces are protected in outline plans under the Planning and Building Law, including National Outline Plan TAMA 8 for national parks and nature reserves and TAMA 22 for forests and forestry.

The space linking between one open space and another is called an "ecological corridor". The contiguity of the various open spaces enables wildlife crossing and dispersion of seeds, which can multiply among themselves also from one region to another. The mobility of the genetic material enables the continuity, diversity, health and welfare of those plants and animals. Fragmentation of the ecological continuity, through building a road, a fence or other obstacle might be harmful to the biodiversity and amount of plant and animal species and even drive them to extinction. In recent years planning in Israel has been careful to safeguard ecological corridors. When building a road, special animal crossings are also built in the form of tunnels or bridges.

Sustainable development

The use of resources for the purpose of fulfilling people's needs alongside preservation of the environment, in such a way that it will not infringe on the ability of future generations to fulfill their needs. The following human activities fall under the definition of development: construction, roadbuilding and any other human intervention in nature.

Within the framework of sustainable development, the pace of exploitation of natural resources allows for natural processes to replenish what has been used. For example: controlled extraction of groundwater allows for replenishment, and controlled grazing in forests allows the grasses to regenerate.

Ecological footprint

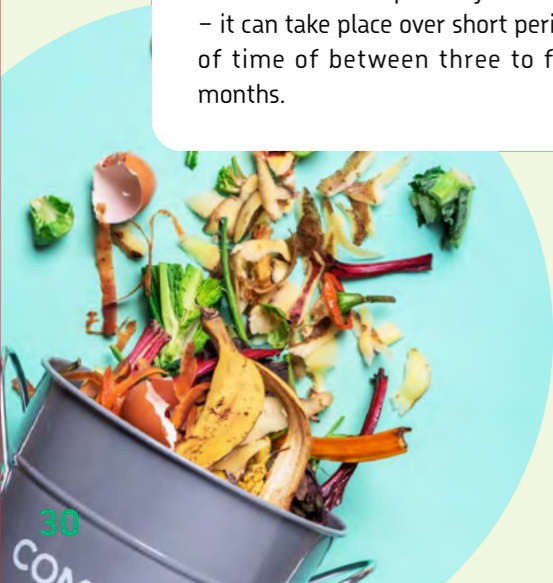
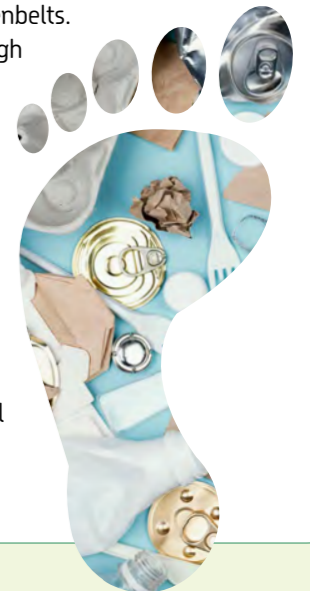
An ecological footprint defines the land area required to sustain an individual person or a group of people. The area consists of both the resources the Earth provides to man, such as: food, energy, water and air, and also the resources required for Earth to deal with the environmental damage man leaves behind, such as: garbage, air pollution, water pollution and tree loss. The ecological footprint measures how much land is needed to produce the resources necessary for one human being and how much land is required to remove the waste he produces.

There are various methods for measuring a household's ecological footprint. Over the years these methods are improving. In many cases, the footprint is calculated by country and is influenced by the degree of development of that country, the prevailing nature of its consumption and the citizens' lifestyle.

KKL-JNF is working to reduce the ecological footprint of the State of Israel. KKL-JNF's diverse fields of activity reduce the negative impact of human activity on the environment: through tree planting, building water reservoirs and revitalizing streams, constructing parks and greenbelts.

KKL-JNF promotes sustainable development through safeguarding the ecosystems for man's future needs and reducing the future generations' footprint. As part of the education for ecological Zionism, KKL-JNF is working to infuse environmental values among children and youths, out of a desire to promote a correct, considerate future environmental lifestyle and to reduce Israel's ecological footprint in future generations.

Want to find out what your ecological footprint is? Google the Heschel Center's "Ecological Footprint Questionnaire".



Combatting desertification

Desertification is a process in which land undergoes "degradation" (reduction of fertility) in a relatively dry area, following which it becomes arid (very dry). Among other things, this process involves a decline in plant and animal diversity throughout the area. Desertification processes are due to various climatic causes, such as global warming and human activity - primarily overuse of the land (deforestation, overgrazing, incorrect irrigation, etc.). Israel is one of the leading countries in the fight against desertification. As part of this battle, Keren Kayemeth LeIsrael - Jewish National Fund is afforesting areas in the desert margin (the fringes of the desert region), supports research on stopping desertification (for example in the Yatir Forest), and helps the agricultural settlements in the region through agricultural research and construction of water reservoirs. KKL-JNF has developed special methods for preparing land for tree-planting in desert margin areas through reshaping the landscape. For example: one of the soil treatment methods in the desert and semidesert regions is called "runoff harvesting" (the "shrubs method"). The method is based on digging shallow pits and furrows near the tree trunks, to enable the rainwater to trickle deeper down into the ground and to protect the water against evaporation. This way, the tree receives a larger amount of water during the rainy season. Researchers from all over the world come to Israel to study the KKL-JNF's methods used for stopping desertification, for planting and growing trees in the desert (see more in the Runoff Harvesting entry on page 78).

Agricultural R&D

The R&D includes KKL-JNF regional research and development centers partnered with the Ministry of Agriculture. The centers are distributed all over the country: from Kiryat Shemona and the Golan Heights in the north to Mitzpe Ramon and Hazeva in the south. KKL-JNF's investment in agricultural R&D enables development of new varieties, increasing use of treated wastewater and brackish water and so forth. The R&D serves as a center for experimentation in many disciplines. In the Negev, for example, the R&D helps in the development of desert agriculture. The contribution is in the search for crops that have a relative advantage that makes them better suited for the region and in finding the qualitative advantages, which enable achieving agricultural harvests of the highest quality possible. The R&D also contributes toward the aquaculture in the region (species of fish and seafood). Some of the R&D's achievements include: growing melons in the Negev, development of the fish ponds and growing the world's sweetest tomato, which is irrigated with brackish water.

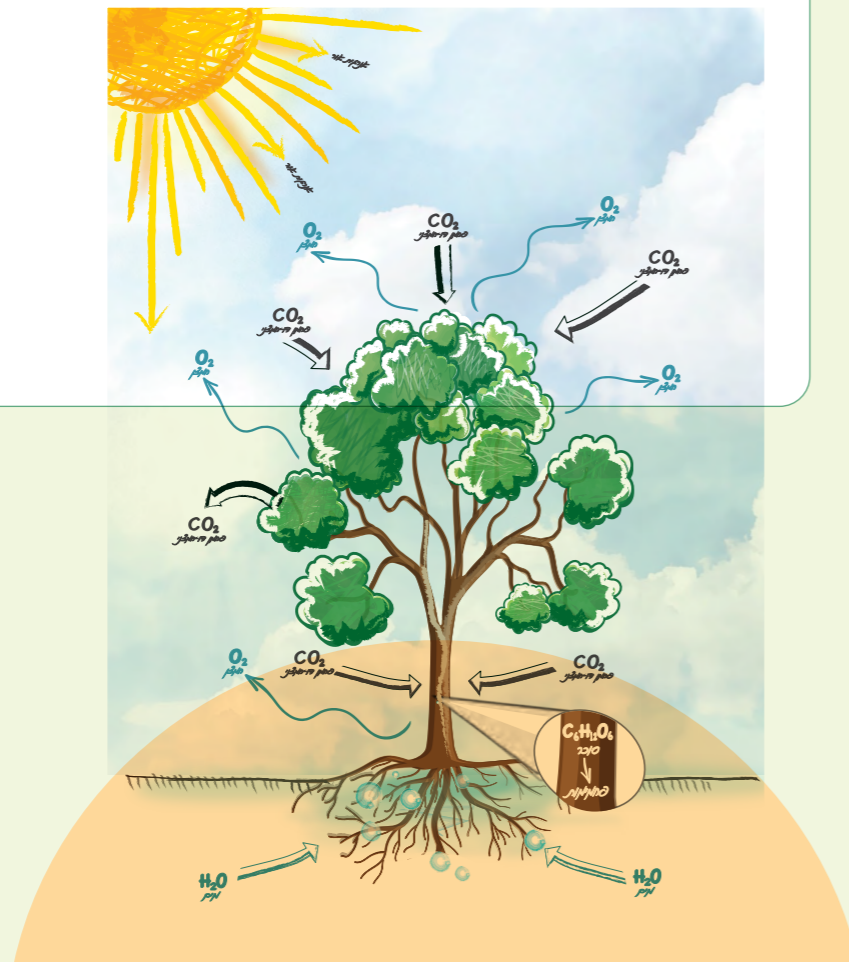


Carbon capture and carbon fixing

In contrast to animals, plants produce their food themselves. How do they do that? Using energy from light, they break down the water absorbed from the roots, and the carbon dioxide from the air, and produce sugars (carbohydrates), which are a solid organic component that gets fixed in the plant. The plant uses the carbohydrates to build its parts (trunk, leaves, roots etc.) and for growing. In this process, the plant releases oxygen into the air.

The process by which carbon dioxide is captured as a fluid or as a solid, and is not returned to the atmosphere, is called carbon capture. From this we can understand that safeguarding greenbelts (forests and open spaces covered by natural vegetation), prevention of tree felling and planting trees capable of efficient, long-term carbon capturing, helps reduce the amount of carbon dioxide, which is a greenhouse gas, in the atmosphere, and it also slows down the warming of the Earth.

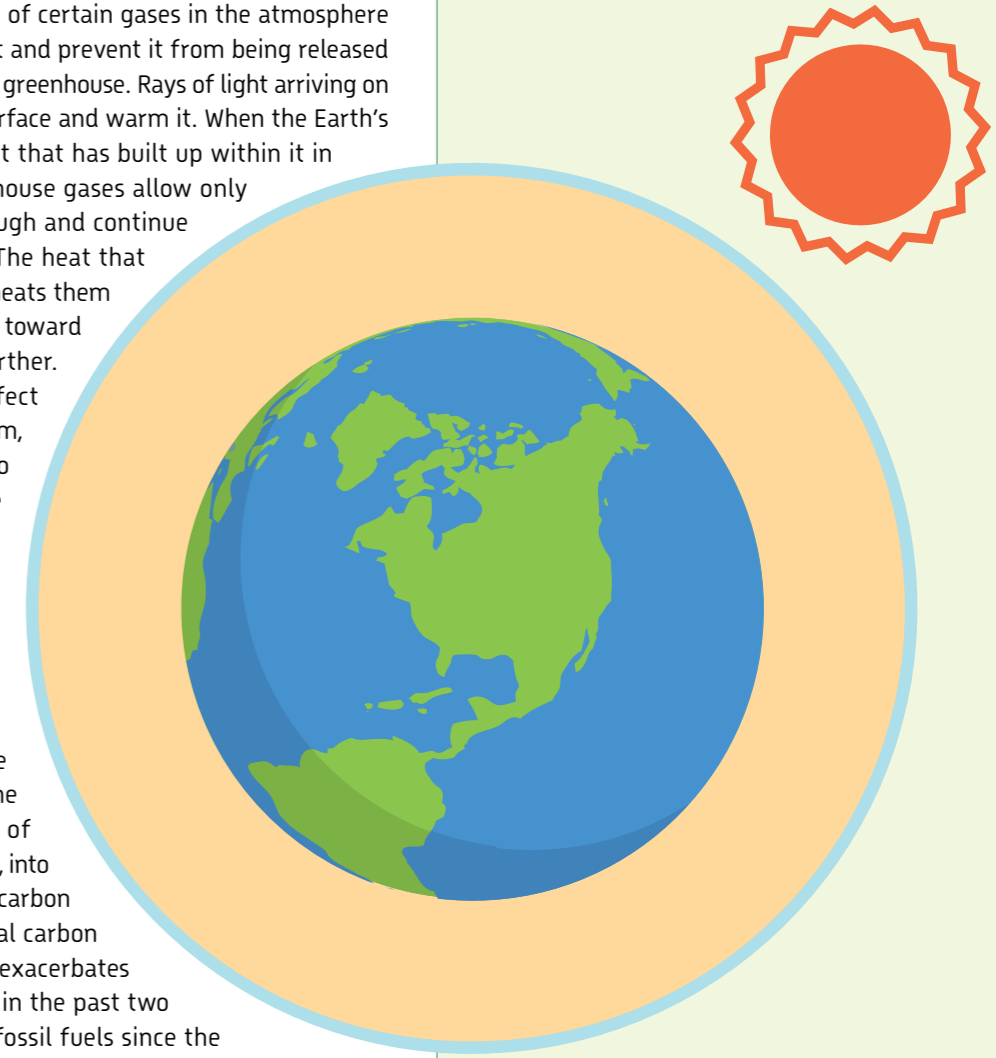
For a video on the carbon footprint, scan this:



Greenhouse Effect

The greenhouse effect is a process that takes place when heat gets trapped in the gas layer that envelops the Earth (the atmosphere). This is a natural process that occurs due to the presence of certain gases in the atmosphere - greenhouse gases, which trap the heat and prevent it from being released into space, like the transparent walls in a greenhouse. Rays of light arriving on Earth from the sun reach the Earth's surface and warm it. When the Earth's surface cools down, it releases the heat that has built up within it in the form of heat radiation. The greenhouse gases allow only part of that heat radiation to get through and continue outwards to beyond the atmosphere. The heat that gets trapped by the greenhouse gases heats them and they, in turn, release heat radiation toward the Earth's surface and heat it even further. The greenhouse effect is a natural effect that is beneficial to the Earth's ecosystem, since it maintains a climate conducive to life. Without it, the Earth's temperature would have been -17 degrees Centigrade.

Fossil fuels, which we know in the form of coal, oil or natural gas (fossil gas), were formed from plants and animals, whose bodies contain carbon compounds, which sank underground millions of years ago. Mankind uses these as its main source of energy. Burning the fossil fuels releases huge quantities of carbon dioxide, which is a greenhouse gas, into the air. Due to this increased release of carbon dioxide into the atmosphere, the natural carbon cycle cannot self-regulate itself, which exacerbates the greenhouse effect. Human activity in the past two hundred years, mainly the burning of fossil fuels since the beginning of the industrial revolution, has amplified the greenhouse effect, thereby triggering climate change.



Greenhouse effect amplified by human activity

More heat trapped in the atmosphere and less heat released

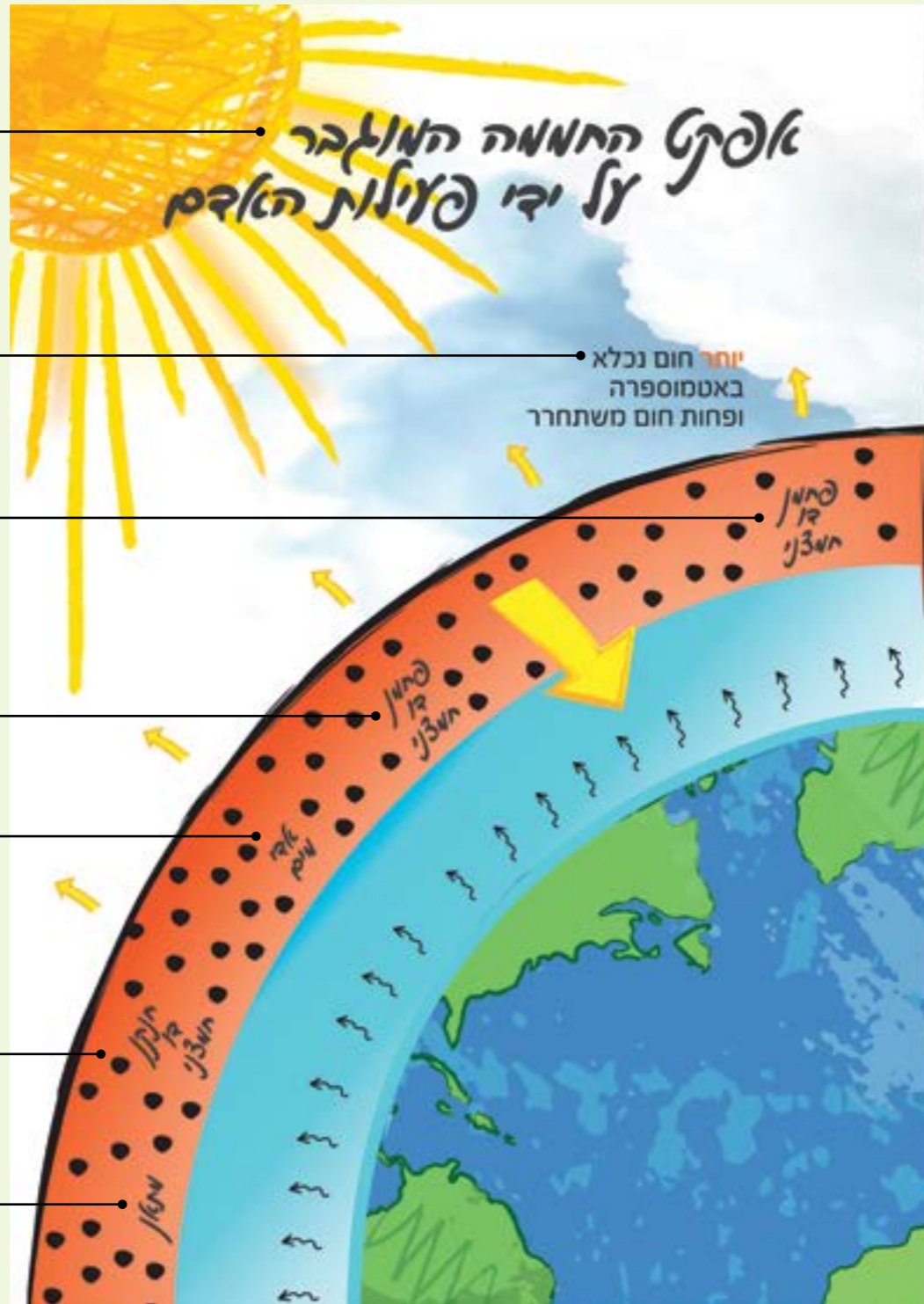
Carbon dioxide

Carbon dioxide

Water vapor

Nitrogen dioxide

Methane



אפקט החממה המואגבר על ידי פעילות האדם

יותר חום נכלא באטמוספירה ופחות חום משתחרר

פחמן דו חמצני / מים / חמצן

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פחמן דו חמצני / מים / חמצן

אפקט החממה התרמי באופן טבעי

Naturally-occurring greenhouse effect

Less heat trapped in the atmosphere and more heat released

Nitrogen dioxide

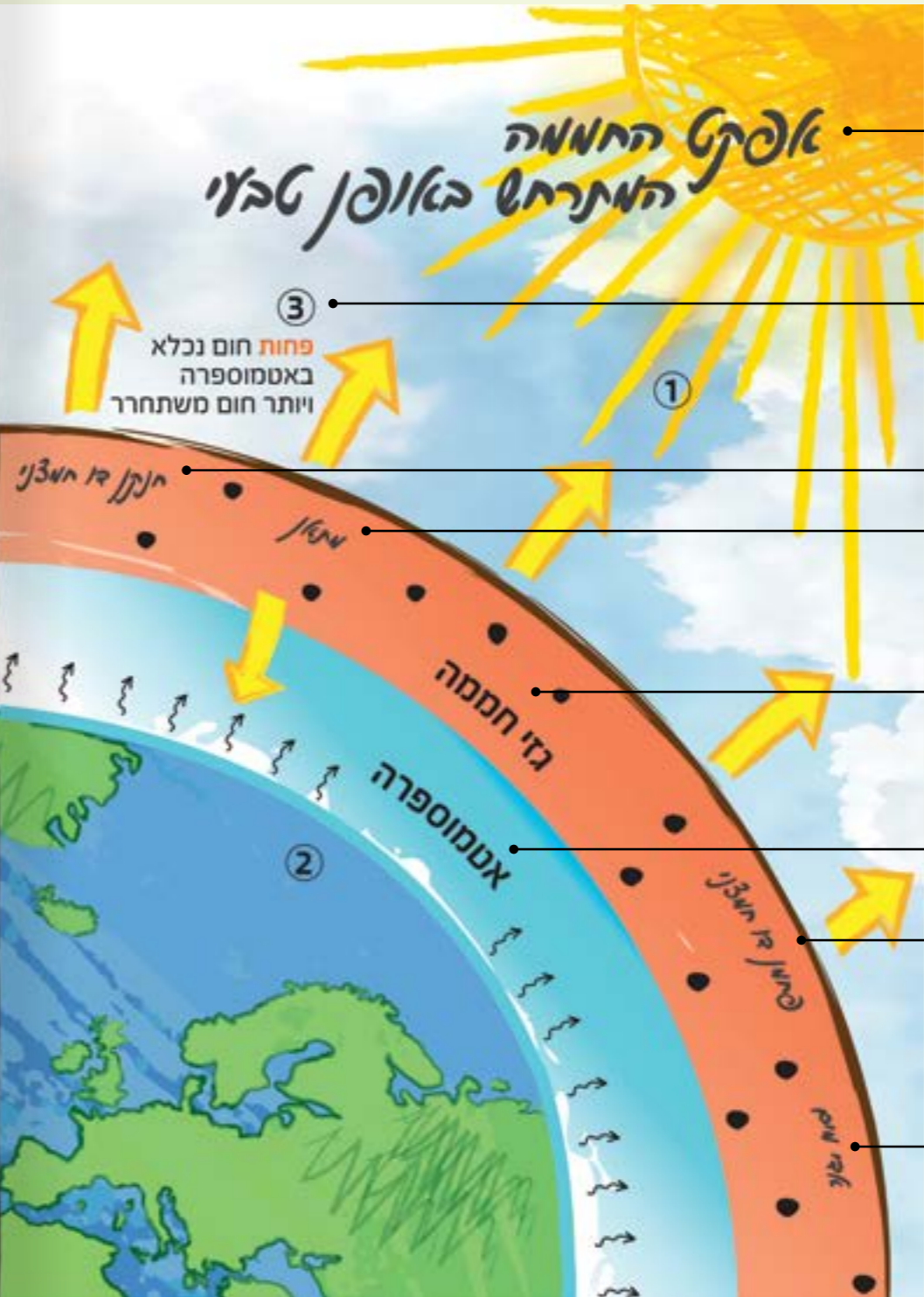
Methane

Greenhouse gases

Atmosphere

Carbon dioxide

Water vapor



אפקט החממה התרמי באופן טבעי

פחות חום נכלא באטמוספירה ויותר חום משתחרר

חנקן דו חמצני / מים / חמצן

פחמן דו חמצני / מים / חמצן

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פחמן דו חמצני / מים / חמצן

Wind energy

Wind is an excellent example of a source of clean, renewable energy: it can be reused over and over, it costs nothing, and while it is in use it does not emit any pollutants, nor does it produce waste (in contrast to fossil fuels). The harnessing of wind energy has variable degrees of feasibility. These depend on the terrain conditions, wind strength and stability of the wind patterns. Although wind is a clean, renewable source of energy, the wind turbines do come at an environmental cost: the turbine farms are dangerous for birds (especially in Israel, which is a highly-critical migration route) and are harmful for bats. The turbines are an eyesore, and some claim that the energy they produce is bad for the quality of life of nearby residents.

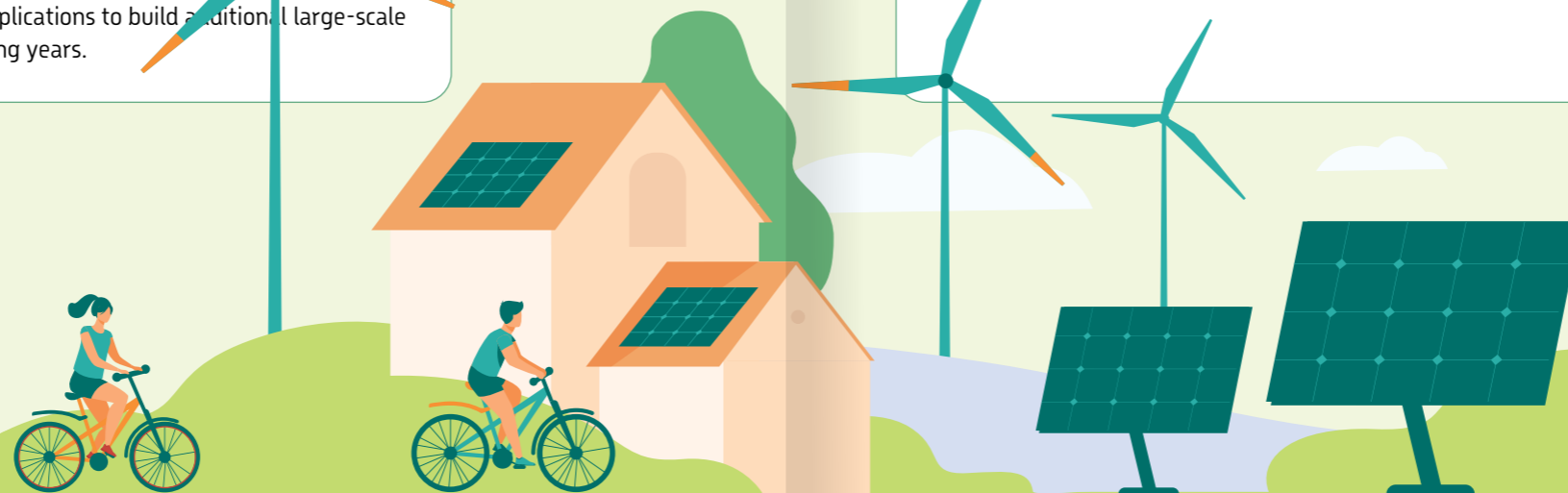
Wind as a source of energy started being used over two thousand years ago. In ancient Egypt, wind energy was used to drive sail boats. Later on, it was used to power flour mills in China, Persia, the Middle East and all over the world. The use of wind turbines to generate electricity began in the 20th century. In such a system, the wind turns a kind of vane. A magnet, rotating inside a coil, generates an electric current, which can be used for various purposes. Electricity generation using wind turbines is widespread in many countries, primarily in the United States. The first wind turbine in Israel to be connected to the national electricity grid began operation in 1985 on Mount Bnei Zefat on the Golan Heights. Nowadays there is a wind farm at Tel Assaniya on the Golan Heights, consisting of ten turbines, which generate enough electricity to power the household electricity needs of some 12 thousand people. There are also wind turbines operating on Mount Gilboa. Wind-based energy does not necessarily require wide open spaces to be generated. It can also be generated inside the urban space, especially on top of high-rise buildings, where local winds near the building can reach high velocities. KKL-JNF has partnered with an interministerial task force, that was set up by the Israeli government, to evaluate applications to build additional large-scale wind farms in Israel and advance this matter in the coming years.



Solar energy

This is an alternative source of energy from a renewable source - the sun's rays, which are converted through various means to heat energy or electric power. Even though photovoltaic panels (that convert Solar Energy into electric power) is not high, when it comes to large-scale electricity generation, and despite their high cost, there are many advantages to the use of solar energy. As opposed to nuclear energy or fossil fuel-based energy, which is produced from polluting, non-renewable fuels, sunlight is never depleted, it is available to all, virtually everywhere, and is free of charge. The use of solar-based energy does not cause water, soil or air pollution, and neither does it produce waste.

The main drawbacks in the use of solar energy is that the radiation intensity and duration depends on the time of day and is seasonally variable. It is important that the solar radiation in the solar panel farm be intense, direct and prolonged year-round. To build efficient, high-output solar farms, in which mirrors are placed to concentrate the sun's rays, or where multiple gigantic photovoltaic panels, large open spaces are needed, thereby encroaching on the open spaces, which is a disadvantage from the environmental standpoint. Open desert areas, such as Israel's Arava region, are the most suitable for such solar fields. In October 2011, the Electricity Authority approved, for the first time in Israel, operation of a solar farm on a permanent basis. This resulted in construction of the Ketura Sun farm in Kibbutz Ketura in the Arava. This is a joint venture of commercial bodies, Kibbutz Ketura and KKL-JNF. It is the first of many solar panel farms that have been constructed in the Negev and all over the rest of the country. Out of the desire to minimize the impact on natural open spaces, and in order to make use of the solar-origin renewable energy resource, many solar panels are installed on the roofs of public and private buildings.



Natural gas energy

Natural gas is an energy source (a type of fuel). It is of fossil origin, created through natural processes deep underground. The natural gas is pumped out of the ground and undergoes basic cleaning and treatment, following which it is ready for use. This is as opposed to cooking gas (liquefied hydrocarbon gas), which is a byproduct of oil refining. Natural gas is an efficient energy source, it is cleaner than oil for generating electricity and for generating heat. It is used in power stations, in chemical industries, metal and paper mills, in desalination plants and in other industries. It is also used for home consumption, primarily for heating and cooking. In some countries, natural gas is also used as a fuel for private cars and public transport. It must be noted that natural gas combustion does emit greenhouse gases into the atmosphere.

Natural gas has three clear advantages over other fuels:

An economic advantage: it is cheaper than the other fuels, and also electricity generation using natural gas is cheaper.

An environmental advantage: natural gas is cleaner than the other fuels and emits less pollutants and greenhouse gases into the environment.

A utilization advantage: natural gas is considered to be an exceptionally efficient fuel, and its utilization is relatively high.

The main drawback of natural gas is the method of its transport from the gas field to the consumers. Long-range transport is problematic in terms of safety and economic viability. Furthermore, offshore drilling for gas exploration has environmental impacts. A malfunction can cause widespread coastal pollution and can severely damage flora and fauna. Natural gas prospecting began already in the early years of statehood. Over the years, gas fields were discovered along Israel's coast, and today a project is underway to make use of the gas that has been discovered in deep underwater (such as the Leviathan and Tamar fields, from which most of Israel's natural gas is extracted). Some of Israel Electric Corporation's power stations began transitioning to natural gas in 2003 as a fuel for electricity generation.



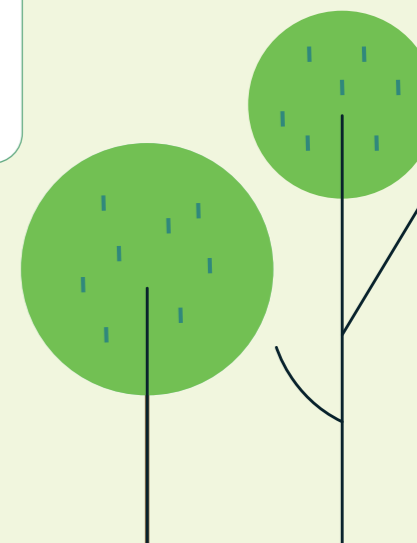
Cycling tracks

Further to its commitment toward developing the forests and open spaces under its responsibility and to make them accessible to the general public, KKL-JNF has undertaken the development of cycling tracks in these areas. The well-developed cycling tracks help protect nature and the landscape while enabling people to benefit from the advantages cycling offers: improving both physical and mental well-being, enjoyment of the country's scenery, a sporting, social and family experience and - first and foremost - protecting the environment, since the bicycles do not burn fuels, do not make noise, and do not emit any pollutants.

The single-tracks (a narrow track, 60 cm width) are intended for bicycles only. KKL-JNF is working to open safe, professional single-tracks in accordance with the IMBA (International Mountain Bike Association) principles, and it takes care to construct sustainable tracks: high-quality tracks that will withstand the weather and wear over time while requiring light maintenance only. In the design and construction, many factors are taken into consideration: drainage, angles, slopes and turns. To minimize damage to the natural surroundings, KKL-JNF prefers to select the tracks best suited for bicycle tracks out of the existing ones. It opens as few as possible new tracks.

The regions of Adullam Park, Britain Park and Haruvit Park are called "Bicycle country" thanks to the network of over 100 km of continuous single-tracks crisscrossing them.

In 2010, KKL-JNF inaugurated the MiYam el Yam (a play on words - meaning: From the [Mediterranean] Sea to Jerusalem) bicycle track, 125 km long. The track enables, for the first time, crossing Israel breadthwise on an off-road track. The track, which is divided into four sections, beginning at the Yarkon estuary in Tel Aviv and terminating in Jerusalem.



Wildfire prevention and burnt forest rehabilitation

Forest wildfires are a formidable enemy of the forest trees and ecosystem. KKL-JNF works to prevent forest fires and also rehabilitates forests following fire destruction. Reduction of the amounts of combustible material within the forest and clearing fire breaks are the main methods for preventing the fire from spreading. For this, the KKL-JNF foresters routinely cull the trees and vegetation (including through sheep and cattle grazing), by pruning and removal of the pruned timber and dry wood.

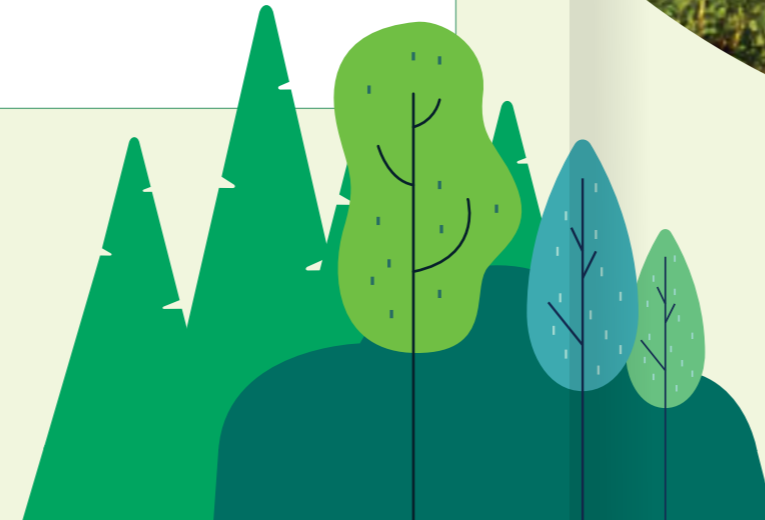
These are some of the measures taken by KKL-JNF to stop and prevent forest fires:

1. Planting of low-combustibility trees and shrubs.
2. Clearing fire breaks: broad strips (50-100 meters as a minimum) in which the vegetation is very sparse. The idea is to prevent the fire from spreading from one part of the forest to another or reaching built-up areas.
3. Building good infrastructures, such as access routes into the forest, clear signposting, provision of a readily-available supply of water.
4. Early detection of a developing **fire through lookouts posted on lookout towers the KKL-JNF builds in the** forests, drones, satellite systems and rapid response to callers reporting fires.
5. Education on forest conservation and fire prevention.

Forest rehabilitation after a fire relies, for the most part, on natural regeneration processes. The first stage consists of surveys to assess the severity of the harm done: which areas have been burned, what damage has the forest incurred, how badly damaged are the roads and paths, the public areas etc. The first thing the foresters do after a fire is removal of safety hazards and reduction of the risk of soil erosion, since the tree roots stabilize the soil and prevent its erosion.

Despite the urge to see the burnt forest areas restored to their former green glory, KKL-JNF approaches the task of rehabilitation with heightened care and patience so as to allow nature to recover and to help it recover at its own pace. New trees will be planted only in cases where natural regeneration is insufficient.

For more on forest fire prevention in KKL-JNF forests, scan:





“And then, from the depths of the cliffs hanging over Nahal Harduf, came a blood-curdling primaeval roar that shook the earth and the abyss. The denizens of the riverbed, all living creatures, cringed, averted their gaze and bowed their heads to the ground. It was now clear to all who is master of the land”

Zoologist Giora Ilani



The Biodiversity

Biodiversity

This term describes the complete spectrum of species (flora and fauna, plants and animals), their genetic diversity and the range of habitats in which they live. According to scientists, the world today is inhabited by between 7.5 million and 10 million species, of which over 1.7 million have been documented and registered. Numerous processes and conditions exist in natural ecosystems, without which life would not be possible. Every creature in this system plays a vital role: plants function as "green lungs", emitting oxygen and capturing carbon dioxide; unicellular organisms suspended in water neutralize toxic waste. Each one of these creatures plays an important role in the food web: extinction of one plant species might be catastrophic to the survival of an animal that feeds off that plant and further up the food chain, a species of carnivore might be at risk. In Israel too, as in the rest of the world, habitat loss and human activity threaten biodiversity. Despite Israel's small land area, thanks to its being a bridge between three continents, the biodiversity and habitats within it are exceptionally rich and varied. In 1992, Israel signed the biological diversity treaty at an international conference that took place in Brazil, committing to preserve the biological diversity within its boundaries.



Carob

The carob is prevalent in many regions around the country, it is a dioecious evergreen tree. In other words, some trees have a female, fruit-bearing flower while male flowering trees do not bear fruit. Carobs bloom in October and the fruit can be collected from late August until early November. The carob fruit pods are elongated, very sweet and edible. Its name comes from the shape of the fruit, which is reminiscent of a sword ("kherev" in Hebrew), or perhaps because it is a very dry ("kharev") fruit. The seed of the carob is sheathed in a hard, smooth shell. Since the carob seeds all look similar and are of a similar weight, they were used as weights in ancient times. The unit of weight was called a "koret", from which the word "carat" was derived as a unit of weight in the diamond industry. In the 1950's, KKL-JNF planted carobs with the intention of using the fruit as a source of nutrition for lactating cows. This idea was unsuccessful, since field crops proved to be more successful, however the carob groves remain. The carob is the only wild tree in Israel that blooms in the autumn, in the August-November period. Most other trees bloom in spring. It is nowadays possible to enjoy carobs in the Britain Park, Ben Shemen Forest and other places.

Want to hear what the carob has to say? Scan:





Cypress

In the picture - a cypress (*Cupressus sempervirens*). An evergreen tree with sticky, scented leaves growing tight on the twigs resembling scales. The cypress is the most well-known tree in Israel and is the only one of the cypress family that grows in Israel as a wild plant. The tree is renowned for its ability to take root in all soil types. Cypress is often mentioned in the Bible and in the writings of the sages. A cypress tree can reach an age of hundreds of years. It blooms in the springtime. Following the wind-induced pollination, round cones develop among the tree's branches. They take between eighteen months to two years to mature. During maturation their green color changes to brown. The cypress trees come in two configurations: upright cypress (pencil pine), whose branches grow close to the trunk and resemble a candle, and a horizontal cypress (*Cupressus sempervirens horizontalis*), whose branches spread out from the trunk parallel to the ground. Since they are less flammable than other trees, cypress are often planted as firebreaks (for more on this, see page 33). KKL-JNF plants large numbers of cypress all over the country, mainly in mountainous areas. Cypress are customarily planted around cemeteries, since the tree's shape is reminiscent of a tear. Cypress trees are prevalent throughout the entire Mediterranean basin.

Want to hear what the cypress has to say? Scan:



Eucalyptus

An evergreen of the Myrtaceae family, originates from Australia. The first eucalyptus trees were introduced to Israel in the late 19th century - it was brought for forestry purposes and for use as staves. In the early 20th century, new varieties were brought in to help drain the swamps, which were the cause of malaria. It was ultimately the drainage channels, not the trees, that drained the swamps. Certain varieties of eucalyptus manage to survive in the harshest of conditions, in soils and climates where other trees cannot grow. This fact means they can be planted in many varied regions, for example in flood-prone pans, along the desert margin, on the roadsides in the Negev and in Limans.

The eucalyptus leaves come in a variety of shapes. They are covered with a wax that reduces water evaporation. The leaves contain glands that produce an essential oil with a pungent, easily-recognizable scent. The oil is used in the pharmaceutical and cosmetic industries and as a sweetener. The tree derives its name from Greek - "eukaluptos" - which means "well-covered". This meaning is derived from the tree's buds, which are capped with a sort of cover that falls when the flower blooms. The eucalyptus genus has many varieties that differ widely from one another. It is a highly-important tree for bees, since it is in flower almost year-round. The amounts of honey produced from its flowers are among the highest. The tree is also known as an important source of pollen and propolis. For all these reasons, the eucalyptus is considered to be an important nectary tree, vital to the bees and apiarists. KKL-JNF plants numerous eucalyptus trees to create rich "grazing" for bees.



Eucalyptus camaldulensis



Oak



Three varieties of oak grow in Israel: the common oak, the gall oak and the kermes oak. To distinguish between these varieties while hiking in the woods, one can observe the shape of the cupules that hold the acorns: the kermes oak has a bald cupule, the gall oak has a "hairy", curly-looking cupule (see the picture) while the common oak has a thorny cupule. The common oak is Israel's most prevalent tree. It grows primarily in the Upper Galilee, the Carmel, the Judean hills and in the Jerusalem area. The kermes oak grows in cold, wet regions, primarily on hillsides above the 700-meter altitude line.

The gall oak is a monoecious tree. It sheds its leaves in winter, reaches heights of between four to nine meters, and grows in arid regions of the Mediterranean region. The gall oak is nowadays a protected tree. Oaks were felled almost to extinction during the Ottoman period. The wood was used for firing the steam trains during World War I. One of the theories regarding the tree's name is that the Hebrew "alon" comes from the word "el", since the tree was considered sacred among pagans in ancient times. Sacrifices would be offered beneath these trees. In Arabic the tree is called "Balut", a word which has been adopted in Hebrew as the name of the tree's fruit, the acorn. The fruit consists of an acorn and a cupule. The common oak grows in Israel mainly as a bush, due to the arid climate and overgrazing. It varies in height between one and six meters, but sometimes it can even reach 10 meters in height.

The gall oak



Want to hear what the oak has to say? Scan:



Pine

An evergreen tree, with needle-like leaves, common all over the world. The KKL-JNF forests have several varieties of pine: Turkish Pine (*Pinus Brutia*), Stone Pine (*Pinus pinea*), Canary Island pine and Jerusalem Pine. The Jerusalem Pine, commonly known as the Aleppo Pine, is the only one that grows wild in Israel.

Wild populations of pine can nowadays be found only in a handful of locations in Israel, including: the Carmel, the Judean hills, Mount Meron and the Rosh Hanikra area. The pine is a conifer (Gymnosperm), which produces cones, in which the seeds grow. A sticky orange sap is often secreted from the tree trunk, apparently as a defense against pests. The pine thrives on chalk stone and regenerates after fires through its dispersal of the seeds. The needle-like leaves of the pine tree, when shed from the trees, mat the ground and create excellent growth media for mushrooms. Among the common edible mushrooms that grow under pine trees is the weeping bolete (*Suillus granulatus*), which lives in symbiosis with the pine.

When the land was being reforested during the pre-state years, the pines were among the first trees to be planted. This choice was due to several reasons: it takes to its surroundings easily, it is suitable for planting in most soils, does not require large quantities of water and it grows fast. Besides, the tree was familiar to the immigrants arriving from Europe, who knew very well how to cultivate it. In the Bible it is commonly referred to as Etz Shemen (Nehemiah 8, 15).

Want to hear what the pine has to say? Scan:



Aleppo Pine



Tamarisk

A tree from the tamarisk family, consists of 50 to 60 different varieties. The tamarisk has deciduous and evergreen varieties, some take the form of trees, others are bushes. There are several tamarisk varieties that grow to be very tall trees. The tallest variety is the *Tamarix aphylla*, which can reach 20 meters in height. The tamarisks can live for 150 years and more. Most tamarisk varieties in Israel are of Saharo-African origin and are associated with sandy regions, riverbeds or salt flats. Some varieties are able to survive in the most extremely saline environments. The tamarisk is one of the varieties of tree that are capable of thriving under the arid Negev conditions. It features several outstanding adaptations to these conditions: the thin tamarisk branches store the chlorophyll and perform the photosynthesis. The pores (through which the tree absorbs oxygen and carbon dioxide) are recessed inside grooves along the stalk segments, thereby they are protected against excessive moisture loss.

The tamarisk is one of the salt-secreting plants. The salt is secreted from the leaves, dissolves with the dew, drips to the ground and substantially increases the salinity in the soil's upper layers. This prevents other plants from growing around the tree and competing with it for water. The roots spread over long distances and dig deep in search of moist layers and ground water. The tree has a generally bluish-grayish color, which is due to the wax coating the leaves and branches, which also serves to reduce moisture loss. Several varieties are home to aphids, which secrete a sugary secretion that is identified with the manna our ancestors fed on in the desert.

Want to hear what the tamarisk has to say? Scan:



Tamarix aphylla

Terebinth

The terebinth (turpentine tree) is common in the Mediterranean forests, woodlands, and scrub in Israel. It often grows alongside the oak trees, which can be found in rocky ground and extends even as far as the desert margin. Three varieties of terebinth grow wild in Israel: the Atlantic Pistacia, the Terebinth (*Pistacia palaestina*) and the mastic tree. The pistacia vera (*Fistuk Halabi*) and the mango tree are also relatives of the Terebinth. Like all other forest trees, the terebinth has suffered the harm of human activity and grazing. Quite often, galls form on the leaves after being stung by a certain type of aphid. These serve as the hallmark of the specific variety of terebinth, since the shape of the gall varies between the varieties. The terebinth has a narrow tip at the end of each leaflet, while the mastic tree has a very easily-recognizable scent, which is another way to get to know the terebinths and distinguish between them when hiking in the woods. A coral-shaped gall is typical of the Atlantic Pistacia while a banana-shaped gall identifies the Terebinth. The Keren Kayemeth LeIsrael - Jewish National Fund nowadays plants terebinths as part of its mixed afforestation policy, which is aimed at restoring the woodland landscape to its former glory. The terebinth blooms in March and April. The tree's fruit develops over the summer and is efficiently dispersed by birds. The Atlantic Pistacias are renowned for their ability to live to an extremely old age. The terebinths regenerate well following felling or fires.

Want to hear what the terebinth has to say? Scan:



Terebinth

Twisted acacia

A low desert tree, very thorny, resembling an umbrella. The tree has a single trunk that branches out at a height of 1-3 meters to form a wide, flat canopy. The twisted acacia originates from east Africa. In Israel it grows in the northern Negev, the Judean Desert and in the Arava as far north as Jericho. Acacias are typical to desert landscapes. They usually grow along stream washes and stream beds, creating a savannah-like landscape. Thanks to its excellent adaptation to desert conditions, the tree sends its roots deep and wide, taking advantage of water beyond the reach of other plants. This is one of the reasons it was severely affected from the pumping of water from underground reservoirs by humans, and from mining works that are carried out far from the tree itself, since its roots extend along vast distances. Since many of the Arava acacias were affected this way, KKL-JNF embarked on a drive entitled Adopt an Acacia, in an effort to return the trees to their natural habitat. The acacia forms the basis for an entire ecosystem, which includes numerous plants and animals. One of these is the Palestine mountain gazelle, which feeds of the tree's seed pods, thereby being instrumental in the process of its digestion, which accelerates its sprouting. Seeds that have not passed through the gazelle's digestive tract can remain dormant in the ground for many years without sprouting.

The acacias in Israel bloom in two seasons: in the spring and autumn they bud and blossom, while in the summer they exfoliate wholly or partially. The acacia variety referred to as "twisted" is named so due to the shape of its fruit - an elongated, twisted pod containing several seeds (see picture). The acacia is mentioned in the Bible - among others it was the tree that was used to build the Tabernacle and its utensils.

Want to hear what the acacia has to say? Scan:



The Seven Species

Wheat

"A land with **wheat** and barley, vines and fig trees, pomegranates, olive oil and honey" (Deuteronomy 8, 8).

Wheat, the first of the Seven Species with which the Land of Israel is endowed, is widely regarded to be the most important plant to man. Wheat cultivation has existed for tens of thousands of years. Wheat is the main source of flour, from which we bake bread. It is believed that the cultivation of wheat, and the possibility of saving its seeds from one year to the next, is a key factor that enabled mankind to switch from a nomadic lifestyle to a sedentary lifestyle.

According to one of the researchers, the botanist Aharon Aharonson (one of the founders of the NILI underground), who studied the origin of wheat, discovered the wild wheat near Rosh Pina in 1906. Genetically, the wild wheat is one of the components of domesticated wheat, which is why it is also called "the mother of wheat".

Over the years thousands of varieties of wheat have been developed and put to many different uses: flour production, beer and other products, a source of animal feed, wheat oil, ethanol, a foodstuff, medicinal and sustainable fuel.

In ancient agriculture the cereal was stored in a granary, and when the stalks dried they were threshed using a thresher (a tool with which the wheat grains are separated from its chaff wrapping by applying intense pressure to the stalks. This action is known as "threshing". Today also, wheat cultivation is an important sector of Israel's agriculture, however it is done using wholly mechanized, industrial means.

Barley

"A land with wheat and **barley**, vines and fig trees, pomegranates, olive oil and honey" (Deuteronomy 8, 8).

Barley is a seasonal plant from the Graminae cereal plants. It is one of five cereal plants used for baking: "The wheat, the barley, the spelt, the oat and the rye" (Challa 1, 1). The fact that it is included in the Seven Species with which the Land of Israel is endowed is indicative of its being an important crop in ancient times.

Scientists believe that the wild barley (Tabor barley) is the precursor of the domesticated barley, domestication which occurred in our region at the dawn of ancient agriculture. Barley, which was common in our region more than 5,000 years ago, is considered to be the oldest crop in this part of the Mediterranean Sea. Barley stalks and their seeds were found in the pyramids in Egypt and at Massada.

Barley ripens before wheat, in April (coinciding with the Passover holiday). Its needs are modest, it requires less water than wheat. In the past barley was used to make flour of inferior quality compared with wheat. Therefore barley bread was regarded in ancient times to be "poor man's bread". Nowadays barley bread is in high demand among organic food enthusiasts and it is more expensive than regular breads.

The barley flour is rich in minerals and vitamins. The barley seeds are the raw material for liquor, whiskey and beer. It is used as livestock feed, and is consumed by humans as "pearl barley".



The Seven Species

Grapevine (*Vitis vinifera*)

“A land with wheat and barley, **vines** and fig trees, pomegranates, olive oil and honey” (Deuteronomy 8, 8).

The grapevine is a creeper, one of the Seven Species with which the Land of Israel is endowed. The fruit of the grapevine, which is called “Anava”, or Grape, ripens in summer and grows on the branch in tight clusters - grape clusters. There is a special word for the grape harvest - “Batzir”. The grapes are used for making wines, juice and raisins, and of course they can be eaten fresh. The large vine leaves, which are cloven into three to five lobes, are also used for cooking. The color and size of the fruit depend on the strain. The vine is considered one of the world’s earliest domesticated plants. Vine cultivation in the Land of Israel began some 4,000 years ago. A domesticated grapevine can live to be a hundred years old or more. The Bible is replete with description of the grapevine and its products, which is indicative of its important place in the land’s agriculture and economy in ancient times. The grapevine is a symbol of fertility, flourishing and prosperity. The grapevine is the only one of the fruits that has been endowed with a special blessing of its own - a blessing that is recited in many of the most important Jewish ceremonies - “Creator of the Fruit of the Vine” (“Boreh Pri HaGefen”). The grape juice is one of the three bounties representing the richness of the land in the Bible: “corn, wine, or oil” (Deuteronomy 28, 51). The wine, which “makes a man’s heart rejoice”, served in worship in various civilizations and is still used to this day for religious purposes. The IDF, too, has chosen the vine leaf as its symbol for a senior officer rank - Major and higher.

Want to hear what the grapevine has



Fig

“A land with wheat and barley, vines and **fig** trees, pomegranates, olive oil and honey” (Deuteronomy 8, 8).

A deciduous tree, three to ten meters high, one of the Seven Species with which the Land of Israel is endowed. The fig leaves are shaped like the palm of one’s hand, cloven into three to five lobes. The leaves secrete a milky sticky fluid when injured. The fig grows in the Mediterranean region near water springs and cisterns. Archaeological evidence from excavations at prehistoric sites in Israel show that the fig has grown here since very ancient times and is little changed today from what they were then. The fig harvest has a special word in Hebrew - “ariyah”.

Since time immemorial the tree has been renowned for its sweet fruit, which is consumed fresh or dried. The fig inflorescence is called “pagah”. The fruit’s structure is quite unique: a concave receptacle, like a hollow jug, with the flowers growing inward from the jug wall. The receptacle’s aperture is restricted by scales. For pollination, a specific variety of wasp penetrates the receptacle. The fig tree is mentioned in the Bible in the story of Adam and Eve, who sewed themselves belts out of the fig’s leaves.

Want to hear what the fig tree has to



The Seven Species

Pomegranate

“A land with wheat and barley, vines and fig trees, **pomegranates, olive oil and honey**” (Deuteronomy 8, 8).

A domesticated deciduous shrub or low tree, reaching a height of up to three meters. Its leaves are alternating, elongated and glossy. The branch tips are stiff and sharp, making them quite thorny. The pomegranate originates from Persia. Its range spans all the Mediterranean regions. Its fruit is one of the Seven Species with which the Land of Israel is endowed. The fruit of the pomegranate has been consumed and traded since ancient times thanks to its long shelf-life, its flavor and its medicinal properties. In the Biblical narrative, the spies that were sent to tour the Land of Israel brought back with them a cluster of grapes, pomegranates and figs to demonstrate the fertility of the land - the Land of Milk and Honey. The ripe pomegranate contains between two hundred and one thousand (on average approximately 600) delicious seeds. There is a special word in Hebrew for the separation of the seeds from the pomegranate peel – “breaking the pomegranate”.

In Jewish tradition, the pomegranate is an allegory for a wise man, who observes all the commandments (the Mitzvahs) - all 613 of them. The Hebrew expression “replete as a pomegranate” describes a man filled with good values, wisdom and Torah. The pomegranate represents abundance, fertility, beauty and wisdom in various cultures. Its shape has been used to decorate buildings, mint coins, and to pattern clothing. The columns in the First Temple were decorated with copper pomegranates. Silver and copper pomegranates are used to this day as ornaments for Torah scrolls. During the New Year’s Feast, it is customary to eat a pomegranate and wish each other “may our virtues be as numerous as a pomegranate”, meaning the abundance of pomegranate seeds.

Want to hear what the pomegranate has to say? Scan:



European Olive

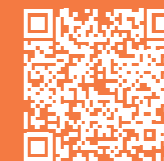
“A land with wheat and barley, vines and fig trees, pomegranates, **olive oil and honey**” (Deuteronomy 8, 8).

The olive, one of the most ancient trees in the Land of Israel, and one of the first ones to be domesticated, is one of the Seven Species with which the Land of Israel is endowed. It is an evergreen tree, extremely resilient, does not require large quantities of water or special care. It is long-lived, reaching hundreds of years. The centers of the olive tree trunks get hollowed out due to natural rotting processes, and therefore it is impossible to tell the tree’s age by its rings as is the case with other trees. Archaeological discoveries indicate that olives were cultivated in Israel already in the fourth millennium BC, during the chalcolithic period (6,000 years ago).

The olive is one of the most important agricultural crops in the Land of Israel. Its fruit, which has a high oil content, was used to extract oil for lighting, edible oil and edible olives, it was used in medicine, for anointing the body, for manufacturing soap and for other uses. Today, too, olive oil is one of the most important staple foods in the country.

The fruit of the olive begins ripening in September. Initially the fruit is a dull green but this changes to glossy black. The olive harvest has a special word in Hebrew – “Mesik”. The olive tree is intermittent: it produces a bountiful harvest one year, then the next year its harvest is meager. The extraction of olive oil is named “Atzirah” in Hebrew. This is done in an olive press. This is a three-stage process: breaking and crushing the olives, wringing the crushed pulp and separating the oil from the blend (of olive oil and fruit juice).

Want to hear what the olive has to say? Scan:



The Seven Species

Date

“A land with wheat and barley, vines and fig trees, pomegranates, olive oil and honey” (Deuteronomy 8, 8).

The date palm, of the Arecaceae family, is mentioned dozens of times in Jewish texts. The fruit of the date palm is one of the Seven Species (referred to as “honey”), and its juvenile palm frond, the “lulav”, is one of the Four Species cited during the Sukkot holiday. The date palm grows in exceptionally hot climates. It feeds off groundwater, is resilient, and can thrive on brackish ground water in various soils. Archaeological excavations at Massada discovered 2,000 year-old date seeds. One of them was germinated in 2005 and grew to become a fully-fledged date palm, currently planted at Kibbutz Keturah and nicknamed Methuselah, due to its exceptionally old age. Date harvests have a special name in Hebrew - “Gadid”. Mankind has found uses for all parts of the date palm: its sweet, mineral- and vitamin-rich fruits are eaten and serve as raw material for winemaking and for date honey (silan). The leaves are used as roofing for Sukkot; the bases of the date clusters were used to make brooms and for basketry; the trunk was used in construction, as walls and even as a livestock trough (after gouging out the interior). The pits were fed to cows, were used as combustibles and were even used to make medicinal preparations. In ancient times and in the Talmud Period, there were large date palm groves in the Dead Sea area, the Jordan Valley and in the Lower Galilee. The date industry gradually went into decline and following the Mameluke conquest they disappeared completely from the land, leaving not a trace of the excellent varieties that grew here.

Early in the 20th century, as the renewed settlement gained momentum, the idea of reintroducing the date farming to the land was rekindled at Kevutzat Kinneret under the leadership of Ben Zion Israeli. At the time, date seedlings were guarded as national treasures in most north-African countries, however through a few adventurous acquisition forays, Ben Zion Israeli succeeded in bringing back with him a few date seedlings. After the establishment of the State of Israel, he and his mates succeeded in bringing in date shoots from Persia to Israel. Later on, other shoots were brought in from California. Nowadays Israel dominates the global Medjool date market with a 70% market share.

Want to hear what the date palm has to say? Scan:



One tree...

One tree cleans, filters and purifies 100,000 cubic meters of polluted air, produces 700 kg of Oxygen, and sequesters about 2 tons of carbon dioxide in its lifetime.

One tree helps lower the temperature around it, on summer days, by up to four degrees centigrade.

One tree can serve as home for dozens of birds in its lifetime.

One tree can absorb 20 kg of dust and “swallow” 80 kg of aerosols containing toxic metals such as mercury, lithium and lead.

One tree near the home is equivalent to an acoustic wall - it attenuates noises considerably.

One tree brings a lot of joy, greenery and life into the urban landscape.

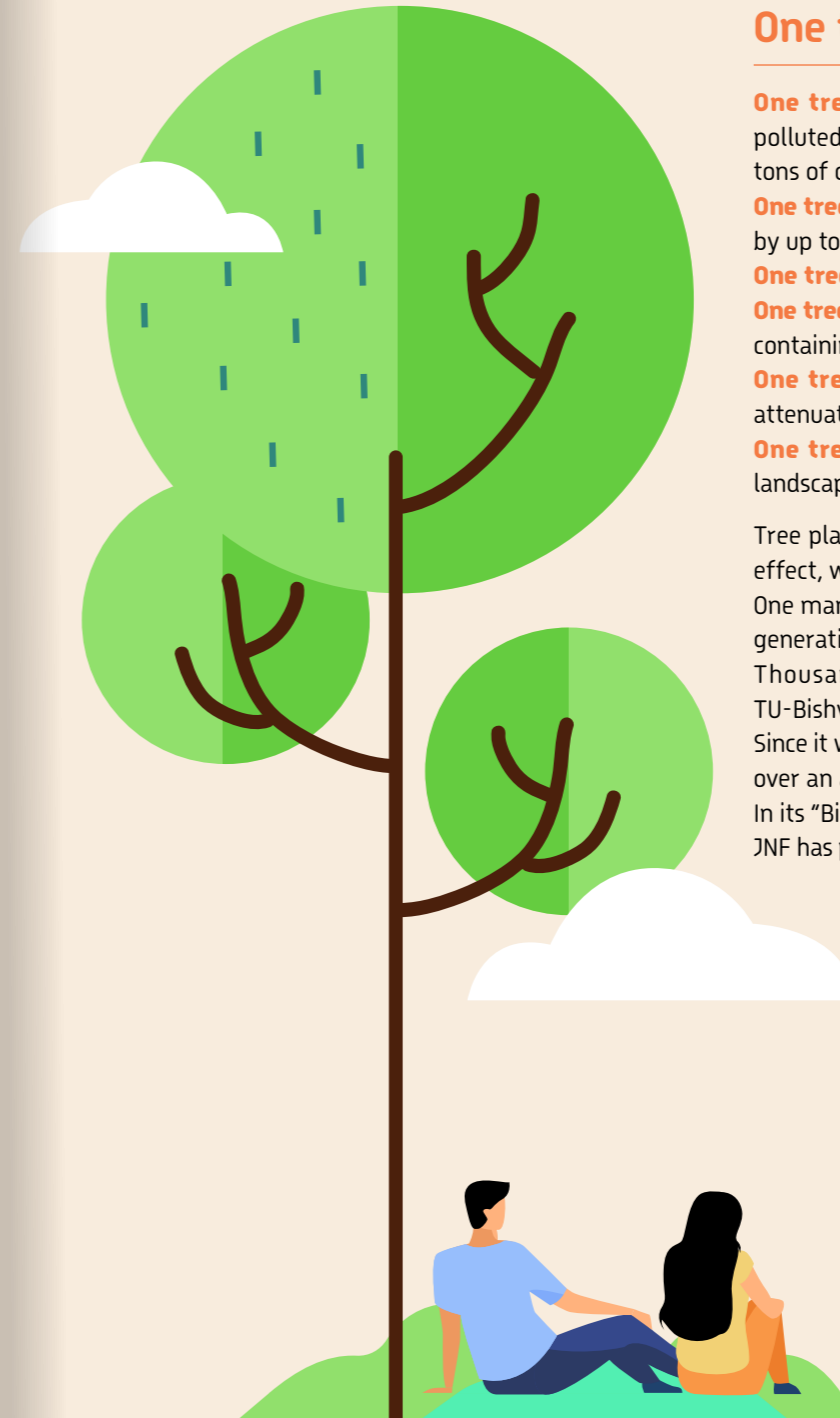
Tree planting is a proactive measure for halting the greenhouse effect, which is responsible for global warming.

One man must plant 200 trees to “offset” the pollution he will be generating in his lifetime.

Thousands of people plant trees in KKL-JNF forests every TU-Bishvat and also throughout the year.

Since it was established, KKL-JNF has planted over 245 million trees over an area of one million Dunams (250,000 acres).

In its “Billion Trees” program, initiated by the United Nations, KKL-JNF has promised to plant six million trees over the coming decade.



For more on how much difference one tree can make:



Short-toed snake-eagle

The snake eagle is a large diurnal raptor that specializes in hunting snakes, hence its name. The snake eagles arrive in Israel from Africa in early spring and are quite common throughout the country. Some of them continue northwards, others remain here to nest through spring and summer.

Its light-shaded body and wing bottoms camouflage it effectively against the sky background, thereby enabling it to surprise its prey as it dives from great heights. Its yellow eyes are forward-facing, its legs are covered with scales to protect it against bites from the reptiles it hunts.

The snake eagles lay one egg per year.

The helpless fledgling hatches from its egg, is cared for by both parents until it leaves the nest (two and a half months after hatching). Should the fledgling die for any reason, the female snake eagle might lay another egg, which is called a "reserve" egg.

KKL-JNF monitors the raptors that nest in the forests on an ongoing basis. First and foremost it monitors the snake raptors and buzzards. The condition of the raptors, which are at the pinnacle of the food pyramid, is an important indicator of the general condition of the forest, which is a complex ecosystem. Monitoring them helps in the decision-making as to the preservation of open spaces and habitats as part of KKL-JNF's policy of sustainable development.

For another angle on the nesting of snake eagles in KKL-JNF forests, scan:



White Stork

The White Stork is one of the most familiar symbols of the bird migration. Every spring and autumn, hundreds of thousands of white storks traverse the Israeli sky in large musters. The White Stork is a large, impressive bird. Its wing span reaches two meters and its feathers are black and white. In flight, their red legs extend back beyond their short tails, while their neck is extended straight ahead, terminating in the long red bill. The stork's long legs have a large surface area, therefore they get very cold when they stand in water. This is why the stork (like many other water fowl) perch on one leg. The stork feeds on fish, frogs, lizards and insects. Like other large avians, it too traverses large distances by gliding. It therefore migrates during the daytime, taking advantage of hot air currents (thermals) rising from the ground. The stork is one of the species most vulnerable to human activity that exploits and diverts water sources to prevent flooding. High voltage power lines also cause accidents and electrocutions. The stork is mentioned many times in the Bible. In folklore and other cultures also, the stork is a symbol of devotion, of respect for elders, for good fortune and even for the birth of babies.



White-spectacled bulbul

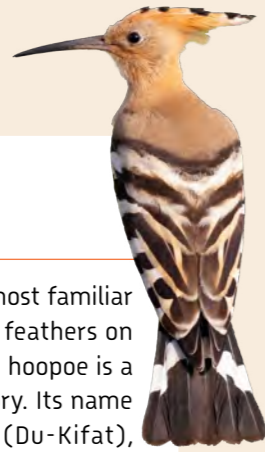
The bulbul is one of Israel's most familiar birds - prevalent all over the country, populating cities and villages. It is a resident bird, it is not migratory. The yellow backside, its exuberant nature and its rich song, which can be heard before dawn, have earned the bulbul its familiarity and its popularity. In Arabic the word bulbul means "Nightingale". The bulbul's head is black, its eyes are ringed by white fringes, giving it its name - the White-spectacled bulbul. The ring pattern is more developed among the males. Each bulbul has its own unique ring pattern - a fingerprint of sorts. The bulbuls are resident birds. They pair for life and remain faithful to one another, securing a fixed territory. They are very gregarious. Sometimes they can be seen converging with each other in an effort to frighten off an enemy from near a nest belonging to one of the pairs. The bulbul is common mainly in gardens, orchards, oases and anywhere trees and bushes grow. They feed primarily on fruit and insects but they also eat leaves and flowers. They excrete the seeds they eat in their droppings, dispersing them and even speeding up their germination.



Hoopoe

The Hoopoe (Upupa) is one of Israel's most familiar birds primarily thanks to the crown of feathers on its head and its long, slender beak. The hoopoe is a resident bird in Israel. It is not migratory. Its name comes from Aramaic - "Two Beaks" (Du-Kifat), which refers to its appearance when its head crown is retracted, giving it a pointed appearance. In Arabic it is called "Hudhud", mimicking its hallmark call. Its body is a brown-reddish-orange color, it is medium sized, its tail and wings are striped black and white and on its head is its main identifying feature - a handsome crown of feathers, which it spreads in times of curiosity, suspicion or excitement. The hoopoe can be seen in all parts of the country, particularly in open spaces within towns and villages, on lawns, in fields and forest glades, where it finds its food - pupae, worms, beetles and small reptilians.

In contrast to most bird species, the male and female hoopoes look very similar. Should their nest and chicks be exposed to a predator, the parents shift into action - they will emit a hissing sound and excrete a stinky fluid to deter the assailant. This repulsive scent permanently deters cats and other unwanted guests from the nest. The hoopoe is mentioned in the Bible and in other ancient writings of the peoples of our region. Legend has it that the hoopoe is the bird that brought King Solomon the shamir - a worm that helped quarry the Temple stones. The hoopoe was elected Israel's national bird on the 60th anniversary of the country's independence.



Common Crane

The Common Crane is a large bird from the crane family, which nests in wetlands. The cranes resemble storks and egrets, however contrary to those, the cranes feed mainly on grain, roots and bulbs strewn in open meadows and on farmland. During migration season, a common spectacle in Israel's skies is flocks of cranes in flight, in arrowhead formation. Cranes, with their long necks and two-meter wingspan, communicate through noisy "gurr-gurr" calls. The common crane is capable of active migratory flight, not relying exclusively on gliding, which is why flocks of cranes can occasionally be heard migrating at night. The Common Crane invests considerable effort in courting a female. He does so through dance, consisting of hops and gesticulating in sync with one another. Cranes pair for life and excel in prolonged parenting of their young. Many cultures ascribe purity and nobility to the Common Crane. For many years the cranes were transitory birds in Israel, however nowadays tens of thousands of them spend the winter at the KKL-JNF Agamon Hula, where they form a star attraction for birdwatching enthusiasts.

Latast's Snake Skink

The Latast's Snake Skink is one of the most mysterious, rare and endemic reptiles in our region (unique to Israel and Jordan). It lives underground, in open spaces, whether rocky or grassy, and feeds off small insects. Its limbless body, at some 15 cm length, is covered with tiny black spots arranged in linear form, which have earned it its Hebrew name - "spotted skink". The stripes along its body are wide and dark, making it difficult to spot its eyes, thereby making it difficult for predators to attack it on its head. The rounded tip of its tail also serves to confuse its enemies - it is difficult to tell which end is the head-end - a unique feature no other skinks in the country have. Its body is adapted to its underground life: limbless, miniature nostrils and ear cavities and an upper jaw overlapping its lower jaw, to protect against soil from penetrating when it burrows into the soil. When it feels under threat, it detaches its tail from its body to confuse the predator. The tail regenerates after awhile. The Latast's Snake Skink is critically endangered due to habitat loss.



Honey Bee

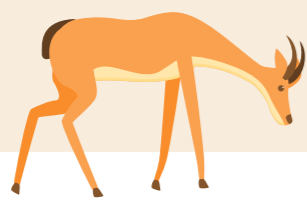
The honey bee is a social insect. It lives in large communities numbering tens of thousands of individuals - the bee hive. Each colony is ruled by a queen with a relatively large torso. She is the only one in the colony capable of laying fertilized eggs. Most bees in the hive are "worker" bees. They are the ones that collect food, care for the young, and so forth. The bees feed off nectar and pollen they collect from flowers and store in the bee hive, where they produce honey to sustain them through the lean periods of the year.

Humans have been raising bees for thousands of years, reaping the benefits of their work - honey, pollen, propolis and royal jelly. Even the bee's venom has important healing properties for humans.

The bees' tremendous importance to mankind and to the ecosystem is due not only to their products, but also to the fact that they are the main pollinators, transporting the grains of pollen among the various plants. More than one third of all global agricultural produce depends on the honey bee. In fact, the bees' contribution to the world is vital to the continued existence of wild plants and crops and for maintaining the ecological balance.

Recent years have seen a worrying global trend towards the disappearance of bees. The reasons for this have not yet been fully understood. Realizing that the decline of the pollinating insects, and in particular the honey bees, is bound to result in environmental damage, KKL-JNF has prepared the "Nectar-Intensive Planting" program. This program involves intentional planting of flowering tree species that provide nectar, in an effort to increase the amount and variety of foods vital to the survival of the honey bee and other pollinators. Examples of nectar-intensive trees KKL-JNF plants are: eucalyptus (for more on this, see page 37), jujube, almond and Judas tree, as well as shrubs such as myrrh, sage and chaste tree.





Palestine mountain gazelle

The Palestine mountain gazelle is a mammal common in open landscapes virtually all over the country. Its head is crowned by two short horns (the male horns are tall and stout, the female horns are short and slender). It is a fast runner, capable of reaching speeds of 80 km/h. The gazelle is a vegetarian grazer, living on hillsides and open plains all over the country. Its highly-developed sense of smell enables it to detect movement from a distance of over one kilometer. The gazelle is active during the cooler hours of the day and on moon-lit nights, at which times it feeds on grass and leaves. On dark nights it rests in the open areas in a shallow pit it digs.

The gazelles are social animals, living in three kinds of herds: females with their young offspring; young and "bachelor" males, and territorial males who carve out their territory by scent-marking, which consists of dung and urine. In the spring of 2015, the "Valley of the Gazelles" was opened in the heart of Jerusalem with support from KKL-JNF - an urban-community nature park, in which among the other flora and fauna, one can spot herds of gazelles wandering free. This species has been driven to extinction in Israel's neighboring countries. In Israel the Palestine mountain gazelle is described as an endangered species.



Wild boar

The wild boar is one of Israel's largest wild animals. The boar lives in the forests, groves, orchards and swamps, and is prevalent virtually all over the country. It is a nocturnal social animal, living in sounders (herds) of up to 20 individuals (usually females and piglets. The adult males are solitary. They join the sounder during mating season). The males are much larger than the females and have formidable tusks, which they use to defend their territory and to ward off predators and trespassers. Boars have an extremely sensitive sense of smell. Their powerful snout enables them to dig in search of food. The boars have a coat of coarse brown hair and thick protective skin. They have a habit of wallowing in mud to lower their body temperature and get rid of parasites, which get encased in the dry mud. To rid their bodies of the dry mud and the trapped parasites, they rub themselves against tree trunks. The wild boar is primarily nocturnal omnivore. Due to the large amounts of rubbish left behind by humans, the wild boar population has been on the rise in recent years. They have become local invasive species (a species that extends its habitat due to human activity), which is the cause of considerable damage to farmers all over the country.

Porcupine

The porcupine is the largest rodent in Asia. Its name comes from the long quills covering its back. Porcupine quills are a mutation of hair, which has grown hard and sharp, helping the porcupine to defend itself. During the daytime the porcupines rest in long burrows they dig (some reach 17 meters in length), in caves or in thick underbrush. They emerge after dark to mate, to forage for bulbs and roots. Porcupines' love of fruit and vegetables, plus their tendency to dig, thereby damaging irrigation pipes, can incur losses to agriculture. The porcupines live mostly in pairs and in families. They can be found all over the country (they are more prevalent near agricultural lands). The porcupines are territorial. They mark their territories with droppings and urine. Communication is through thumping their feet on the ground. When they sense danger they will flee at a rapid clip, their quills upright and rustling while emitting hoarse wheezing sounds. If they are unable to escape, they come to an abrupt standstill in order for their quills to lodge in the pursuing animal. The quills have a special property - they are made up of miniature scales, all pointing opposite of the direction of the quill itself. This structure makes it harder to remove the quill from the victim's body. This structure has inspired the development of threads for stitching wounds, since these grip the patient's skin more efficiently.



Bark beetle



Bark beetles are small insects that spend most of their life inside tree trunks. There are many varieties of bark beetle. The adult males penetrate the tree's scales, creating a "mating chamber" and attract females to it. Following fertilization, the females burrow along the trunk. The burrows are called "galleries", in which they lay their eggs. The larvae hatch and create burrows of their own while feeding off the tree's phloem, weakening it. The larvae pupate in the trunk with a new generation of adult beetles emerging. To counteract and defend themselves against the beetles, the trees produce sap - their main countermeasure - which they secrete where the pest has penetrated.

In many cases the bark beetle is considered to be a secondary pest, which attacks trees under stress, in other words trees whose branches have been broken or that have been damaged by drought, fire etc. They fulfill an important function in nature. They are the first link that begins the decomposition of trees that have grown weak or have died. They burrow their first holes in the bark and trunks, thereby opening the way for other insects to infest the tree and continue the decomposition chain. During the decomposition the minerals from the tree trunks are returned to the soil. However if the bark beetle population grows out of control, it jeopardizes the very existence of the forest and itself becomes a pest.

“Be the change you wish to see in the world”

Mahatma Gandhi



* The personages in this chapter are sorted alphabetically by surname



Rabbi Meir Bar Ilan (Berlin) 1880-1949

One of the heads of and leaders of the Hamizrahi Movement and the Religious Zionists. Born in 1880 in Volozhin, Belarus. Studied in the Volozhin Yeshiva as a youth. Served as a delegate to the fifth Zionist Congress in Basel and founded the Hamizrahi Movement in the United States, which he went on to lead. In Israel he served in a number of senior roles: Secretary-General of World Mizrahi, Head of the Hapoel HaZioni Committee, member of the Provisional State Council, Chairman of the KKL-JNF Board of Directors concurrently with Berl Katzenelson and Avraham Granot. His impressive literary work included editing the Hatzofeh newspaper, editing the Encyclopedia of the Talmud and authoring of numerous books. Won the Rabbi Kook Prize for Biblical literature. The Bar-Ilan University was founded in his spirit, as well as numerous other sites and institutions all over the country.



Menachem Begin 1913-1992

Born in Brest-Litovsk, Belarus. Got an attorney's education. Joined the Beitar movement in his youth and was later on active in the revisionist movement under the leadership of Ze'ev Jabotinsky. One of the founders of Etzel and its last commander, one of the founders of the Herut movement and the Likud. Elected as Israel's sixth Prime Minister in 1977. This election marked the upset of political power in the country, which brought the political right to power. Begin signed the peace agreement with Egypt and in 1978 was awarded the Nobel Peace Prize together with Egyptian President Anwar Saadat. Served as Prime Minister at the outbreak of the Peace for Galilee war in 1982, resigned in 1983, withdrew from public life and spent the rest of his days in seclusion in his home.



David Ben-Gurion 1886-1973

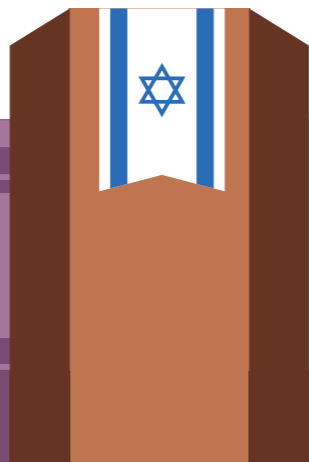
Israel's first Prime Minister and Minister of Defense. Born in Plonsk, Poland. Immigrated to the Land of Israel in 1906 and worked as a farm laborer and teacher. In 1915 he was deported by the Turks and returned at the advent of British rule. One of the founders of the Achdut Ha'Avoda Party, one of the founders of the Histadrut Labor Federation in the Land of Israel and served as Chairman of the Jewish Agency. On May 14, 1948, he declared the founding of the State of Israel. He went on to be appointed Prime Minister and Minister of Defense in Israel's first government. Led the country through the absorption of the mass immigration, oversaw the great settlement projects and the signing of the reparations agreement with Germany. As Minister of Defense he led the founding of the IDF and the other security agencies. Ben-Gurion worked intensively in favor of settlement in the Negev and even made his home there. Passed away in December 1973 and was buried in his home community of Sde Boker. Bequeathed his home in Tel Aviv to the State of Israel.



Eliezer Ben-Yehuda 1858-1922

Reviver of the Hebrew language. Born in Lithuania. Immigrated in 1881 and settled in Jerusalem. Believed that the Hebrew nation would only be revived in the Land of Israel and only following revitalization of the Hebrew language.

Ben-Yehuda vowed to speak Hebrew only for the rest of his life and worked tirelessly to turn the dormant Hebrew language into the everyday language in the Land of Israel. He was the first to insist that the language of teaching in schools will be Hebrew. Ben-Yehuda was a Hebrew innovator, devising dozens of new Hebrew words. He wrote schoolbooks and the Ben-Yehuda Dictionary. He was editor of the Hebrew-language newspaper Hatzvi. In 1890 he founded the Hebrew Language Committee and in 1913 took part in the "Language War", a fight which was intended to turn the Hebrew language into the primary language in the Hebrew education system in the Land of Israel.





Rachel Yanait Ben-Zvi 1886-1979

One of the leaders of the Labor Movement, an educator and writer. Born in Ukraine, named Golda Lishensky. Insisted on learning Hebrew from an early age, as well as earning a general education, despite this being unorthodox when it came to women. She was active in the Zionist Movement in Russia; at age 18 she was chosen to represent the town of Malin in the seventh Zionist Congress. Upon immigrating, she renamed herself Rachel Yanait, as a token of her affinity with King Yanai and Queen Shlomzion - heroes of the Second Temple Period, and as a symbol of her "rebirth" in the Land of Israel. Took part in the founding of the Hashomer movement, where she met Manya Shohat, who became her close friend. Rachel Yanait led the "[female] Workers' Movement" - the Labor Movement of Zionist women. In World War I she served as liaison between Hashomer and NILI, a clandestine intelligence organization, and in the pre-independence years was one of the Haganah leaders in Jerusalem. Ten years after arriving in the Land of Israel she married Yitzhak Ben-Zvi, who went on to become the State of Israel's second president. Was awarded the Israel Prize in recognition of her life's work in education and her unique contribution to education and society in Israel.



Rachel Bluwstein ("Rachel the Poetess") 1890-1931

A poet, whose work is a cornerstone of the revitalized classic Hebrew poetry. Born in Russia in 1890, she immigrated as part of the Second Aliya. Lived in Kvutzat Kinneret, where she met Berl Katzenelson and A.D. Gordon, who deeply influenced her. At Kinneret she also met Zalman Rubashov (Zalman Shazar, who later on became Israel's third President). The two developed a deep friendship, and he served as the inspiration for part of her poems.

Over time Rachel moved to Deganya, where she contracted tuberculosis, an incurable disease, which caused her to be evicted from the Kibbutz and quarantined for the rest of her life. Rachel died at the young age of 40, in Hadassah Hospital in Tel Aviv. At her request, she was buried in the Kinneret cemetery as she requested in her poem "If Fate Thus Dictates". Rachel's poetry is lyrical, it is very personal, about her inner world. Although Hebrew had not been her native tongue, she made a point of writing exclusively in Hebrew. Her poems are filled with love for the motherland, they are sensitive and clearly articulated. Many of them have been put to music. Rachel is regarded the standard-bearer for the Second Aliya, which represents "the lovely Land of Israel".



Ada Fishman-Maimon 1893-1973

Born in Bessarabia as Huddel Fishman, to a family of nine children. Being a scion of the Rambam family Ada changed her name together with her siblings to Fisman-Maimon. Ada immigrated together with her siblings in 1912. She worked as an educator and farm worker in Jerusalem and Safed and emerged as an outstanding public activist. She was among the founders of the Hapoel Hatz'a'ir Party and the Female Workers' Movement. Chief among her concern was the struggle for gender equality. She worked tirelessly to obtain immigration permits for unmarried women and the right of women to be authorized signatories with the Zionist settler institutions in order to consolidate their title to apartments, houses and farms. At the time Fishman-Maimon represented the Palestinian women - Jews and Arabs - at international women's conferences.

In 1926 she founded a farm on which female farm workers underwent training near Ness-Ziona, believing that educating for farmwork among women is the path toward strengthening the settlement in the Land of Israel. Within a few years the farm became an educational institution named Ayanot, which received hundreds of immigrant children. The students at Ayanot were given a general education and were trained for farmwork. Fishman-Maimon remained in charge of the institution and managed it, in addition to her public responsibilities, for the rest of her life. Fishman-Maimon was elected to the first and second Knesset representing MAPAI. During her time in office she continued to champion women's rights and was behind the Marriageable Age Law, the Equal Rights for Women Law and other related legislation. Her brother, Rabbi Yehuda Leib Fishman-Maimon, a signatory to the Declaration of Independence, was one of the leaders of the Hamizrahi Movement and Minister of Religious Affairs in the first government.





Isaac Leib Goldberg 1860-1935

A Lithuanian Jewish philanthropist and entrepreneur, one of the leaders of Hovevey Zion in Vilnius and one of the first members of the Zionist Movement.

Goldberg was the initiator of a variety of projects aimed at building the future country - agriculture, industry, culture, education, art, journalism and the Hebrew language - and contributed a fortune to various institutions and projects in favor of building up the Jewish population and its material and spiritual development.

Goldberg was the first and largest donor to the Keren Kayemeth LeIsrael - Jewish National Fund. In 1902 he donated to the KKL-JNF its first tract of land - 200 Dunams (50 acres) in Hadera. Among other things, Goldberg acquired the lands of Mount Scopus (1916) and donated these to the KKL-JNF for building the University in which the language of teaching would be Hebrew, which went on to become the Hebrew University in Jerusalem; he aided the Habima Theater, founded the Haaretz newspaper, which was the first Hebrew-language daily newspaper, in 1918; he established the "Isaac Leib and Rachel Goldberg Foundation", which supports Hebrew literature and culture to this day. The land of the expansive Park Yehoshua, which had been part of the Pardess Goldberg (Goldberg Orange Grove), was also donated for the benefit of the general public. This is where his name and life's work are commemorated.

Isaac Leib Goldberg left half of his estate to the KKL-JNF. He won himself the moniker "The Anonymous Benefactor" thanks to his outstanding humility and his great contribution to the Zionist project.



Rabbi Avraham Yitzhak Hacohen Kook (the RAYA) 1865-1935

A Rabbi, issuer of religious rulings, kabbalist and thinker. Regarded to be one of the Torah greats in recent generations.

Born in Latvia, he served as City Rabbi until he immigrated in 1904. Following his immigration he served as Chief Rabbi of Jaffa. In 1919 he was elected Chief Rabbi of Jerusalem and in 1921 he founded the Chief Rabbinate for the Land of Israel and was appointed by the Chief Commissioner, Herbert Samuel, as Chief Ashkenazi Rabbi in Israel (then Palestine). He founded the Merkaz Harav yeshiva in Jerusalem and was the spiritual leader of the Religious Zionists. Rabbi Kook was famous for his harmony-seeking approach to the Bible, to human realities and culture. Despite his religious piety, he believed that the absolute truth does not rest exclusively with any one or another Jewish school of thought; rather, it was spread among the whole. Rabbi Kook regarded the pioneers' labors in the Land of Israel the precursors to Messianic work, heralding the beginning of the redemption. The Rabbi bridged between Orthodox Jews who opposed secular Zionism and secular settlement, and the pioneers of the Zionist Movement, and attempted to make a connection between Zionism and religion. His enlightened personality was renowned by secular and religious alike.

Among Rabbi Kook's most famous sayings was: "And if we endured destruction and the world was destroyed with us over selfish hatred, we shall rebuild ourselves and the world with us will be built through selfless love" (Light of Sanctity).





Yehoshua Hankin 1865-1945

The greatest land redeemer in the service of the Keren Kayemeth Lelsrael - Jewish National Fund. Hankin acquired huge tracts of land (approximately a million Dunams - a quarter of a million acres) for Jewish settlement over a span of 50 years, beginning with the First Aliya through to the final stages of the British Mandate. He redeemed lands in the Jezreel Valley, Heffer Valley, Rehovot, Hadera and other places. Hankin's nickname was "Redeemer of the Valley", since most of the lands he acquired were in valleys. In honor of his name, the Moshav named Kfar Yehoshua was founded in the Jezreel Valley, where a museum has been built for his personal effects, certificates and documents related to his work.



Binyamin Theodor Herzl 1860-1904

Visionary of the State, lawyer, journalist and writer. Born in Budapest, Hungary and educated in the spirit of the Enlightenment. Herzl is regarded as the father of Modern Political Zionism, which worked through diplomatic channels to obtain a charter (permit for Jewish settlement) in the Land of Israel. In his work as a journalist, Herzl reported on the Dreyfus trial – an anti-Semitic libel that unfolded in France in 1895: a Jewish artillery officer, Alfred Dreyfus serving in the French military, was charged with spying for Germany. Despite the fact that there was no concrete evidence against him, Dreyfus was convicted, and only after seven years in exile was he cleared of any wrongdoing.

Following the Dreyfus affair, which he covered, Herzl concluded that there was no alternative to finding a permanent, viable solution for the question of the Jewish diaspora. He was convinced that the Jews should leave the countries in which they were living and maintain their own sovereignty in a country of their own. Herzl devoted his life toward the advancement of establishing a homeland for the Jewish People in the Land of Israel. He founded the Zionist Congress in 1897 and built the Zionist Movement into a global movement. During the fifth Zionist Congress he announced the establishment of the Keren Kayemeth Lelsrael – Jewish National Fund.

In his book *Altneuland* (Old-New Country), Herzl introduced his vision for the Jewish State, in which a society would be built based on values, morals, equality and justice. The book's main theme, "If you want this is no fairy tale", became the slogan for the entire Zionist Movement. In 1903 Herzl aroused controversy within the Zionist Movement when he suggested the Uganda Plan be accepted as the location for the Jewish State. Herzl died in Vienna in 1904. In 1949 his bones were brought to Jerusalem for reburial, on a mountain that would eventually bear his name – Mount Herzl. The anniversary of his death, 20 Tamuz, was set as a national memorial day in the State of Israel.



Ze'ev Jabotinsky 1940-1880

Born in Odessa, Ukraine. Zionist leader, writer, journalist and translator; founder of Revisionist Zionism, Leader of Beitar and one of the greatest modern-day liberal thinkers. In 1904 he participated in the "Self-Defense" against the Russians who were on an anti-Jewish rampage. In 1917 he established the Jewish Battalions together with Yosef Trumpeldor in the British Army, which were operational during World War I. Jabotinsky installed a new term within Zionism, which had so far restricted itself exclusively to settlement and diplomacy, by being active in the military sphere advocating the right of Jews to fight for their homeland. Founded the Beitar movement in 1923 and the Alliance of Revisionist Zionists (the Tzohar). One of the Etzel commanders. In 1940 he passed away while in the United States as a member of an outreach delegation advocating the founding of a Hebrew army. Nahalat Jabotinsky and Metzudat Ze'ev in Tel Aviv were built and commemorate his name. On March 15 1964, Jabotinsky's bones and those of his wife (Johanna) were brought to Israel and interned in Mount Herzl.



Johann Kremenezky 1850-1935

Born in Odessa. A devoted Zionist, he supported Herzl financially, organizationally and ideologically and helped him with organizing the first Zionist congresses. Following the death of Professor Zvi Hermann Schapira, Herzl appointed him to set up the "National Fund". He pressed Kremenezky, at the fifth congress, 19 Tevet 5662 (December 1901) to adopt a resolution to establish a "Keren Kayemeth Lelsrael - Jewish National Fund". Kremenezky was elected as the first Chairman of KKL-JNF. He was the one that devised two of the special projects that have remained part of the KKL-JNF DNA to this day - the "Golden Book" and the stamps project. He pushed for the Blue Coinbox concept and made it happen - an idea presented by Haim Kleinmann (see more on him in the entry on page 11). He can be credited with the idea of planting in Israel, when he said to Herzl in 1896: "We have to establish a national tree association that will plant forests in Israel". Kremenezky served as Chairman of Keren Kayemeth Lelsrael - Jewish National Fund until the main headquarters got transferred from Vienna to Cologne in 1907. He subsequently went on to work as a member of the KKL-JNF Board of Directors. In 2005 a path was inaugurated in his name: "Yona Lane", in Hulda Forest leading to "Herzl's Home".



Golda Meir 1898-1978

Golda Meir (Myerson) was Israel's fourth Prime Minister (between 1969 and 1974). She was the first woman in Israel's history to occupy this post and one of the three first women to have served in this role. Golda was born in 1898 in Kiev, Ukraine. In 1906 her family emigrated to the United States, where she grew up and was educated. Her Zionist work began in Poalei Zion, and continued in the American Jewish Congress. In 1921 she immigrated to the Land of Israel. Here she served as Secretary of the Female Workers' Council in the Trade Union Organization and Secretary of the Executive Committee - the supreme leadership of the Jewish Agency. Golda was one of the signatories of the Declaration of Independence, she served as a member of the Knesset from its first to eighth term, was elected leader of the Labor Party and also served as Minister of Labor and Foreign Minister. Her hardest hour was the Yom Kippur War, when the government under her leadership was caught unprepared for the onslaught against Israel. Following the unrest that followed in the aftermath of the war and its outcome, Golda resigned as Prime Minister in June 1974.



Yitzhak Rabin 1922-1995

Born in Jerusalem, grew up in Tel Aviv. Rabin studied in the Kadoorie Agricultural High School and joined the Palmach. In the War of Independence he commanded the Harel Division in the battles for the road to Jerusalem. He served in various commanding roles in the IDF until being promoted to be the seventh IDF Chief of Staff, in which role he commanded over the Six-Day War. In 1967 he was discharged and went into politics as a member of the Labor Party. In June 1974 he was elected fifth Prime Minister of the State of Israel. He was the first Israeli-born ("Sabra") to assume this post. Following the signing of the Oslo Accords with the Palestinians, he was awarded the Nobel Peace Prize. In October 1994 he signed a peace treaty with the Kingdom of Jordan. Rabin was assassinated while he was Prime Minister on November 4, 1995 by a Jewish assassin at the end of a mass rally in support of the peace treaties in Tel Aviv. The anniversary of his death has been set as a national memorial day.



Ilan Ramon 1954-2003

Israel's first astronaut, Air Force Colonel Ilan Ramon died while on a research mission together with the rest of the astronauts on board Space Shuttle Columbia. Colonel Ilan Ramon was born in Ramat Gan. He was raised and educated in Beer Sheva. He enlisted in the Air Force and completed the Pilot's Course with honors. Ramon was chosen by the Air Force to be Israel's first space pilot following an agreement signed with the United States to include an Israeli on a NASA space mission. On Flight X3107-3 Ilan Ramon served as "Cargo Specialist" and was in charge of numerous scientific experiments, including two Israeli experiments. On February 1, 2003, while Space Shuttle Columbia was on its way back to Earth for a landing at the NASA Space Center in Texas, a technical malfunction occurred 16 minutes before touchdown. The shuttle did not survive the re-entry into the Earth's atmosphere. The seven astronauts, including Ilan Ramon, all perished in this accident. Ilan Ramon was posthumously awarded a medal by the Chief of Staff and the United States Congressional Space Medal of Honor. Asteroid 51828 was named after him. A memorial has been built for Ilan Ramon at the KKL-JNF United States Independence Park close to the Har Ye'ela Intersection.



Prof. Zvi Hermann Schapira 1840-1898

Born in Lithuania. Qualified as a rabbi, but was more attracted toward the enlightenment. Schapira left his rabbinical path, went on to study and earned a PhD in mathematics. He published numerous papers on national revival and worked to promote the idea of Jewish settlement in the Land of Israel. Schapira was one of the persons behind the idea of establishing the Hebrew University. In the first Zionist Congress he put forward the idea of setting up the Keren Kayemeth Lelsrael - Jewish National Fund, an organization that would raise money from the entire world Jewry to acquire land in Palestine (Land of Israel). Schapira established the rule that land redeemed by the Jewish People cannot be sold, it can only be leased. In 1901 the KKL-JNF was established in accordance with this rule he had devised.



Naomi Shemer 1930-2004

An Israeli poetess and composer, one of Israel's greatest songwriters, Israel Prize laureate for Hebrew Song. Naomi Shemer was born and raised in Kvutza Kinneret. She acquired her musical education at the Jerusalem Academy of Music. Shemer wrote many songs that have become an integral part of Israeli folklore. One of her best-known songs is Jerusalem of Gold, written in 1967, just a few weeks before the outbreak of the Six-Day War. This song has come to symbolize the bond between the People of Israel and their capital Jerusalem. It went on to become the "anthem" of the war and its victory.

Naomi Shemer's songs succeeded in capturing the concept of the New Israeli, of the pioneering spirit and of Zionism, while still remaining connected to the centuries-long history of Jewish culture. Another hallmark of her work is the special connection made between the words and the tune. She was buried in her native Kvutza Kinneret Cemetery. Her tomb and her home have become destinations for pilgrimage for many Israelis who come by to pay their respects.

Scan to listen to Jerusalem of Gold and to hear the story behind it.



Henrietta Szold 1860-1945

Born in Baltimore in the United States. In the late 19th century she set up a night school for Jewish immigrants from East Europe to help in their integration into American society. Szold was a writer, translator, poet and editor who worked intensively in Zionist organizations in the United States. beginning in 1909 she visited the Land of Israel several times. Witnessing the prevailing harsh conditions and neglect in the land, she founded the Zionist Women's Organization Hadassah, which was intended to provide social assistance and medical services to the local inhabitants. The medical infrastructure the organization set up was to become, later on, the foundation for the health system in Israel. Szold built the first nursing school in the Land of Israel and also other related schools. In the 1930's Henrietta Szold was appointed to manage the Youth Aliya, which helped with the integration of children that arrived in the Land of Israel parentless. She became known as Mother of the Yishuv (the Jewish population in pre-State Israel). Mother's Day (which later became Family Day) was set on the day of her passing away, 30 Shevat, 5705. Henrietta Szold never had children of her own. She once commented "I would have traded everything for a single child of my own".

For more on Henrietta Szold, scan:



Menachem Ussishkin 1863-1941

Born in Dobrovna, Russia, was a member of the "Bnei Zion" Association. Worked on fundraising through propaganda and publishing articles on the redemption of the Land of Israel. Was one of the founders of the BILU Association in Moscow.

Ussishkin arrived in the Land of Israel for his first visit in 1891. He Called for settlement of the Land of Israel and worked against the "Uganda Plan" (an offer made by Chamberlain, the British Secretary of State for Colonies, to Herzl, according to which the British government would grant the Zionists land in East Africa in which they would be allowed to maintain an autonomous government). Ussishkin immigrated to the Land of Israel in 1919. He was instrumental in establishing the Hebrew University. In 1922 he was appointed Chairman of the KKL-JNF Global Board of Directors and was put in charge to land redemption. During Ussishkin's time in office, acquisitions were made of the lands of the Zevulun Valley, Heffer Valley and the Haifa Bay. Additionally, he worked to redeem lands in the Galilee and other areas. He was Chairman of the KKL-JNF for 19 years. He initiated, drove and worked tirelessly in favor of the Land of Israel and its development. At his request, he was buried on Mount Scopus in Nikanor Cave, which he hoped to turn into a national pantheon of the Nation's Leaders. His tomb lies besides that of Yehuda Leib Pinsker.



Rabbi Ben-Zion Meir Hai Uziel 1880-1953

Rabbi Ben Zion Hai Uziel was the “First to Zion” and the first Sephardi Chief Rabbi of the State of Israel. Rabbi Ben-Zion Meir Hai Uziel was born in Jerusalem into a family of rabbis. In his early career he served as the Sephardi rabbi of Jaffa (who was given the title of “Hacham Bashi”) alongside Rabbi Avraham Hacohen Kook and represented the town’s Jews in front of the Ottoman authorities. After two years he was summoned to occupy the post of rabbi in Thessaloniki, Greece, where he lived for three years. Upon returning to the Land of Israel he was appointed Chief Sephardi Rabbi of Tel Aviv. Rabbi Uziel was an avid supporter of the Zionist idea. When the first White Paper was released, he was in the front line of demonstrators against it. He was a tireless fighter for free immigration, land redemption and Jewish sovereignty in the Land of Israel. During the Mandatory rule, he was even called upon to represent the Jewish community in the United Nations.

In 5699 (1939), Rabbi Uziel was elected to serve as the “First to Zion” - the Chief Rabbi alongside Rabbi Isaac Herzog. Uziel served as Chief Rabbi for the rest of his life. He represented a moderate line and championed peacemaking among the various Jewish sectors and communities. He was famed for his love of mankind, his courteous manner, his engaging interactions and his work to bring together hearts and minds. He ended his will with the following words: “Guard diligently the peace of the People and the peace of the State - Love truth and peace”. Among his prolific writings and innovations the Rabbi also authored the “Planters’ Prayer”, which is said as a blessing for trees during planting day on TU Bishvat.



Yosef Weitz 1890-1972

Born in Russia to a family of Rabbis. Immigrated in 1908 and settled in Rehovot, where he worked as a farm laborer. Yosef Weitz was one of the key figures in KKL-JNF’s land redemption, afforestation and founding of new settlements. He earned the moniker “Father of the Forest” thanks to his tremendous contribution to the advancement of forestry in Israel and was one of the founders of the Farm Workers’ Labor Union. In 1915 he was appointed Supervisor of Forestry Work in KKL-JNF. Weitz pioneered various types of settlement on Keren Kayemeth Lelsrael - Jewish National Fund lands and devoted much attention to development of planting methods suitable for the prevailing conditions. In 1961 he was involved in establishing the Israel Lands Authority and even served as its first manager. His son, Yehiam Weitz, lost his life in the “Night of the Bridges” (June 1946).



Haim Weizmann 1874-1952

First President of the State of Israel. Born in Russia, he emigrated to Britain in his youth, where he completed his scientific education. Weizmann was one of the founders of the Democratic Faction in the Zionist Movement, a proponent of Pragmatic Zionism. Weizmann, a chemical scientist and researcher, and a tremendously charismatic diplomat, is one of the leaders that engineered the establishing of the State of Israel. Weizmann’s world-class contribution as a scientist was development of acetone, which was instrumental in Britain’s war effort in World War I. Following this, Weizmann’s stature and contacts with the British authorities increased, which culminated in the issuing of the Balfour Declaration (1917) (see the entry on Page 10). Following the Declaration, Weizmann worked on founding the Hebrew University in Jerusalem (which was inaugurated in 1925) and worked tirelessly to promote the interests of the Jewish People within the Mandate government. Weizmann believed in a moderate response to the British Mandate’s policy toward the Jewish population, which resulted in disputes with Zionist leaders such as David Ben-Gurion. In 1934 Weizmann established the Sieff Institute of Science in Rehovot, which was later renamed the Weizmann Institute in his honor. In 1949 Weizmann was sworn in as the First President of the State of Israel. He was buried in the grounds of his home within the precincts of the Weizmann Institute.



“Let me tell you, little girl,
And you too, little boy,
How in the Land of Israel,
Land is redeemed:
A Dunam Here, a Dunam there,
One clod after another -
Thus is the People’s Land redeemed
From the north to the Negev”

Yehoshua Friedman, excerpt from the poem
“A Dunam here, a Dunam there”



Settlement

Mikve Israel

The first agricultural school in the Land of Israel. Established in 1870 by Karl Netter.

The name Mikve Israel is taken from the Book of Jeremiah: "O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?" (Jeremiah 14, 8). Some three years prior to founding the school, Karl Netter visited the Land of Israel. He examined the state of the Jews in the old settlement and concluded that it would be impossible to improve their lot unless they were trained for farming. This institution was intended to train the younger generation for agricultural settlement. In 1882, a group of pioneers from Russia arrived at Mikve Israel - the BILU's. The group got hired as laborers. Netter recognized their potential and decided to train them to work the land. He died before he could realize his plan and was buried in Mikve Israel. During the latter years of the British Mandate and through the War of Independence the various facilities at Mikve Israel served the Jewish security forces. Among these, the school's winery was used as a clandestine Haganah training facility. The school has remained an institution of agricultural education ever since its founding. Nowadays it is a school where studies focus on natural sciences, environment and biotechnology. It has some 1500 students.



The N Settlement

During the British Mandate years, the land acquisition and settlement effort was focused on three regions: the Upper Jordan Valley, the Eastern Galilee, the Northern Valleys between the Beit She'an Valley in the east and Zevulun Valley and coastal plain in the west. This geographic layout was named "The N Settlement" due to its resemblance to the English letter N.

The area of the coastal plain and the inland lowlands were quite congested, while in other regions - particularly in the Negev - Jewish settlement was extremely sparse. For a map that demonstrates the N Settlement, see pages 80-81.

Tower and Stockade 1936-1939

A method of settlement during the pre-State years. Tower and Stockade settlements were founded during the Arab Revolt period of 5696-5699 (1936-1939). They were intended to "establish facts on the ground".

This settlement was done hastily, sometimes within the span of a single day. The settlers surrounded their village with a stockade, built a tower and erected a few huts. Most of these settlements were built in frontier areas so as to take control of as much land as possible. The first such settlement was built in 1936. This was Kibbutz Tel Amal, which was renamed Nir David, in the Beit She'an Valley. In total 57 such settlements were built. The settlers worked during the day and stood guard during the night. The KKL-JNF was a key player in the struggle to acquire lands for Tower and

Stockade settlement.

For a map of some of the Tower and Stockade settlements, see pages 80-81.

For a video on founding a Tower and Stockade settlement, scan:



Negev Lookouts

The three lookouts in the Negev were set up by the KKL-JNF during World War II as research settlements. Construction began in 1943 in response to the publication of the White Paper (1939), which imposed restrictions on the acquisition of land by Jews. Despite these restrictions, according to a plan prepared by Yosef Weitz - "Father of the Forest" - KKL-JNF acquired land in the Negev and built three lookouts, which were intended to examine the land and climate in the area and conduct agricultural experiments.

The information collected at the lookouts went on to help with the further settlement of the Negev. They made a major contribution toward increasing security in the region.

Gevulot Lookout

The first of the three, was built by members of Hashomer Hatza'ir movement. It was abandoned and resettled three times until it was built as Kibbutz Gevulot. The lookout, which was restored in 1996 with KKL-JNF help, has become a tourist attraction.

Revivim Lookout

The second lookout to be built, it was set up by members of the No'ar Ha'Oved movement. Restored in 1988 with KKL-JNF assistance.

Beit Eshel

The third outpost, on the outskirts of Beer Sheva, which at the time was an Arab town, was built by the Hayogev Group from the Moshavim Movement. It was destroyed during the War of Independence. Its settlers went on to build Moshav Hayogev in the Jezreel Valley. The lookout has been restored by KKL-JNF as a site for tourism, history and heritage (see the maps on pages 70 and 80-81).



Unique forms of settlement in the Land of Israel

The development of the Jewish population in the Land of Israel, from the very first waves of immigration through to this day, has created a variety of unique settlement models as dictated by the prevailing circumstances at any given time.

Moshavot (colonies)

Some 30 settlements that were established in the Land of Israel between 1882 and 1914 (the First and Second Aliya). The Moshavot were established by Jews from communities in East Europe, which organized themselves as associations with the expressed goal of building rural Hebrew settlements in the Land of Israel. Each family in the Moshava was assigned a farm of its own on privately-owned land. The most outstanding feature of these first Moshavot is the supporting system, in the form of the Baron Rothschild's administrators, who played a key role in the survival and consolidation of those first Moshavot - for example, Rishon LeZion and Zikhron Ya'akov.

Kibbutz

A communal form of settlement based on Zionist values and socialist values. The communal part pervades all aspects of life: livelihood, dining, raising the children, clothing, culture and so forth. The "Kvutza", which preceded the Kibbutz, was founded in the Second Aliya period (for example Deganya, which was established in 1912, and Kinneret, 1913). It consisted of just a few dozens of members. During the Third Aliya a decision was made to enlarge the number of members in the Kvutza, which resulted in the first Kibbutz being established in 1921- Ein Harod. The Kibbutzim underwent a crisis in the late 20th century, which resulted in radical changes in the way most of them are run. New models were developed for the "Rejuvenating Kibbutz" and the "Privatized Kibbutz". Nowadays there are 274 Kibbutzim, however only a handful have retained their wholly communal lifestyle.

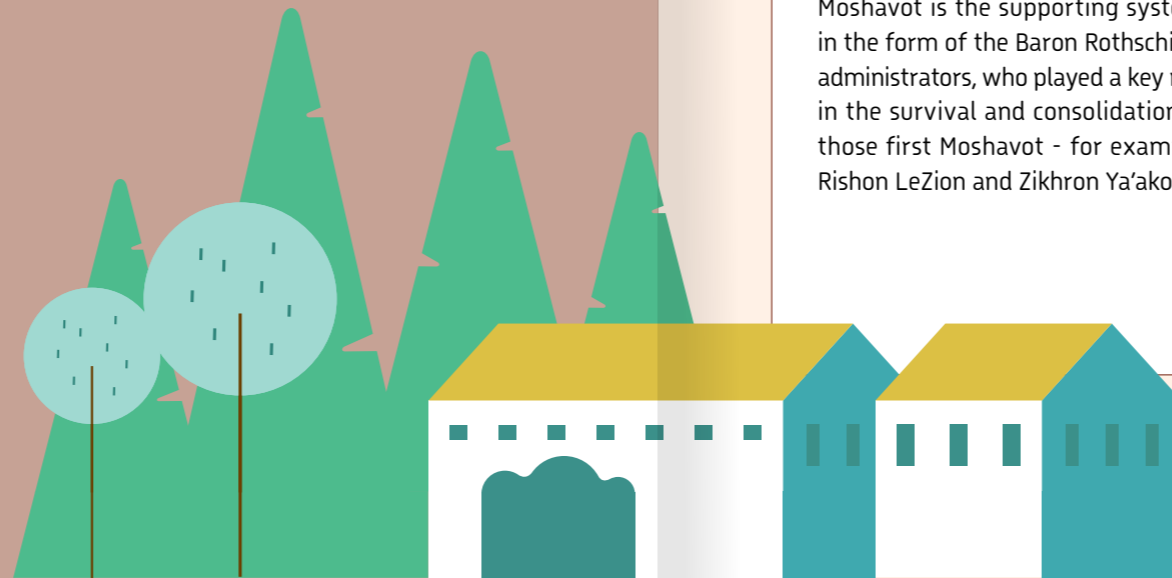
Workers' Moshav (Moshav Ovdim)

An agrarian settlement combining the communal ideology and mutual assistance - with individual freedoms. Nahalal is the first of these workers'

Moshavs. It was established in the Jezreel Valley in 1921 by immigrants from the Third Aliya. It was followed by many other such Moshavim. Today there are hundreds of Moshavim around the country.

Development Towns

Purpose-built towns. The need for them arose following the founding of the State and the large waves of immigration that arrived here. In Israel, the construction of the development towns was fast-tracked. Over the first decade following independence, some 25 development towns were built. Over the years hundreds of thousands of inhabitants were housed in them. The development towns were built primarily in the geographic periphery so as to distribute the population throughout the entire country and to populate sparsely-populated areas such as the Negev and the Galilee. Thus the development towns altered the structure of the pre-state urban landscape, which was concentrated in the large, pre-existing cities (Picture - Dimona, a development town, in its early days).



The 11 Points

Eleven settlements that were founded in a large-scale settlement drive in the northern Negev, which took place at the end of Yom Kippur (the day of Atonement) 5707 - the night of October 5 and 6, 1946.

The purpose of this effort was to cause the Negev region to be included within the boundaries of the future Jewish State.

This settlement drive is considered to be the largest of its kind in pre-State Israel. The operation itself was conducted in a similar fashion to the Tower and Stockade operation, in terms of concentrating an effort of a relatively large number of people on-site for the rapid construction of a new settlement. Several huts and tents were put up at each of the points, plus a tower containing a barrel of water. The settlements that were established that night are: Urim, Be'eri, Gal-On, Hatzerim, Kfar Darom, Mishmar HaNegev, Nevatim, Nirim, Kedma, Shoval and Tekuma. The main challenge the settlers had to cope with was the shortage of water. In 1947 a water line was laid to the settlements. In June of that year, a United Nations delegation visited the country - UNSCOP, which was impressed by the Jewish settlers in the Negev and their ability to develop the wilderness. Later on, perhaps thanks to the impression made by the settlers, the Negev got included within the territory of the State of Israel when the Partition Plan was devised.



Galilee Lookouts


The project of building the lookouts in the Galilee began in the late 1970s. Within a decade 52 new settlements were built, following various settlement patterns, throughout the Galilee, 30 of which were lookouts. These settlements were later on aggregated into settlement clusters: the Segev Cluster, Tefen Cluster, Zippori Cluster and Tzalmon Cluster.

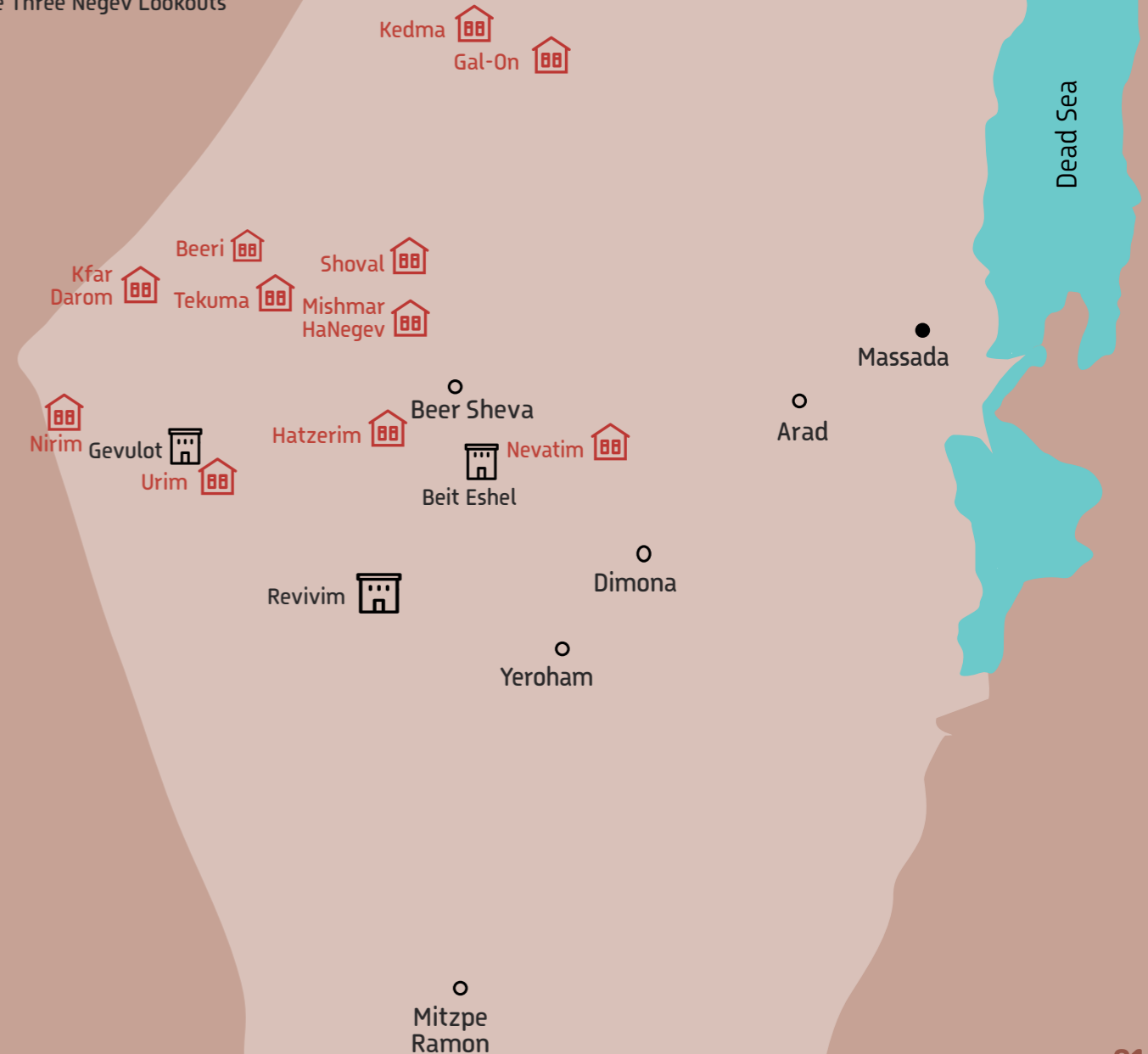
In a joint meeting of the Settlement Committee, which consists of representatives of the Government of Israel and the World Zionist Organization, a plan was approved for the construction of 30 lookouts with immediate effect, within a six- to eight-month timeframe. The purpose of the Lookouts plan was to accelerate the spreading of Jewish population in the mountainous Galilee in order to protect state lands, to focus national attention on the Galilee and to develop it economically. Additionally, the plan was intended to enable attracting population to this region and to strengthen the settlement along the Lebanon border. KKL-JNF played a key role in the implementation of this plan. KKL-JNF's work included improving the land for the settlements and assistance in their establishment. These settlements are home to some 20 thousand inhabitants at present.



Map of the Settlement in the Negev

 The 11 Points in the Negev

 The Three Negev Lookouts



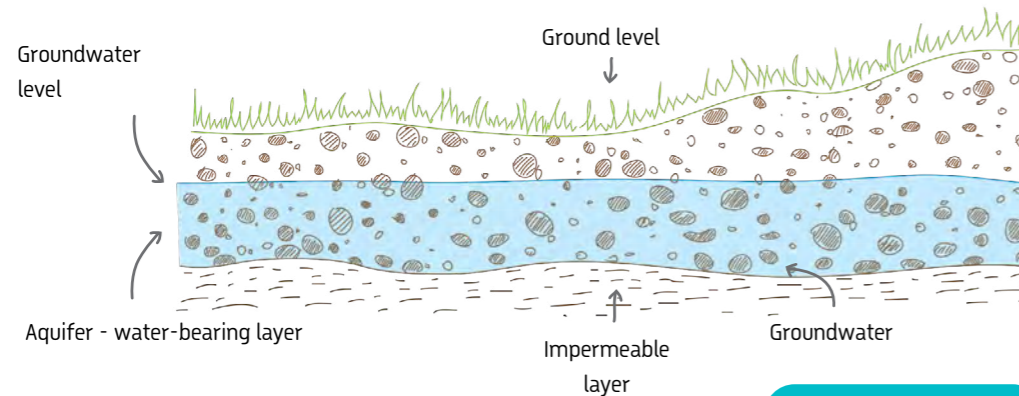
“My love is like a Desert Land...
She'd long ago have left
Had she not thought
Someday she'd find sweet water in me”

Meir Ariel, from his poem, Sweet Water



The aquifers

An aquifer is an underground water reservoir, where the water lies on top of impermeable layers of rock preventing the water from seeping deeper underground. Boreholes sunk into the aquifers enable pumping of the water from within them for various uses. There are two main large aquifers in Israel: the coastal aquifer stretching from Caesarea in the north to the Gaza Strip in the south; the mountain aquifer, where the water quality is excellent, extending beneath the central mountainous backbone, from Nahal Taninim in the north to the Beer Sheva area in the south, from the lowlands in the west to the mountain ridgeline in the east.



For a short video
on the aquifers -



The Kinneret

A natural sweet water lake, which serves as a surface water reservoir and is the source of water for the national water system - for domestic consumers and for the Kingdom of Jordan, in accordance with the peace agreement signed between the two countries. Contrary to popular belief, the name Kinneret is not derived from its shape, which resembles that of a violin (kinor). The real origin of the name is the ancient town of Kinneret, which lay on the north-western shores of the lake, in a location currently called Tel Kinrot (formerly Tel Ghoraimah, close to the Sapir Waterworks site). Considerable measures are taken to ensure the quality and quantity of the water in the lake is maintained. The Kinneret water level has been specified so as to enable the efficient functioning of the National Water Carrier pumps. In the past, when the Kinneret was Israel's main source of water, this level was of extreme importance. Nowadays the Kinneret supplies only about one-eighth of the drinking water in the State of Israel. The Kinneret is also famous for its religious significance and due to its being a hallowed region for Christian believers. Churches and monuments have been built near the Kinneret, commemorating the events that took place in the life of Jesus, according to Christian tradition and religion. In the early 20th century the Kinneret was an active region of special Jewish settlement (for example: the Kvutza Degania and Kvutza Kinneret). Following the War of Independence, the Kinneret became a frontier zone and considerable efforts were invested in ensuring Israeli sovereignty over the Lake. Over the years it has also become a magnet for recreation, tourism and sport. It has also inspired scores of artists (for more on the Kinneret's special significance, see page 97).

Dead Sea

A salty lake on the eastern fringe of the Judean Desert, stretching along the Great Rift Valley. The Dead Sea shores are the lowest-altitude land on earth. The Dead Sea attracts medical and general tourism from Israel and abroad. It is a source of various minerals and salts. The sea level in the Dead Sea has receded since the 1970's by approximately 20 meters due to the fact that the waters of the Jordan River, which was its main source for replenishment, are being captured upstream, and the existing water is used for industrial and tourism purposes plus natural evaporation, which has continued unchecked. Nowadays the southern part of the Dead Sea is under threat of disappearance and its surface area is gradually diminishing. One of the solutions being suggested for preventing the further drop in the Dead Sea level and for improving the supply of water for agriculture and for drinking water is to build a canal, which will transfer water from the Red Sea to the Dead Sea via the Arava valley. A desalination plant will be built along this canal. Approximately 50% of the water conveyed in the canal will be delivered to the Dead Sea; the rest will be used in the desalination process. In 2013, a cooperation agreement to construct this project was signed between Israel, Jordan and the Palestinian Authority.

Streams restoration

The bad state of Israel's rivers is the result of decades of neglect and use of their courses as open sewers. The river restoration process takes a long time. KKL-JNF, together with other organizations, has set up the Israel Rivers Restoration Administration to remove the pollutants that have critically damaged the coastal rivers and to restore the riverside aquatic and wetland landscape of the flowing rivers to their former state. The following rivers have undergone restoration: Alexander Stream in the Heffer Valley, Lachish Stream near Ashdod and the Kishon Stream near Haifa. The restoration of a river requires that it first be cleaned of silt, invasive plants and waste. It is sometimes necessary to widen the river bed. This is followed by restoration of the river banks, its landscape and its water. At the end of the process, the natural biosphere is also restored - flora and fauna typical of the river surroundings are reintroduced to the restored river. The biological restoration is done only after the river water is clean enough to support the existence of the flora and fauna. To find out about Israel's main rivers, see the map on pages 80-81.

The National Water Carrier

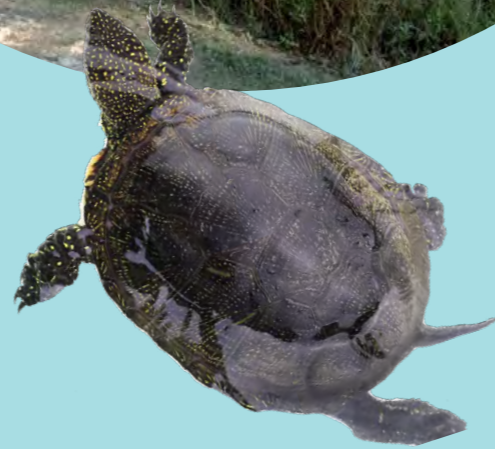
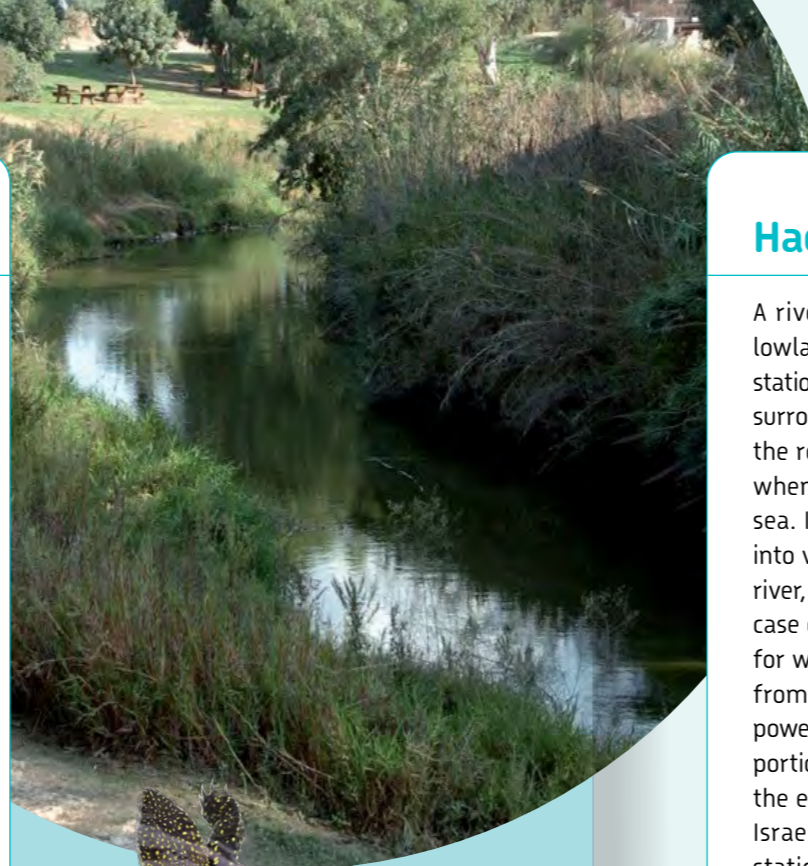
This is the trunk of the State of Israel's national water project. It is some 130 km long and is used to regulate the water supply in the country and to enable efficient use of the water sources. The man behind the construction of the National Water Carrier was Eng. Simcha Blass. The Carrier was first put into operation on June 10, 1964, carrying the Kinneret's waters to the Yarkon sources Site east of Tel Aviv and from there south toward the Negev. The southernmost point the waters of the Carrier reach from the north is Mitzpe Ramon. As the development of the water sector continues, the National Water Carrier has become a key component in the National Water Project. It is the trunk water line, to which the majority of the regional water projects connect. In 2022, Mekorot - Israel's national water company - started operation of the "New National Water Carrier", which is also called the "National Carrier Flow Reversal". It is intended to carry the surplus water from the desalination plants around the country back to the Kinneret in an effort to maintain a healthy water level in the lake, which serves as a source of water in emergencies.



Alexander River

A perennial river (in its lower reaches), 32 km long, in the Heffer Valley area. In the past the river became polluted due to wastewater from factories, households, agriculture etc. that had been released into it. The flora and fauna sustained damage, and the river became a health hazard. In 1994 the river restoration administration was founded jointly by KKL-JNF, the Regional Council and other organizations, charged with restoring the river. Nowadays the river waters come from several sources - ground water, nearby fish ponds, runoff from fields and purified wastewater. The pollutants have been removed, and the river's surroundings have been transformed into a magical spot combining water, open spaces and fields, an island of natural tranquility in the heart of a congested built-up region. The river is home to the country's largest concentration of the African softshell turtle - a giant freshwater turtle. Its body length can reach 120 cm and it can weigh up to 50 kilograms. The Alexander Stream is a habitat for restoring and conservation of the turtles. In addition, rest areas, hiking trails and cycling tracks have been built. East of the river, KKL-JNF has built a large reservoir to capture floodwater runoff. A birdwatching tower has been built above the banks of the reservoir (Vikar scenic lookout), enabling the general public to view migratory birds that frequent the reservoir.

Through a donation from the Italian Jewish Community, KKL-JNF has created a "showcase river segment" near Kibbutz Maabarot. The Alexander Stream restoration project has been awarded four important prizes in Israel, however the greatest achievement is winning first place in a contest regarded to be the most prestigious in the world in the field of river management and restoration (the Theiss International Biverpriza).

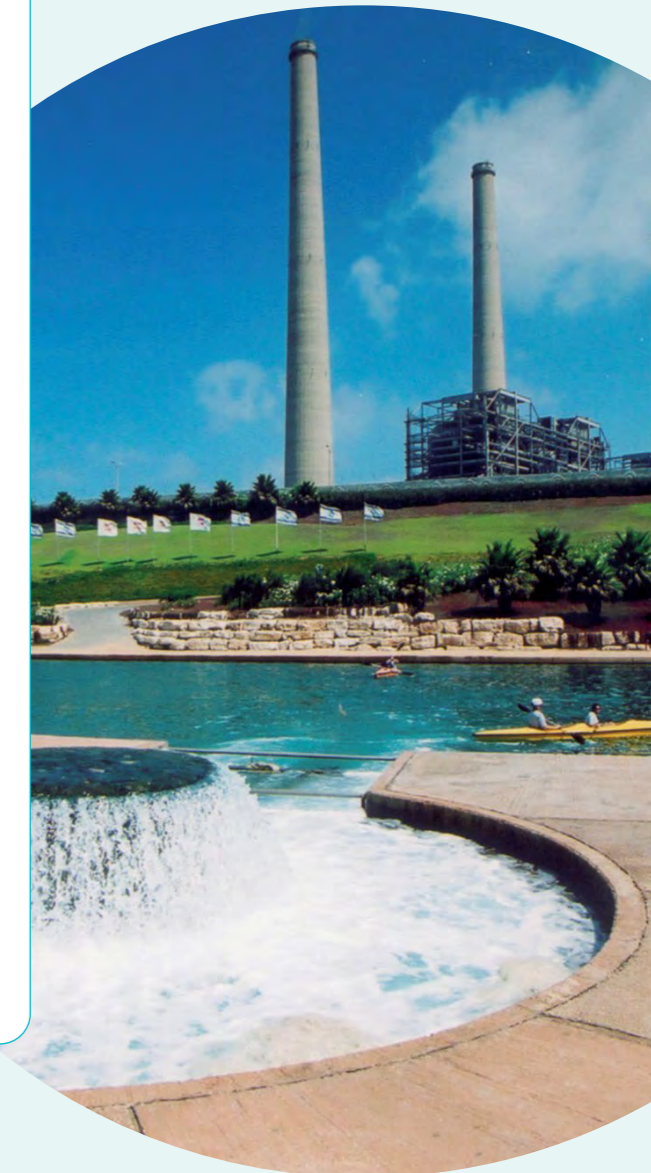


Hadera River

A river that drains the northwest of the Samaria Hills and the coastal lowlands, reaching the Mediterranean Sea south of the Orot Rabin power station near Hadera. In the 19th century, work began on draining the swamps surrounding the river in an effort to fight malaria and enable settlement in the region. These works depleted the river's water. Till today, in summer, when the flow slackens off, Hadera Stream does not flow directly to the sea. It seeps into the sand some five meters away from it. This was put into verse by poet Nathan Yonatan: "Shores are sometimes a longing for a river, I once saw a seashore abandoned by a river..." Over the years, as in the case of other rivers along the coastal plain, the river became a receptacle for wastewater from the agricultural land, surplus water from fish ponds, from local authorities and from the nearby factories. After the Orot Rabin power station was built in 1982, a decision was made to restore the western portion of the Hadera river, between the Coastal Highway (highway 2) and the estuary. In the restoration process, which was led by KKL-JNF and the Israel Electric Corporation, the seawater pumped for cooling the power station is used to restore the river. Thus was a short section of the river created, in which seawater flows, instead of natural water, and it serves as a center for leisure and recreational activities. KKL-JNF has laid out a park around this section of the river, which includes a promenade, a handsome suspension bridge linking the northern and southern banks, groves and a unique memorial. The memorial was built to commemorate Nahum Heyman, who composed the tune for Hofim (the poem quoted above),

and the tune within it varies according to the prevailing wind. Another section of the river, east of the Coastal Highway, which includes the Hefziba Farm, has also been restored. Nowadays the waters from the wastewater treatment plant and fish pond runoff are released into the river after having undergone purification, and it too has become a verdant park.

Scan to listen to the song "Hofim", which was written about Hadera Stream, and to hear the story behind it



Yarkon River

The largest river of all the coastal rivers in the center of the country, it reaches the sea within the Tel Aviv city limits. Along its route are ancient flour mills, which were powered and operated by the force of the flowing water. In the 1950s, the Yarkon waters were captured by the Yarkon-Negev project of supplying water to the residents in the south of the country. As a consequence, the river lost its former power, it started silting up and turned into a health hazard. On top of that, construction works sprang up around it, in the course of which construction waste and also urban sewage and industrial waste was diverted into the river course. The Yarkon in the 1970s and 1980s had become an open sewer containing toxic chemicals, animal carcasses, wrecked cars and other such waste, and it was a breeding ground for mosquitos. In 1988 the Yarkon River Authority was established. Ever since the Maccabiah Disaster in 1997, KKL-JNF has adopted the river and has begun working tirelessly on its restoration. Along the river, green basins have been built, many trees have been planted, four pedestrian and cycling bridges have been built, paths and tracks have been opened and archaeological sites have been restored. KKL-JNF has recently restored the "Seven Mills" flour mill on the Yarkon and has even built a birdwatching center nearby covering an area of some 30 Dunams (8 acres). The cycling track along the Yarkon promenade is part of the MiYam el Yam (a play on words - meaning: From the [Mediterranean] Sea to Jerusalem) bicycle track, which KKL-JNF has built.

Biofilter

This is a groundbreaking green energy-based research project focusing on natural (biological and physical) processes intended to clean and purify urban run-off. The purification enables using the water for various purposes. Due to the water shortage in Israel, the project scientists (a project in which KKL-JNF is participating) hope that with the help of the biofilter it will also become possible to store the rainwaters, which so far have been lost, rather than being able to percolate into the ground. The percolation in urban areas gets disrupted due to the dense urban construction, which reduces the area of the exposed ground. This is the reason hundreds of millions of cubic meters of rainwater in Israel's urban areas get wasted. On average it is possible to collect some 200 million cubic meters of water within the coastal plain cities per rainy season - waters which currently are discharged unused into the sea. The biofilter system is based on a combination of special plant varieties, bacteria with an appetite for chemicals and materials that are harmful to the water quality and the sand and soil layers that absorb the polluted run-off water, the fuel residues, the heavy metals and nitrates, and release water at or near drinking water quality. The first biofilter system was installed in the Green Neighborhood in Kfar Sava.



Beer Sheva River

A key river in the south that traverses Beer Sheva and connects to the Besor river. The river is 80 km in length with a catchment area of approximately 200 square kilometers. There are archaeological and geological remains along it and also various ecological elements. Over the years the river has suffered pollution from Beer Sheva's wastewater, which was released into the river. The river was neglected and became an environmental hazard. Over a decade ago, as part of projects underway in the Negev, a decision was made to restore the river to its former glory. KKL-JNF was a key partner in restoring the river and turning it into a "greenbelt" for the benefit of the residents in and around Beer Sheva. Works were carried out to clear the river of pollution and to clean it up, sites along its path were restored with their conservation being planned, new trees have been planted and a metropolitan park and promenade have been built along it. The park contains leisure and recreation areas, various historic sites and also an artificial lake. The Beit Eshel Lookout is also located near the river - one of the three Negev lookouts, which were a cornerstone of the modern Zionist settlement in the region (see more in the entry on Beit Eshel on page 67).



Run-off harvesting

Run-off harvesting is a method of collecting and storing water that flows on the ground surface, so as to use them primarily for irrigation in arid or semi-arid climates. The process consists of collecting the flowing run-off water in its source area and transferring them via a riverbed or other channel to a catchwater, in which there is a pool, cistern, Liman (see more on this below) or there are planted trees. The ancient Nabataeans, who lived in the Negev, used a similar method to capture run-off and floodwaters for drinking and for agriculture. Remains of ancient agricultural systems in the Negev show that already generations ago cultivation of olives, grapes and barley flourished in this region. Inspired by this method, KKL-JNF developed the idea of concentrating run-off water for forestry along the desert fringe. This method has many advantages: reducing and preventing soil erosion processes; reduction of flood damage and water loss; creation of shaded areas for humans, livestock and animals; preparation of locations for recreational activities in desert areas; environmental development near settlements and reconstruction of ancient settlement and agriculture as part of the preservation of our heritage.

As in the desert, Israel's cities also lose tens of millions of cubic meters of runoff, which flow into the sea as unused urban run-off. These waters carry with them toxic substances and pollutants, which get washed onto the shores causing tremendous damage to the sea and its fisheries. As part of the effort to cope with such challenges, KKL-JNF is leading many urban run-off harvesting projects all over the country. These projects collect the rainwater from the municipal drainage systems, purify them using environmentally friendly biological and physical technology called biofilters (see more on this in the preceding page) and release the clean water into the ground water, into gardens, parks and other green spaces around the city.



Liman



A Liman is a term used to describe a small water basin, artificially pooled, used to collect rainwater in arid climate regions. The origin of the name Liman is Greek (Limen), meaning port - a low place to which water gathers after flowing down slopes or riverbeds. Limans sometimes collect water from a terrain unit the size of which can reach tens or even thousands of Dunams. Liman construction in the Negev and Arava is based on an ancient farming method of building an earth dam, which delays the rainwater flowing overground (runoff) in one place, allowing these waters to percolate into the ground. The Limans enable planting of groves and allow for agriculture to be practiced even in relatively arid regions, in which percolation is low unless human intervention alters the flow pattern. Limans in the Negev make a special contribution: in terms of tourism and landscape they are a source of shade, they are a place in which to stop, rest and receive explanations; from the environmental standpoint they help with soil and water conservation, thereby contributing toward the local flora and fauna; from the agricultural and forestry standpoint they are important for enhancing grazing lands, particularly for the Bedouin community.

KKL-JNF has and is designing and building hundreds of Limans in the Negev, which over the years have become part of the region's natural landscape. In recent years, due to accelerated development in the Negev, many of the Limans are threatened. KKL-JNF is working to safeguard them in various ways, such as encouraging recreational and tourism activities in the Limans, initiating planning activities and issuing proposals for research and monitoring.

Desalination

One of the solutions for increasing the amount of water in the State of Israel is desalination. This word means - removal of salt, which is indeed the goal of this process. Using a technological process, which separates between water and the dissolved salts within it, drinking water is extracted from saltwater. This water is fit for household use, industrial use, agricultural use and public use. In 2023, the amount of water produced in the desalination plants added up to some 80% of the total water supplied for household and industrial use. There are many desalination methods. The most commonly-used method in Israel is the reverse osmosis. In this process, water is exposed to high mechanical pressure, which impels the water against its natural osmosis direction, thereby coaxing the water molecules out of the saline solution. Nowadays there are five large-scale desalination plants in Israel and a few smaller ones, which deliver water of excellent quality into the national water grid. The Soreq desalination plant is the largest of its kind in Israel and worldwide. There are also desalination plants for brackish water in the Arava and in other regions. These plants use the same method. They are intended to convert the brackish ground water into agriculture-quality water.



Water, Water

Due to the water shortage in Israel, other solutions besides desalination are implemented to increase the amount of water for private, industrial and agricultural use, including recovery of treated waste water and brackish water.



Brackish water

Brackish water is water with a salinity level (chlorine, potassium and other salts) that is higher than freshwater (drinking water) and lower than seawater (saltwater).

Deep underground in the southern Negev and Arava are ground water reservoirs of brackish water. In the north, the brackish water occurs mainly in springs, such as those in the Beit She'an Valley. Brackish water is not fit for drinking but it is used for other applications in industry and agriculture: in industry it is used for cooling machinery and for various processes; in agriculture it is used for irrigating various crops, including date palms, tomatoes and vineyards. The use of brackish water has many advantages: irrigation with brackish water stimulates the formation of

sugars in fruit and results in sweeter yields than those of fruits that were irrigated with freshwater; use of brackish water saves on freshwater and contributes toward improving the state of Israel's water sector. Work is continually underway in the KKL-JNF R&D centers to develop new varieties of agricultural crops suitable for irrigation with brackish water in order to secure Israel's agricultural and environmental future.



Treated waste water

Treated waste water is wastewater that has been cleaned, purified and are recovered for reuse. The wastewater reaches sewage treatment plants through the sewage piping, where the water undergoes filtration, precipitation and breakdown of pollutants in a mechanical-biological process. The purified wastewater, which is called treated waste water, is used in irrigation - agriculture, gardens, sports pitches and industry - depending on the level to which it has been purified. About a third of the water delivered for agriculture these days is treated waste water. Part of the purified wastewater is also discharged into streams. Besides increasing the general amount of water, recovery of treated waste water is also a good solution for disposing of wastewater.



KKL-JNF water reservoirs

Due to the population growth and the rise in the standard of living, household water consumption has been increasing, as well as the consumption for agriculture and industry. To improve the water balance in Israel, KKL-JNF has built more than 230 water reservoirs since the 1980s. The reservoirs store various kinds of water: spring water surplus, floodwater - run-off, treated wastewater - sewage that has been purified in a wastewater treatment plant and is reused, and brackish water. Below are a few examples:

HaBesor reservoirs

Store flood waters from the Besor river, plus purified treated waste water. The reservoirs are capable of receiving seven million cubic meters of water per year and they are helpful

in developing agriculture in the Negev by providing a substantial addition of irrigation water for crops such as citrus groves. In low-precipitation years, the Besor reservoirs can be replenished with treated wastewater from the SHAFDAN.

Reshafim reservoir

Drains the waters of Ein Moda spring in the Springs Park, Beit She'an Valley.

Heffer Valley reservoir

Receives the bulk of its water from the treated wastewater of the Netanya wastewater treatment plant, from Shechem River and from the nearby towns and villages.

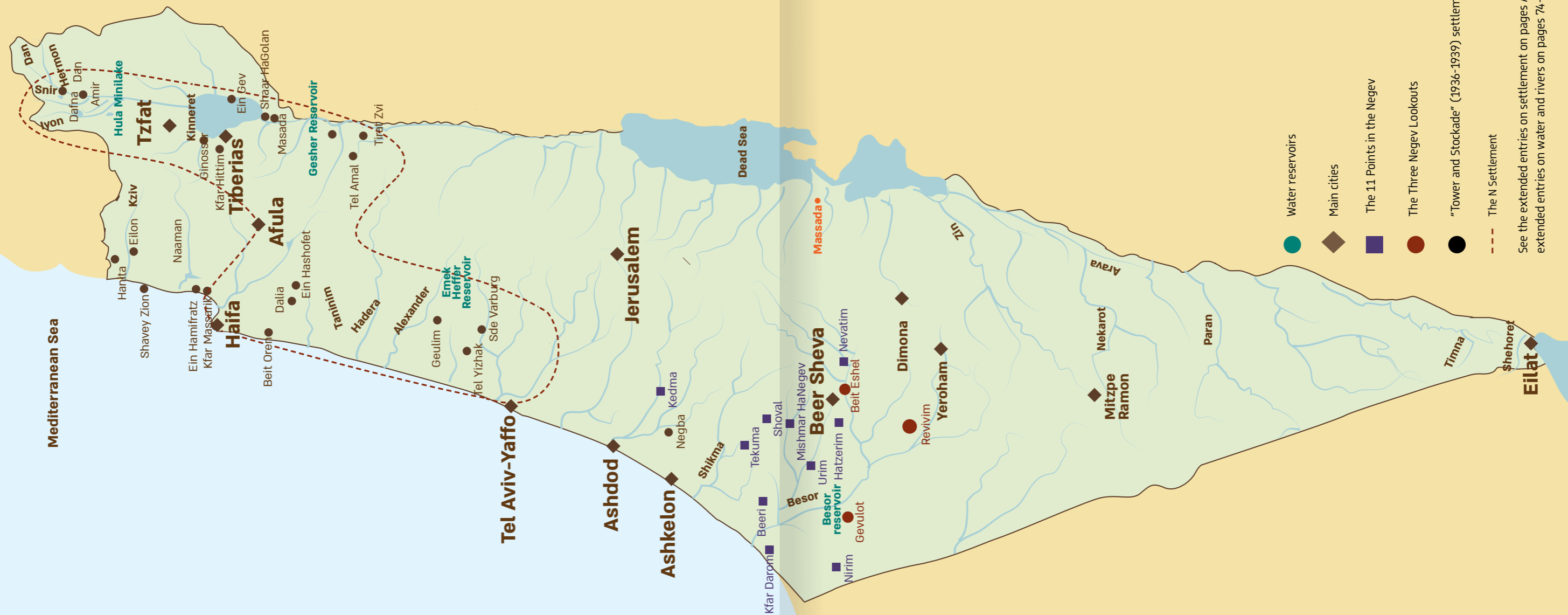
Park Golda reservoir

Used for irrigation and also as a landscape feature and for recreation. Combines brackish water with floodwaters from the surrounding area.

In recent years use of treated waste water has increased considerably. The goal is, at the end of the day, to achieve 95% wastewater purification. Israel is by now one of the world leaders in the proportion of treated waste water recovered for agricultural irrigation at various levels. As of 2014, 87% of all recovered treated waste water in Israel is being reused.

The largest wastewater treatment plant in the Middle East is the SHAFDAN, in Rishon LeZion, in which wastewater from all of the Tel Aviv Metropolitan Area is treated. At the end of the process, the water is percolated into the aquifer through a layer of sand, which serves as a filter, in areas called "percolation fields". The purified water is then pumped out of the percolation fields and transported in a pipe to the Negev fields.

Settlement and Water Map



- Water reservoirs
- ◆ Main cities
- The 11 Points in the Negev
- The Three Negev Lookouts
- "Tower and Stockade" (1936-1939) settlements
- - - The N Settlement

See the extended entries on settlement on pages 74-79 and extended entries on water and rivers on pages 74-79

“The value of Jerusalem cannot be measured or weighed or counted. Rather, if a land has a soul - then Jerusalem is the soul of the Land of Israel”.

David Ben-Gurion



Jerusalem



The Gates of Jerusalem

There are gates in the wall surrounding the Old City of Jerusalem, which was built during the reign of Ottoman Sultan Suleiman the Magnificent. Some of the gates are open, others have been sealed.

Lion's Gate

On both sides of this open gate, on the eastern portion of the wall, there are bas reliefs of two pairs of lions, which gave the gate its name. During the Six-Day War, paratroopers broke through it and conquered the Old City.

Herod's Gate

On the northern stretch of the wall. The gate, which in Hebrew is called Flowers Gate, got this name from the nearby cemetery (whose name in Arabic is similar to the Hebrew word for flowers in Hebrew ("Prachim"). The gate is named after Herod, who reigned over the province of Judea.

New Gate

The "youngest" of Jerusalem's gates, it was opened only in the late 19th century. The gate was sealed until the Six-Day War. The border with Jordan passed nearby.

Dung Gate

The gate closest to the Western Wall. It is in the southern stretch of the Old City's walls. The name Dung Gate is mentioned in the Book of Jeremiah and apparently refers to the disposal of garbage from the Temple area to be incinerated in the Hinnom Valley.

Zion Gate

The gate linking Mount Zion and the Armenian Quarter to the Old City. The gate was opened by Harel Brigade during the War of Independence to ferry supplies into the besieged Jewish Quarter. The wall around the gate is still pockmarked from bullets fired during that war.

Jaffa Gate

The Old City's main gate, which is dominated by David's Tower looming over it. The gate, which in ancient times faced the main road leading to the Port of Jaffa, is to this day a main thoroughfare leading into the Old City.

Damascus Gate

The most ornate of the Old City gates, is depicted in the Madaba Map. A column once stood in the square outside the gate, which was named Bab al-Amud in Arabic ("Gate of the Column"), from which the distances were measured to the various cities in the land.

Golden Gate (Gate of Mercy)

A sealed gate, the closest to the Temple Mount. Legend has it that the gate was sealed on order of the Sultan, to prevent the Messiah from entering the city. For this reason a Muslim cemetery was built in front of the gate.

The Western Wall

The Western Wall is one of the most sacred of Jewish sites, it is also of world-class importance. The Wall is the western wall of the retaining wall built by King Herod during the Second Temple period, which surrounded the Temple Mount. The Western Wall is located at the foot of Mount Moriah inside the Old City of Jerusalem. North of it is the Muslim Quarter and to the west is the Jewish Quarter. The exposed section of the Wall is 28 meters long and 18 meters high. Most of the Wall is buried beneath street level, with the exception of the Western Wall Plaza.

Prayers by Jews along the wall surrounding the Temple Mount following the destruction of the Second Temple have been documented by travelers and pilgrims as far back as the fourth century. Apparently the custom of praying near the Western Wall took its current form in the 16th century, at the beginning of the Ottoman rule over Jerusalem. Between the War of Independence and the Six-Day War the Wall was under Jordanian rule. The Wall came under Israel's rule during the Six-Day War. Since then it can freely be accessed by Jews and non-Jews alike.

Outside the Western Wall Plaza, to the south, is the "Ezrat Israel", which was built in 2013 as an egalitarian plaza enabling mixed prayer of men and women alike.

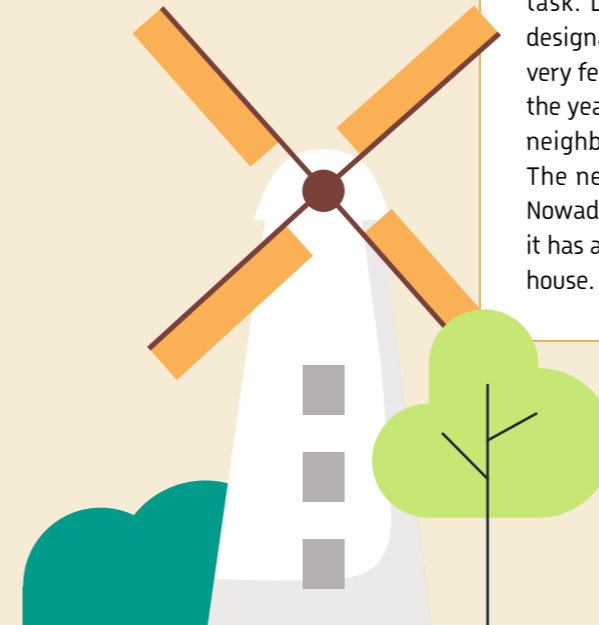
The picture of the paratroopers arriving at the Wall following the conquest of the Old City is one of the most iconic, emotional photographs ever taken in the history of the State of Israel.

For the story behind this famous photo and the persons depicted in it, scan:



Mishkanot Sha'ananim

The first Jewish neighborhood built outside the walls of Old Jerusalem. It is located west of the Old City walls and the Tower of David. Until the mid-19th century life inside the Old City's walls was extremely overcrowded. The sanitary conditions were basic at best and the continual increase in the number of inhabitants made life between the walls unbearable. Despite this, the residents were afraid to move outside the walls, especially during the night. Mishkanot Sha'ananim, which was founded in 1860, was the initiative of Minister Moses Montefiore and was built using funds from the estate of philanthropist Yehuda Toura of the United States, on land originally intended for a Jewish hospital. It was named after a verse from the Book of Isaiah, and symbolized the tranquility of those that ventured outside the Walls. The neighborhood consisted of an elongated structure of 26 apartments plus another smaller building with four apartments. Above it a wind-powered flour mill was built, which served the Jerusalem inhabitants for some 18 years. Populating the neighborhood was a difficult task. Despite the fact that the apartments were designated for the needy and for religious scholars, very few people dared venture beyond the Walls. Over the years the number of residents increased and new neighborhoods were founded outside the Old City. The neighborhood underwent numerous changes. Nowadays, after having been renovated and restored, it has a conference center, a music center and a guest house.



The Hebrew University, Jerusalem

This is the first university that was founded in the Land of Israel. The idea of establishing a Hebrew University was introduced back in the first Zionist Congress in 1897 but it was only in the 11th congress in 1913 that a decision was made to build this institution in Jerusalem. In 1914 land was acquired for the University by Isaac Leib Goldberg (see the entry on page 57) and registered in the name of the KKL-JNF. Four years later the cornerstone was laid for the University on Mount Scopus in the presence of numerous dignitaries. Following that construction got underway. The campus was inaugurated in 1925. In 1948 the University precinct became part of the demilitarized enclave on Mount Scopus, and a permanent force of Israeli soldiers in police uniform maintained a presence there. Contact with the Mountain was maintained through fortnightly supply convoys, which ascended the mountain under United Nations supervision and the watchful eye of the Jordanian Legion. All those years the soldiers on the mountain armed themselves, built fortifications and restored old cisterns. Other creative solutions were also devised to cope with the inconvenient circumstances. All this transformed the mountain into a fortified site. Following the Six-Day War and the conquest of the surrounding area, the University was returned to Mount Scopus and a new campus was built there.

The Hebrew University has nurtured and taught world-famous scientists and researchers and has even had several Nobel laureates added to its name. It continues to be a prestigious academic institution in Israel and worldwide.

National Institutions Building

In 1930, a building was built in the neighborhood of Rehavia in Jerusalem, which served as the headquarters of the National Institutions of the Jewish population in the Land of Israel (the "Yishuv"). The building, designed by Architect Yochanan Ratner, has been and still is the home of the Keren haYesod – United Israel Appeal executive offices, the Keren Kayemeth LeIsrael - Jewish National Fund Management, the World Zionist Organization and the Jewish Agency. The plaza in front of the building was the site of presentation of first fruits ceremonies and other quasi-national ceremonies, which helped develop a national stature for the State-In-Waiting. This is where the Jerusalem residents converged to celebrate the United Nations Partition Resolution on November 29, 1947. A car-bomb was detonated there in a terrorist attack on March 11, 1948. The explosion killed 12 of the Keren haYesod – United Israel Appeal employees, including Leib Yafe, the Appeal Manager. On the day the State of Israel was declared, members of the People's Administration held an alternative ceremony in the building's plaza for the residents of besieged Jerusalem who were prevented from joining the festivities in Tel Aviv. After the establishment of the State of Israel, the first debates of Israel's Knesset were held in the building, as was the swearing-in ceremony of Israel's first President, Haim Weizmann. For many years the building was home to the Prime Minister's Office.



The Knesset

The Knesset is the parliament and legislative branch in the State of Israel. There are 120 members in the Knesset, elected representatives, who are elected in nationwide general elections at least once every four years. The Knesset's main roles are: legislation, supervision over the government activities, electing a President for the country, election of a State Comptroller and debating national issues through the Knesset committees and plenary debates. There are 12 permanent committees in the Knesset - Foreign Affairs and Defense Committee, Finance, Constitution, Law, and Justice, etc. The first sitting of the Knesset, following the first elections held in the country, took place in Jerusalem on TU Bishvat 5709, February 14, 1949.



Shrine of the Book

The Shrine of the Book is a section of the Israel Museum. The Shrine was built in 1965 to conserve the Judean Desert scrolls that were discovered in 1947 in Qumran, as well as ancient manuscripts of the Bible (such as the Aleppo Codex) and to make them available for public viewing.

The Shrine of the Book is designed as an 'ideological' building, a symbolic expression of the attitude toward its content. It is regarded a milestone in modern architecture. The building's unique structure symbolizes the lids of the jars in which some of the scrolls were found and the black wall opposing it alludes to the contrast between the "sons of Light" (as the "Yachad" sect members who wrote the scrolls called themselves) and the sons of Darkness (the sect's enemies). The entrance to the Shrine is designed to resemble a cave, hinting to the location at which the scrolls were discovered. The very location, too, of the Shrine of the Book, near the Knesset, the government ministries and the National Library, is testimony to the importance of the scrolls stored within it.





Yad Vashem | The World Holocaust Remembrance Center

Yad Vashem is the world center for holocaust remembrance, focusing on documentation, education and research. It is at the forefront of the ongoing struggle to guarantee the memory of the Holocaust victims and the Holocaust period and to faithfully document one of mankind's darkest hours.

The idea of setting up a memorial center in Palestine-Land of Israel for the Jews murdered during the Holocaust was put forward while the war was still ongoing, as reports of the mass murder began filtering into Israel. Mordechai Shenhavi first suggested it in a meeting of the KKL-JNF Board of Directors in 1942. He suggested the name Yad Vashem, which is taken from a verse in the book of Isaiah:

"Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off" (Isaiah 56, 5).

In 1953, the then Minister of Education Professor Ben-Zion Dinur led the formation of the Yad Vashem Law. This law stipulated that a remembrance Authority be set up, charged with commemorating the Jews murdered by the Nazis and their accomplices, the underground fighters and the ghetto prisoners. According to the law, Yad Vashem's role is to build remembrance sites, to collect, research, document and publish testimonies of the Holocaust and Heroism and to teach future generations the lessons to be learned from the Holocaust. Formation of the law, and later on the founding of the Institute were a milestone in Israeli society's emerging attitude toward the Holocaust survivors.

Unification of Jerusalem

According to the United Nations' resolution from November 29, 1947, Jerusalem was supposed to come under international rule as an ex-territory, not belonging to any state - neither Jewish nor Arab. However in the course of the War of Independence the eastern part of the city was occupied by the Jordanian Legion, leading to all the area of the Old City, Mount of Olives and the neighborhoods north of the Old City remaining under Jordanian sovereignty, while west Jerusalem got conquered by the Israeli army.

For 19 years the city was divided and the "Municipal Line", a border line extending over some seven kilometers, separated east from west. Both sides held positions and fortifications along the demarcation line, which cut through neighborhoods, streets and homes. Mines were laid in the no-man's-land, which had no wall to keep the two sides apart. It was only possible to cross between the two parts of the city via the Mandelbaum Gate. It also served the fortnightly convoy that transported supplies to Mount Scopus - an Israeli enclave surrounded on all sides by Jordanian territory.

In 1967, with the outbreak of the Six-Day War, Jordanian forces overrun the United Nations Headquarters in Armon Hanatziv. In response the IDF, through the Jerusalem Division, went on the offensive against the Jordanian positions. The urban line was breached on the second day of the war and on the third day the paratroopers invaded the Old City through Lion's Gate, while the Jerusalem Division entered through the Dung Gate. At 10:00 am, Mota Gur - the Reserve Commander of the Paratroop Division - announced: "We have the Temple Mount!" With this he ordered a cessation of hostilities. The fences and fortifications that separated the city in two were removed immediately following the end of the war. The mines were cleared and the walls were broken down.

After the war the Israeli government passed a resolution on the unification of Jerusalem, and today the "Jerusalem Unification Day" is a national holiday with special prayers being recited in synagogues and festive ceremonies take place in Jerusalem and throughout the country with a national ceremony at Ammunition Hill, where one of the war's bitterest battles took place.

For a video on the unification of Jerusalem, scan:





Jerusalem Park

The first metropolitan park in Israel is located on the outskirts of the city, rather in its center, transforming the abandoned spaces around the city from an eyesore into a resource benefitting the city's inhabitants.

The park is a greenbelt allowing for hiking, cycling and leisure and recreational activities in natural surroundings. It also preserves certain heritage sites and natural monuments based on the principle of sustainable development.

Jerusalem Park includes a wide variety of secondary parks (including the Motza Valley Park, Cedar Valley Park, the Emek Refa'im Park and the Nahal Tzofim Park), nature reserves, forests (including the Jerusalem Forest) and national parks.

The park is in its advanced stages of construction. The park is being developed through cooperation between KKL-JNF, Jerusalem Municipality, the Jerusalem Development Authority and the Israel Nature and Parks Authority.

The Jerusalem Park applies New York's "Central Park" model, which combines youth volunteerism-educational work, they being the ones cultivating and caring for the park under the banner of "Jerusalem Park - This is our Nature".



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“No backwater country, no questionable dollars and pounds,
The country is developing, in leaps and in bounds.
I tellya it’s fundamental, No need to be sentimental!
The Jewish brain’s inventing stacks of new solutions!!
Ever since the Old Wise Men to today’s Wise Guys
We’ve never had such a pack of smart inventors!”

Haim Heffer, excerpt from his poem “The Patent Song”



Only in Israel

Cherry tomatoes



The Tomaccio cherry tomato variety is tiny, sweet, durable and has a long shelf life - an Israeli development.

These Israeli tomatoes were developed by scientists from the School of Agriculture at the Hebrew University by cross-breeding several varieties of tiny wild tomatoes from Peru.

The name given to this tiny sweet domesticated tomato reflects its size, shape and color, reminiscent of a cherry.

The purpose of developing this Israeli cherry tomato was to create a variety of tomatoes that would survive in Israel's hot climate, would be of exceptionally good flavor, would ripen fast and spoil slowly - slower than regular tomatoes, thereby having a long shelf life. From sowing to harvesting cherry tomatoes need only 45-70 days, compared with 65-80 days with regular tomatoes.

The first varieties of Israeli cherry tomatoes reached the market in the 1990s. They disrupted the entire global vegetable market, going on sale worldwide. Nowadays the Tomaccio cherry tomatoes are grown in various places around the world, however their seeds can only be sourced in Israel and they are one of Israel's agricultural sector's most important export industries.

Drip irrigation

Drippers are an Israeli invention. They enable efficient use of water for irrigation - a driver for major changes in numerous agriculture sectors in Israel and worldwide. This invention was based on the discovery that trees develop better near a point source of controlled, trickling water.

In drip irrigation, a slow (drip) measured amount of water is released directly to the plant's roots, underground or above ground. The drip is focused, precise, effective and economical. In addition to irrigation, the method enables metered plant nutrition, where fertilizer gets dissolved into the irrigation water and reaches directly down to the roots. The drip irrigation also protects the plants against diseases caused when the foliage gets wet or damp.

This Israeli invention, that has revolutionized the way the world irrigates and fertilizes its crops, saves water around the world and consistently produces more abundant, better quality produce. Nowadays many companies around the world manufacture drip irrigation systems and Israeli companies play a key part in this development and manufacturing. Israeli experts advise local trainers and teach farmers and gardeners all over the world, be that in developing countries and in industrialized countries, about the principles of designing irrigation systems, adapting irrigation systems to the specific crop and using peripheral systems for filtering, controlling and fertilizing.

Scan to listen to the song "Farmer Fandango", which was written about Israel's agriculture, and to hear the story behind it



Bird migration

Israel is a world power when it comes to bird migration.

Its location on the Mediterranean coast along the Great Rift Valley, bordering the Sinai and Sahara deserts, while also being at the confluence of three continents - Asia, Africa and Europe - makes it one of the world's critical corridors for migrating birds. The many diverse habitats in our country enable numerous bird species to stop here to rest and gather strength for their onward journey. To this day some 550 bird species have been documented in Israel - a huge variety when one considers how small the land area actually is when compared to so many other countries. Of these species, only about 85 are permanent year-round dwellers. Some half a million white storks pass here in the spring and autumn in large flocks. The entire world population of the common pelican - some 50,000 large, bulky birds - visit here twice a year on their way to Africa and back to their nesting grounds in southern Europe. About 100,000 gray cranes spend their winter in the Hula Lake and tourists flock from all over the country to share in the wonder of this multispecies winged migration.

A network of birdwatching sites - KKL-JNF Wings (Kanfei KaKaL), spread from the Hula in the north to Eilat in the south, includes waypoints where the birds can stop, rest and store energy for their onward journey. This network allows the many bird enthusiasts to observe them and learn about their way of life. This dazzling diversity of birds in Israel is an important part of our country's beauty. It is vital that we should continue to protect and nurture this natural resource we are all so proud of.



Israel Trail

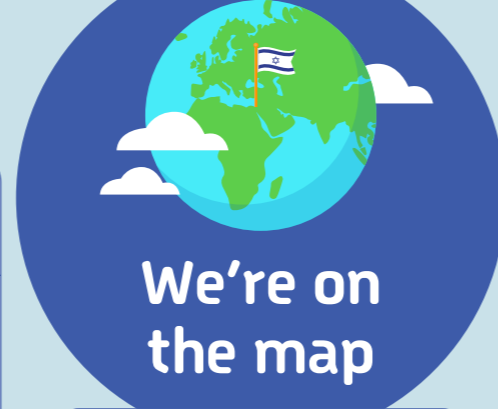
The Israel Trail winds through the length of Israel from Kibbutz Dan in the north to Eilat in the south. This 1000-kilometer-long trail passes through many of the country's unique and important sites and trails. It was inaugurated in 1995, traversing a variety of landscape features - mountains, forests, towns, villages, streams, rivers and springs. Dotted along the trail are natural monuments, historical, heritage and archaeological sites. Those walking the trail are given a first-hand encounter with the fascinating patchwork that is Israeli society and its diverse scenery.

There are some 40 KKL-JNF overnight camping areas along the trail, which is identified by its white-blue-orange markings. Additional overnight camping areas are also available for the hikers' use. The hikers' overnight stays in regular camping areas are helpful for nature conservation and it improves the services provided to the hikers.

In 2012, the Israel Trail was elected by National Geographic as one of the world's 20 best hiking trails on a par with world-renowned trails in Nepal, the United States, Tibet etc. Above and beyond its beauty, the trail is regarded to be one of the most challenging in the world.

One of the unique features of the Israel Trail is the "Trail Angels" - private people living along the trail and voluntarily helping the hikers. Through their work the "angels" see to it that the hikers get a place to sleep, a shower and drinking water, and when necessary they also help with rescue operations.

As part of a "Meeting on Israel Trail" trek, to which KKL-JNF is a partner, each year thousands of people from all over the country, from Eilat up until She'ar Yashuv, trek on the northbound trail for 44 days. All the while they maintain an ongoing conversation about the most profound issues occupying Israeli society, while making acquaintances with people of other walks of life and other world outlooks, all the while seeking common ground. The trek is done to commemorate Israel's fallen in all its wars and terrorist attacks. Join us on a trek along the Israel Trail!



More trees Thanks to the KKL-JNF's forestation project, Israel is one of the few countries where the number of trees at the turn of the 21st century is greater than what we had at the turn of the 20th century. Since it was established, KKL-JNF has planted over 245 million trees over an area of almost one million Dunams (250,000 acres).

Only in Israel endemic species are species that grow only in a specific, limited geographic area and are not to be found anywhere else in the world. Israel has some 150 documented endemic plant species found only in Israel.

Solar water heaters a revolutionary invention of Dr. Zvi Tavor of the Hebrew University, which was launched in the 1950s. these heaters enable considerable savings on electricity consumption for water heating through the use of renewable energy - the sun (see more on this on page 30).

The Kinneret is the world's lowest-altitude sweet water lake. At its deepest point, the Kinneret is 255 below sea level. Being dependent on rivers and rainfall to replenish it, and in view of the quantities pumped out of it for human use, the lake's level fluctuates between 208 and 215 meters below sea level (see more on page 74).

Nobel Prize By the time Israel celebrated its 70th Independence Day, 13 Israeli citizens were awarded the Nobel Prize: six in chemistry, three in economics, one in literature and three peace prizes.

Milk and Honey Israel has for many years been the world's top scorer in terms of the annual amount of milk produced by its cows: approximately 12,000 liters of milk on average per Israeli cow, compared with 8,000 liters in Europe and 10,000 liters in the USA (according to measurements made in 2016).

Holy place Israel is the only place in the world with sites holy to the three major monotheistic religions - Judaism, Christianity and Islam.

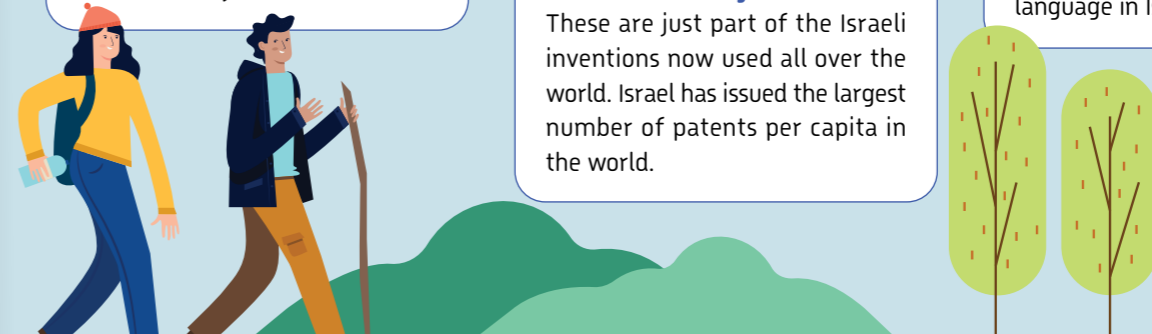
The Mount of Olives Cemetery The oldest Jewish cemetery in the world that is still in use.

Women in Khaki the Israel Defense Forces (IDF) is one of the only militaries in the world that recruits women by law - the Mandatory Service Law, which is based on the values-based model of the "People's Army". Women form a key part of the IDF's activity. They serve in many diverse roles, including senior command at senior ranks. For example, Chief of Manpower (a general), combat battalion commander, a chief jailer and an artillery unit commander.

The Flash Key and Waze These are just part of the Israeli inventions now used all over the world. Israel has issued the largest number of patents per capita in the world.

Hebrew - a Living Language Israel is the only country in the world whose official language is a revived "dead language". The revival of the Hebrew language was one of the key pillars of shaping Hebrew culture as part of the features of our national identity when building the future state. This issue was also at the heart of the "language war" - an ideological battle that unfolded within the Jewish population (the Yishuv) in the Land of Israel in the early 20th century. The question was - what should the language of study be in the Jewish institutions in the Land of Israel. At the end of the day the proponents of the Hebrew language won the battle. During the Turkish rule over the country, they recognized Hebrew as a language of teaching and in 1922 the British Mandate Government declared the Hebrew language an official language in the Land of Israel alongside English and Arabic.

Many regard the outcome of the Language War to be a symbol of the national Jewish rejuvenation and the revival of the Hebrew language in Israel.



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“Slow does the tree grow
Its roots probe deep and low,
A tree stands and changes with the seasons
In the spring the tree blossoms,
Gold glitters on it in the fall
All this time the tree stays where it is planted
But man, yes man
God gave him legs
A man’s legs are at times agile, at times heavy”

Rachel Shapira, from the poem “Tree”



Forests and Parks



Forest management theory

The pioneers arriving in Israel in the early 20th century found most of it barren and sun-bleached. One of the KKL-JNF's first orders of the day was to plant trees as part of the "Forestation Project" that was beginning back then. The purpose of these plantings was to show ownership of the lands that had been acquired, however the planting was also done due to recognition of the many advantages trees offered in terms of preventing soil erosion. Another goal was to improve the landscape and it was also a matter of habit - the countries the pioneers came from had been replete with forests and trees.

In the late 20th century and in the early 21st, with the increasing realization of the complex interrelationship between human activity and nature and the environment, KKL-JNF developed a new approach, which combines between man's needs and the need to safeguard the continued survival of the natural ecosystems and the biodiversity that makes them.

Nowadays more than ever, there is an understanding of the importance of the diversity and complexity of the area. There is ecological value to combining high and low vegetation (grasses, scrubland, garigue and trees), and it is vital for the continued healthy existence of the natural environment and its longevity.

With this insight in mind, KKL-JNF devised its "Forest Management Theory" in 2014. It currently manages the lands under its responsibility in accordance with this theory. Under this theory, the planning authorities assign a designation for each area of land, and the forester deals with that area in accordance with the designation.

The seven designations for forestry lands are: leisure and trips, heritage and unique landscape formations, firebreaks, natural monuments and unique habitats, community forests, research and multipurpose forests. Most of the lands are managed as multipurpose forests, which are also intended to maintain the continuity of the open spaces.

Land management is based on several principles. For example: intelligent intervention, the forest as a complete ecosystem, which includes all the living and inanimate factors within (water, land, flora, fauna, fungi etc.), encouragement of diversity and variety, environmental conservation etc.

Ben Shemen Forest

This is the first forest the Keren Kayemeth Lelsrael - the Jewish National Fund planted. The lands of Ben Shemen were acquired for KKL-JNF in 1905. 12,000 olive trees were planted there in 1907. The forest is maintained by KKL-JNF. It is one of the largest forest clusters in the country, encompassing some 21,000 Dunams (5,500 acres) east of Lod. It serves as the greenbelt for the Tel Aviv Metropolitan Area. As mentioned earlier, the first planting was of olive trees, but this was a failure, so pines and cypress trees were planted instead. In recent years KKL-JNF has also planted fruit trees in the forest, broadleaf trees and native thicket trees. There are leisure and recreation areas in the forest, as well as various sites, such as: the Sculpture Route, a large active recreation area, and a sight-impaired park.



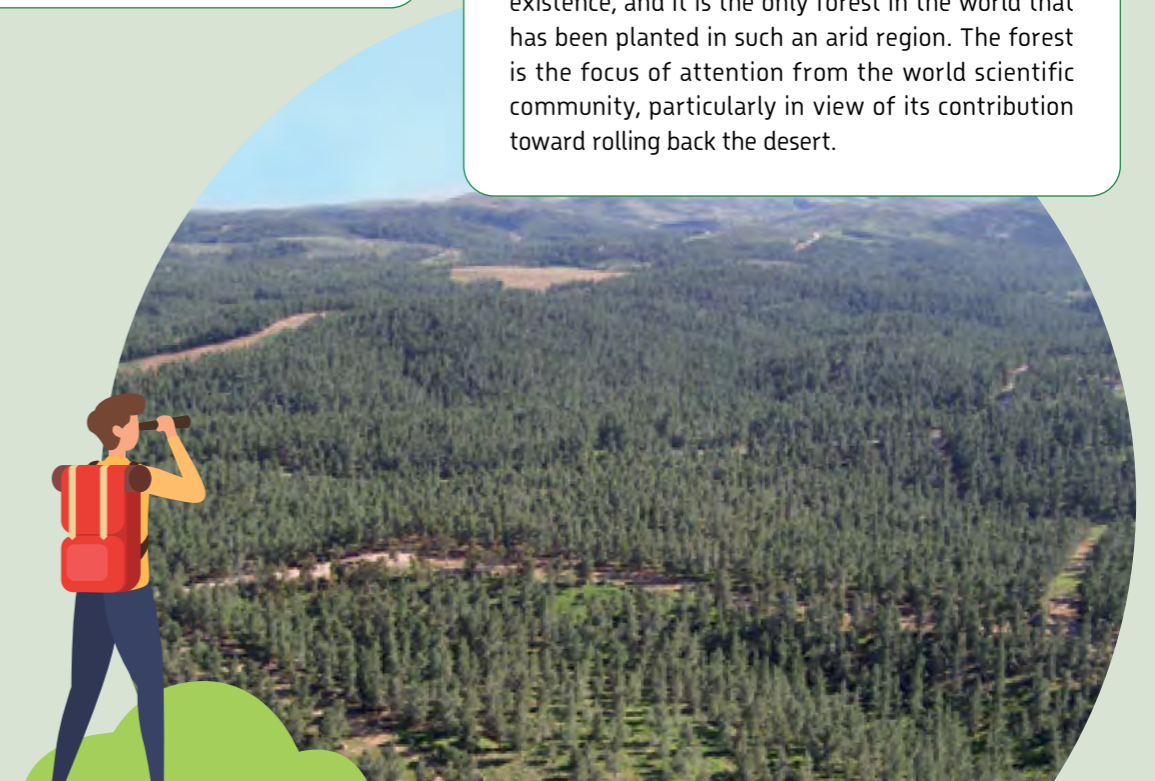
Yatir Forest

Planted in 1964, it has over time been claimed as "The largest of Israel's forests". The forest's development began when paths were opened in an effort to stimulate development in the Negev. The forest lies in the southern Hebron Mountains region. It covers an area of some 30,000 Dunams (8,000 acres).

Yatir Forest got its name from the Levites city within it, as was written in the Bible:

"Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs. And Jattir with her suburbs, and Eshtemoa with her suburbs" (Joshua 21, 13-14).

Precipitation in this region is very sparse, therefore KKL-JNF developed special methods enabling its existence, and it is the only forest in the world that has been planted in such an arid region. The forest is the focus of attention from the world scientific community, particularly in view of its contribution toward rolling back the desert.



Birya Forest

The largest plantation forest in the Galilee. It covers an area of some 20,000 Dunam (5,000 acres) between Safed, Rosh Pina, Dalton River and Amud River. KKL-JNF began planting here during the British Mandate and continued after independence. The forest is where the Birya Fort is located. It was the site of a battle against the British over Jewish settlement, after the fort occupants (members of the Palmach Religious Company, alumni of the Bnei Akiva Movement), were caught in early 1946 in possession of illegal weapons. This was the first time the British evicted a Jewish settlement off the land. A decision was made to stage a mass migration of thousands to Birya in retaliation. And thus on the night of 11 Adar 5706 (March 14, 1946) thousands converged on the fort, many of them members of youth movements, thereby forming a symbolic link to Tel Hai, to which it had been the custom to make a pilgrimage on this date. This new settlement drive became known as "Operation Amputee", after Joseph Trumpeldor, who had himself been an amputee, and for several hours the fort was resettled under the name Birya B. The British evicted the site once again, however the next day the throng ascended to Birya a third time. Following negotiation the British acceded to the renewed settlement ("Birya C") on condition that only 20 settlers remain and that they should engage exclusively in planting.

The site today is a museum exhibiting the story of the region and of the settlement there. On 11 Adar the Bnei Akiva Movement reenacts the story of the ascent to Birya and holds a large ceremony at the fort. The forest suffered damage during the second Lebanon War in the summer of 2006, however today the regeneration and restoration of the burnt tracts is clearly evident. The forest has hiking trails, scenic lookouts, recreation areas and many attractions, including: groves, springs, an ancient synagogue, tombs of the righteous, etc.

Golda Park

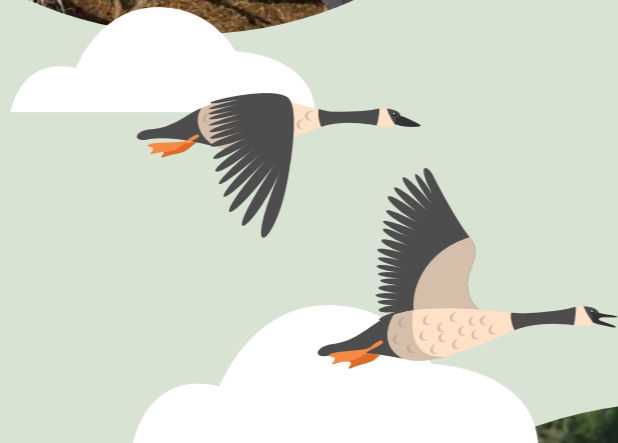
The park was developed by the KKL-JNF and bears the name of Golda Meir, Israel's fourth Prime Minister (see more on page 59). The park is close to Mash'abim Junction and is 540 Dunams (150 acres) in size. The park is located close to Kibbutz Revivim, where Golda's daughter lived (she was one of the Kibbutz founders) which Golda considered to be her second home. At the center of the park is the seasonal Revivim River, which during rainy years sees sizable flows of floodwaters. Beneath the park is a brackish water reservoir, which surfaces in a large pond. The park offers lawns and shady spots for picnicking. In the higher part of the park is a lookout, which enables an expansive view of the Negev spaces. Beside the park, on its opposite end, is a Sheikh's tomb and an area used for sports and recreation, which takes advantage of the local aquifer.



Agamon Hula

The Keren Kayemeth Lelsrael - Jewish National Fund's flagship project during the first decade of independence was the draining of the Hula Marshes and preparation of the muddy valley soils for agriculture. In 1993 the KKL-JNF returned to the Hula Valley and re-flooded an area of 1,000 Dunams (250 acres). The result was beneficial for the entire region, since the reflooding area became a rest stop for migrating birds and a very special nature spot. In addition, this move put a stop to the pollution of the Kinneret with peat, which became a problem before the reflooding. Nowadays one can observe the migrating birds on their way in winter from Europe to Africa and in the reverse direction in spring. Additionally, it is possible to stroll, hike and cycle in the area to observe the flora and fauna typical of the region, such as buffalo. In order to prevent disruption of the ecological equilibrium in the park, private cars are forbidden within it. Touring is possible on foot, bicycle or baffle carts.

Scan to listen to "The Cranes Return", which is about bird migration, and to hear the story behind it.



TU Bishvat

TU Bishvat is a festival not mentioned in the Bible. The Mishna and Talmud refer to it under the name "Trees' New Year", and according to the Sages, it symbolizes the start of the new year for fruits of the tree. With the advent of Zionism and the establishing of the first Moshavot (colonies) in the Land of Israel, this festival was given additional meaning: Frees' Festival and Nature Conservation Festival. In 1907, the first planting ceremony took place at Mikve Israel, attended by the schoolchildren. In 1908, the Teachers and Preschool Union in the Land of Israel declared TU Bishvat to be the Planting Festival. The idea was endorsed by the institutions in the Zionist Movement, which were operating during those years, and the custom of planting became common practice in all the Hebrew educational institutions. This custom persists to this day, often assisted by and with participation of the Keren Kayemeth Lelsrael - Jewish National Fund.

Besides the planting custom, TU Bishvat is also a time for eating from the fruits the Land of Israel has been blessed with, and in particular dried fruits and various nuts. In recent years the tradition of holding a "TU Bishvat Seder" has reestablished itself, during which select parts of Jewish writings are studied, which deal with trees. This is done whole seated around tables laden with the fruits of the Land of Israel. This tradition is a continuation of a ceremonial custom that had been practiced in Israel's diasporas since the 17th century.

Seeds and Nurseries Section

KKL-JNF operates three nurseries, in the north, center and south, where trees intended for planting in KKL-JNF's forests around the country are grown. Until today the KKL-JNF has planted over 245 million trees all over the country. The number of saplings grown in the nurseries and their varieties are determined by the KKL-JNF Forestry Department. Most of the saplings are sprouted from seeds, which the Seeds and Nurseries Section personnel collect from elite trees or from marked plots around the country. Elite trees are trees with special, superior properties, for example resistance to pests, drought tolerance, erect growth, rapid growth, and so forth. Seed collection from these trees is done in order to increase the chances of the next generation of trees in Israel will have these select properties and will be suited for local prevailing conditions. The Section personnel collect four to five tons of fruits and pinecones from approximately 250 varieties according to the maturation and ripening times of the respective varieties. The fruits and pinecones are collected off the ground and from the trees using ladders, cranes and special machinery. The pinecones and fruits arrive at the KKL-JNF Seed Center in Beit Nehemia, where one and a half to two tons of seeds are extracted. The seeds get stored carefully in tagged bags within refrigeration containers to preserve their vitality. From Beit Nehemia the seeds reach nurseries, where they are germinated and grown until the seedlings are ready to be planted in the forests.



“The world stands upon three things:
The Torah, the Temple service,
and the practice of acts of piety”

Pirkei Avot, Chapter 1, Doctrine 2



Heritage

The Bible

Judaism's fundamental sacred texts, referred to also as the "Book of Books". The Bible is comprised of three parts: Torah, Prophets and Writings.

The Torah itself consists of five fifths, which summarize human history since the Creation, through the stories of the Patriarchs, bondage in Egypt, through to the Commandments and the Tabernacle Period. The Fifths are divided into pericopes, or Parashah's, which are read each Sabbath in the synagogue.

The Prophets consist of eight books, which tell the story of the People of Israel from their entry into the Promised Land through to the construction of the Second Temple.

The Writings consist of eleven books of chants, lamentations, words of wisdom and prayers.

The manuscript entitled Keter Aram Tzova, which was written in Tiberias in 930 AD, is considered to be the oldest, most precise copy of the Bible. This book traveled around the world with Jewish communities over the centuries. Today parts of it are exhibited at the Shrine of the Book in Jerusalem. Gutenberg Bible, printed in 1455, marks the dawn of the printing revolution. The Zionist yearning to establish a Jewish State in the Land of Israel is based, among other things, on the Biblical narrative. "The Eternal Book of Books" is cited in the opening words of the Declaration of Independence as a cultural asset of all of mankind, which the People of Israel bequeathed to the whole world. Many of the words Eliezer Ben-Yehuda devised are based on Biblical words. David Ben-Gurion considered the Bible to be the third component in the People-Land-Book trinity. He used to hold Bible study classes in his home, as did some of the State's Presidents. The names of many towns, villages, institutions and streets are derived from the Bible, and countless works of art and cultural treasures in Israel and worldwide are based on its stories.

The Bible has been mentioned by many Israeli speakers as the wellspring of national and universal values, and it has had a profound influence on the other Western religions. The Bible is the world's best-selling book, translated to the most languages in the world.



Love Thy Neighbour As Thyself

Many of the commandments in the Torah address interpersonal relations, such as: charity, helping the other, the prohibition on stealing and respect for the elders. One of the most important of these is - "Love Thy Neighbour As Thyself", based on the verse "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord" (Leviticus 19, 18).

According to Rabbi Akiva, this commandment encapsulates all the commandments governing interpersonal relations, and it is a "great rule in the Torah".

The Gemara says: "A gentile approached Shamai and said to him: Convert me so that you can teach me the entire Torah while I am standing on one foot (meaning very quickly). Shamai pushed him aside and expelled him. He approached Hillel and made the same request. Hillel said: That which is hateful unto you, do not do to your neighbor. This is the whole of the Torah; the rest is commentary - Go forth and study (according to the Babylonian Talmud, Sabbath tractate, Sheet 31, Page 1).

All the commandments the Rambam includes as part of the "Love Thy Neighbour As Thyself": "visit the sick, comfort the mourners, escort the dead, dower the bride, accompany [departing] guests... as well as to cheer the bride and groom and to assist them in whatever they need" (Mishne Torah, Mourning Practices, 14, Practice 1).



Sabbath

The Sabbath is the first of the special days specified in the Torah, a day of sanctity and rest for the Jewish People. The commandment to observe the Sabbath is cited in the fourth of the Ten Commandments and in numerous other places in the Torah, Sabbath observance is one of the key Jewish commandments. On the Sabbath, a man is commanded to cease any labor, as did the Lord after the six days of Creation. Besides ceasing any labor, man is commanded to devote the Sabbath to sanctity, to pleasure, to exhilaration and to studying the Torah.

Encapsulated in the Sabbath are several important principles of the Jewish Religion, including:

- Remembrance of the act of Creation: As God had done, when he ceased any labor after six days.
- Remembrance of the Exodus: Granting a day of rest to the slaves and to all creatures – a reminder that Israel, too, had been in bondage.
- A sign of the Covenant with the Lord: as part of the Ten Commandments.
- A day of rest for all creatures: a fundamental of human dignity,

which allows the lowly laborers to free themselves of their bondage for awhile and be free.

- The Mishna lists 39 forbidden labors on the Sabbath, based on the labors that were done when erecting the Tabernacle.

Prior to the Sabbath descending, before the sun sets on the Sixth Day, religious and traditional Jewish families light candles, perform a Sabbath reception, recite psalms and liturgical poems and pray. On the Sabbath Eve families hold a Kiddush, during which they sanctify the wine and two Challa breads (a custom based on the term “bread for two days”, which the Israelites gathered from the Manna in the desert: on Fridays they would gather double the amount to last them over the Sabbath). On the Sabbath morning there is a reading of the Torah – the Weekly Torah portion and also the Haftarah (a chapter out of the Books of Prophets), and a special prayer is added, called the “Mussaf” (Addition). During the Mincha prayer, the beginning of the subsequent Weekly Torah Portion is read. With the advent of the stars in the sky, a Havdalah ceremony is held – a ceremony intended to

distinguish the Sacred from the Profane. This ceremony involves wine, a candle and fragrant herbs.

The Sabbath has been enshrined in Israel as an official day of rest. Many use the Sabbath for family visits, for outings and for spending time outdoors close to nature. Many other peoples besides the Jewish People have set themselves a weekly day of rest.

The Keren Kayemeth LeIsrael--the Jewish National Fund is participating in the “Global Sabbath” project, which is an international grassroots movement, which gathers Jews of all shades for a shared Sabbath experience in the spirit of global Jewish brotherhood. The goal is to bond Jewish communities worldwide to Jewish traditions and to the Sabbath.



The Mishna and Talmud

Mishna

This is the first major written collection of the Jewish oral legends, rules and traditions, that were assembled and put in writing following the destruction of the Second Temple. The Mishna was assembled from the oral Torah, which had been recited and handed down orally from one generation to the next (which is why it is named Mishna). The final edit of the Mishna was done around 220 AD by Rabbi Yehuda Hanassi, President of the Sanhedrin, who sorted the material into six topics, which came to be known as the Six Orders (Sdarim) of the Mishna (Shas): Zeraim (“Seeds”), Moed (“Festival”), Nashim (“Women”), Nezikin (“Damages”), Kodashim (“Holy things”), Tohorot (“Purities”). Each Order is divided into tractates, each tractate into chapters, and each chapter into paragraphs.

The Mishna is not a book of rulings, but rather a compendium of opinions on issues of rules (halacha). It reorders Jewish life in the world post the destruction of the Temple. In many cases, several divergent opinions are presented with no clear ruling, and it also includes legends and tales of deeds of the Sages.

The Avot tractate is the only tractate

dealing wholly with wisdom, morals, methods of study and ethics. It describes the progression of the tradition and the handing down of the Torah from Moses through to the Period of the Second temple, and it presents the words of some 60 sages of this period, who are named the “Fathers of the Mishna”.

Talmud

This is a work that expands and interprets the Mishna. It is written in Hebrew and Aramaic. The writing style is that of a negotiation and debates among its authors, who were called the Amora'im (also named the Talmudic Sages).

There are two currently-existing Talmuds, which were written concurrently in the third century AD at the two Torah centers of learning - Babylonia and the Land of Israel, by the Amora'im.

The Babylonian Talmud, called Gemara in Aramaic, was written by the Babylonian Sages. It became the more widely-accepted version and is practiced in virtually the entire Jewish diaspora. This is the most frequently-quoted Halachic book (book of rulings) in the entire Halachic literary canon. The Babylonian Talmud was first printed in Venice in 1520.



The Jerusalem Talmud, also referred to as the Land of Israel Talmud, was written in Tiberias by Rabbi Yochanan. Tractates relating to laws and customs related to the Land of Israel are included only in this Talmud.

Even though both the Jerusalem and the Babylonian Talmud are based on the Mishna and are laid out according to the Orders of the Mishna, and despite the existence of contacts between these two centers of learning in which they were written, they differ widely in style and language and sometimes also in the Halachic conclusions they reach.

The Talmud also contains legends, customs and educational and social messages related to the entirety of Jewish life.



Laws and customs related to the Land of Israel

Laws and customs related to the Land of Israel are those that can be observed only in the Land of Israel.

Most Laws and customs related to the Land of Israel are "social laws", intended for supporting the poor. Other Laws and customs related to the Land of Israel are those related to the Temple, such as the presentation of first fruits and Twenty-four priestly gifts - donations and tithes and Dough Offering. Details of all the laws and customs dependent on the Land of Israel are included in the Zera'im Order in the Mishna and Jerusalem Talmud.

Edge

A commandment to leave the wheat stalks along the edge of the field for the poor, and not to harvest them.



Omitted

A commandment to leave behind, to "omit to remember" to gather wheat in the field - for the poor.



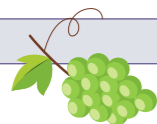
Gathering

A commandment to leave the stalks that have been dropped during harvest, to be gathered by the poor.



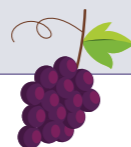
Separated

A commandment to leave the grapes that fall while being harvested - for the poor.



Young

A commandment to leave the unripe grapes on the vine - for the poor.



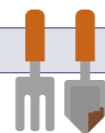
Sabbath year / Shvi'it

A prohibition on working the land for one year in every seven-year cycle.



Jubilee / Yovel

A prohibition on working the land also on the 50th year, which occurs after seven Sabbath years.



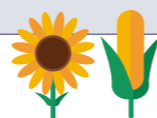
Second tithe

A commandment to designate one-tenth of the agricultural produce for the poor in the third and sixth year of the seven-year cycle.



Hybrid

A prohibition on sowing and planting two plant types in the same place.



First Years (Orla)

A prohibition on eating fruit from the trees in the first three years after planting them.



Passover



Did You Know? This is the first of the three pilgrimages, in which the Israelites were commanded to make a pilgrimage to the Temple. Passover is celebrated in the month of Nissan - the first of the months according to the Torah. The name Pesach originates from the sacrifice that used to be made as a way of thanking the Lord for overlooking the Israelite homes while inflicting the plague of the firstborn. Beginning with the Seder Night, which starts the holiday, through to its end after seven days, it is forbidden to eat leavened foods. Matzah (unleavened bread) is eaten instead. This gave rise to another name for this holiday - the Matzot Holiday. It is also called the Feast of Freedom, symbolizing the redemption from bondage in Egypt to freedom and the transformation of the Israelites into a nation. Passover is the time during which the book Song of Songs is read, symbolizing the love between the People of Israel and their God.

During Passover, which is celebrated in spring, the first harvest begins (harvesting barley, which signals the start of the Counting of the Omer), at which time the Jews go out on excursions to enjoy nature, the flowering and the budding.



Sukkot (Feast of Tabernacles)

This is the third of the three pilgrimages, in which the Israelites were commanded to make a pilgrimage to the Temple. Sukkot commemorates the journey the Israelites endured on their way out of Egypt and their dwelling in tabernacles. The holiday, in early autumn, is time of year when the harvest approaches completion, which has given the holiday the additional name - the Harvest Festival. Some call Sukkot Water Festival, since tradition has it that Sukkot is when the rainfall for the coming winter is determined. Following the last day of the 7-day-long holiday, the festival of Shemini Atzeret and Simchat Torah are celebrated, marking the advent of winter. On this day, a special prayer for rain is recited in the synagogues. This day is filled with joy, and the commandment to "rejoice in your festivals", which pervades this day, marks three joyous occasions: the joy of relief after the unease of Yom Kippur (the Day of Atonement), the joy of the pilgrimage to Jerusalem, and the joy of bringing in the harvest and completing the annual agricultural cycle. There are two commandments unique to this holiday - one is to dwell in a small, makeshift tabernacle for seven days, during which the disparities between rich and poor, of material wealth are obliterated; and the Four Species commandment - palm frond, willow, myrtle and citron - symbolizing four types of people, who although different from one another, live together in a human diversity that bolsters the community as a whole. The custom of hosting guests in the Sukkah (tabernacle) increases the sense of kinship and cohesion among people. During Sukkot it is customary to read the Book of Ecclesiastes.



Shavuot (Jewish Pentecost)

This is the second of the three pilgrimages, in which the Israelites were commanded to make a pilgrimage to the Temple. Shavuot is a religious and agricultural festival, involving a pilgrimage to Jerusalem, at which time the first harvest is brought to the Temple in an impressive, festive ceremony. The name Shavuot is derived from the fact that exactly seven weeks are counted from the first day of the Passover until Shavuot (=Weeks) is celebrated.

The festival has other names as well: Festival of the Giving of the Torah (Hag Matan Torah), Harvest Festival (Hag HaKatzir) and Festival of first fruits (Hag HaBikurim). Following the destruction of the Second Temple and the exiling of the Jewish population, the Sages of Safed created the custom of Tikun (Correction) in the 16th century, which devotes the night of the festival to Bible study as a spiritual priming for receiving the Torah on the Festival day. Another tradition, which is being revitalized in recent years among the general public is that of joint study, bonding between the traditions of the People of Israel and its modern lifestyles.

As Jewish settlement in the Land of Israel was resumed, the farmers sought to rekindle the marking of this agricultural festival. To do so, they breathed new life into the custom of First Fruits. The first fruits of their harvest were handed over as a donation to the Keren Kayemeth Lelsrael - Jewish National Fund. During Shavuot it is customary to read the Book of Ruth, who symbolizes the values of grace, generosity and caring for others, along with acceptance of the stranger and the other in our midst.

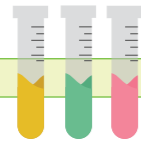


Did You Know?

Did you know that KKL-JNF...?

Is expanding the water sector

Contributes to the national water sector by building more than 250 reservoirs and dams all over the country to pool excess runoff and floodwaters and to recycle treated waste water, totaling more than 300,000,000 cubic meters of water, which is 2/3 of the treated wastewater supplied to agriculture.



Encourages research

Contributes toward agricultural, environmental and ecological research and development (R&D) all over the country.

Opens paths

Has opened some 7,000 km of forest paths, trails and tracks.

Cares for the environment

Contributes toward the environment all over the country, pushes back the desert boundary and creates shady spots and greenery nationwide.

Educates on Zionism

Strengthens the bond between youths in Israel and in the diaspora, enhancing environmental awareness through education, guidance and outreach, and helps in the upward social mobility of youths from the marginalized and socio-economic peripheries.

Cares for the rivers

Restores Israel's polluted rivers, bringing life back to them.

Increases accessibility to the forests

Has installed more than 800 tourism and leisure spots all over the country, including active recreation areas, tourist attractions and regional parks, which attract tens of thousands of visitors and makes them disabled-accessible.

Develops grazing lands

Is responsible for developing some 1,000,000 Dunam (250,000 acres) of grazing land.

Acquires land

Has acquired approximately 2,600,000 Dunams (650,000 acres) of land for settlement.

Plants trees

Has planted more than 245,000,000 trees over some 1,000,000 Dunams (250,000 acres) and continues planting of about 20,000 more Dunams (5,000 acres) of forest each year.

Rehabilitates

Rehabilitates and cultivates forests that have suffered fire damage or weather damage all over the country.

Improves land

Has improved the land for approximately 1,000 towns and villages all over the country.

Encourages cycling

Has opened, improved and developed over 1,000 km of bicycle cycling paths all over the country - north, center and south.

Develops agriculture

Has improved some 1,000,000 Dunams (250,000 acres) of land for agriculture.

Practices good planning

Prevents forest wildfires by preventive planning, building buffer zones and ongoing monitoring of the forests all over the country.

Collaborates in development

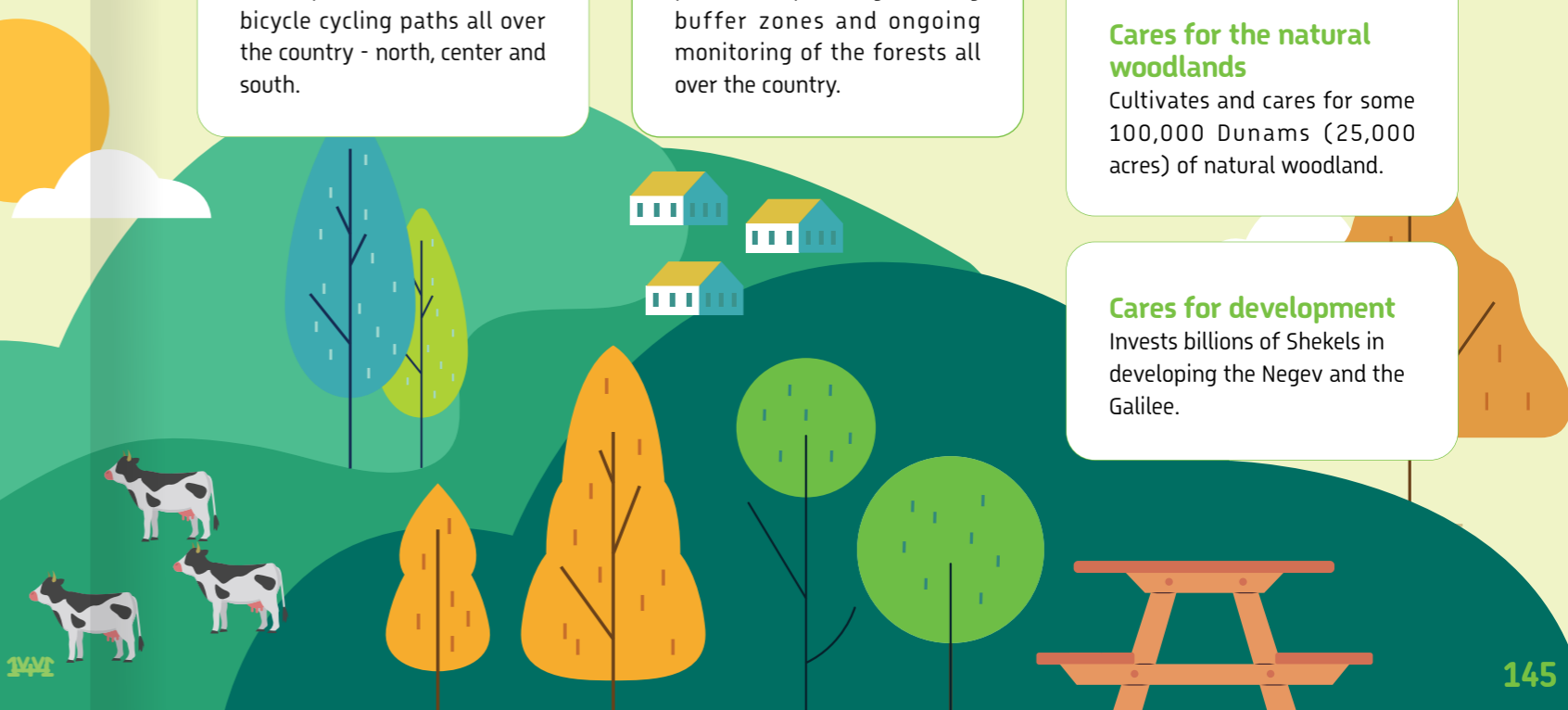
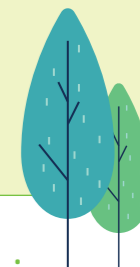
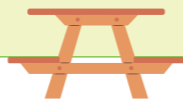
Cooperates with some 2,100 educational institutions, informal educational organizations and Pre-Military Academies.

Cares for the natural woodlands

Cultivates and cares for some 100,000 Dunams (25,000 acres) of natural woodland.

Cares for development

Invests billions of Shekels in developing the Negev and the Galilee.



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