



I am introducing no new idea; on the contrary, it is a very old one. It is a universal idea--and therein lies its power--old as the people, which never, even in time of bitterest calamity, ceased to cherish it. This is the restoration of the Jewish State. It is remarkable that we Jews should have dreamt this kingly dream all through the long night of our history. Now day is dawning. We need only rub the sleep out of our eyes, stretch our limbs, and convert the dream into a reality.

~ Theodor Herzl in his 1896 book, *The Jewish State*



Roman

von

Theodor Herzl

Wenn Ihr wollt,
Ist es kein Märchen



Leipzig

Hermann Seemann Nachfolger.

Inside Cover of *Altneuland* (Leipzig, 1902).

Quote on the right side: *Wenn ihr wollt, ist es kein Märchen* - אין זו אגדה - אם תרצו, אין זו אגדה

רבו. החלומות הגדולים יסוד העולם הם. חולמים הם הנביאים, בחלום אדבר בו. חולמים הם המשוררים בהקיץ. חולמים בעלי המחשבה הגדולים לתיקון העולם. חולמים אנו כולנו בשב"ד את שיבת ציון. הגסות של החיים החברתיים בהיותם שקועים רק בצדם החומרי, נוטלים את אור החלום מן העולם, את זוהר ההרחבה שלו, את עלייתו העליונה מהמציאות הקודרת, עד שהעולם מפרפר במכאובים מתוך עקיצותיה הארסיות של המציאות חסרת זוהר החלום. רק המכאובים הם יסורי אהבה, הם ימרקו את העולם, יבררו לו כמה גדולה היא הטעות של המתפארים במציאות הלקויה, בעת אשר רק החלום החפשי, המורד במציאות וגבוליו, הוא הוא באמת האמת היותר הוייתית של המציאות, ואז שב חזון החלום והיה למחזה ברור. פה אל פה אדבר בו ומראה ולא בחידות, ותמונת ד' יביט.



Rabbi Abraham Isaac HaKohen Kook (1865-1935) *Shemoneh Kevatzim, 3:226*

This teaches that the Israelites were distinctive there

They did not assimilate. According to the sages, the Israelites preserved their identity in four ways: they did not change their names, their language, or their customs, and they did not betray one another.

The Hebrew word for distinctive, *metsuyan*, is derived from the same word as Zion. In modern Hebrew it means 'excellent'. It signifies something that stands out from its surroundings. The word *tsiyun* means a 'signpost'. The prophet Jeremiah told the Jews of his generation who were going into exile that they should set up signposts (*tsiyyunim*) so that they would not forget the way back to Israel. The sages interpreted this to mean that they should not abandon Judaism. "Even though I exile you from the land, remain distinctive (*metsuyanim*) by your performance of the commands."

Zion is not just a place. It is a way of life. Jews are called to moral excellence, to have the courage to stand out from their surroundings, to be different and to be a signpost in the wilderness from whom others get their bearing and sense of direction. Zionism is not only a matter of *where* we live, but also *how* we live.

Judaism is the great counter-voice in the conversation of mankind. To be a Jew is to be willing to think and act differently, to swim against the tide. It is to be *part* of society but also *apart* from it, to live not only in the 'now' but with the wisdom of the past and a vision of the future. Matthew Arnold once wrote: 'As long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest.'



~ Rabbi Jonathan Sacks, Commentary to the Passover Haggaddah

1948-1958: A Jewish State is Born



5-14-1948-Declaration of Independence



Aliyah from across the globe



1949-1959- Austerity Period (הצנע)



Israel admitted to the UN (1949)



National Public Transportation Network Created (1951)



War of Independence (1948)



Draining Swamps
(1951-1958)

The Sinai Campaign (1956)

<p>חזן וקול מעצמים (במנינת "התקעה") :</p> <p>ההלים קביו שִׁיר הַמַּעֲלוֹת בְּשׁוֹב הָ אֶת-שִׁיבַת צִיּוֹן הִינֵנו בְּחֻלְמִים: אֲזַי מֵלֵא שְׁחֹק פִּינוּ וְלִשׁוֹנֵנו רָגַה אֲזַי יֵאמְרוּ בְּגוֹיִם הַגְּדִיל הָ לְעֲשׂוֹת עִם-אֱלֹהֵי: הַגְּדִיל</p>	<p>מנהגי יום העצמאות</p> <p>א. בסעודת לילה מדליקים נרות ופותחים בברכה על הכוס כוס ישועות אשא ובשם יי אקרא. קרוז אקה יי אלהינו מלך העולם. בורא פרי הקטן. קרוז אקה יי אלהינו מלך העולם. שהתקנו וקיימנו והגיענו לזמן הזה</p> <p>ב. אין עוסקים במלאכה ביום העצמאות. אין מספידים זאין מתענים</p> <p>ג. אין תחנון ביום העצמאות. לא בשחרית ולא במנחה.</p> <p>ד. נוהגים להתגלה לכבוד יום העצמאות. אבל לא להסתפר.</p>	<p>סדר התפילות והמנהגים ליום העצמאות תשי"ג</p>
---	--	--

לנתיבות ישראל

א

קבוצת מאמרים

מאת

הרב ר' צבי יהודה הכהן קוק זצ"ל
ראש ישיבת 'מרכז הרב'



אמנם גם-הנסיים ופלא-הפלאות, היסוד והשרש של כל אלה אשר הראנו ד', הלא הוא ענינו של היום הזה: הכרות ההחלטת כי קמה ותהי מדינת ישראל, כי התחילה קמה וגם נצבה עצמאות שליטתנו על ארץ-אבותינו מורשת נחלתנו.

"האי יומא דקא גרים". אמץ-הגבורה ועז הרוח הזה של אנשי צבוריותנו, אשר נתפסו ביום ה' איר בביית-המשפיות בתל-אביב והודיעו אל מרדכי העולם קול וממשלותיו, כי יש מדינת ישראל, ואלה סברו וקבלו ברצון ובתיוב וכגל של אגונים המשיכו לטור הקרה, התקרבות ויחסים, - אהד הוא עם רוח הגבורה הנשגבה של גבורי צבאותינו קדושינו. לכל פלגותיהם, מוסרי נפשותיהם הטהורות על קדשת ד' וארצו ועמו ותורתו, אהד הוא מתוך המקור האחד של אור ישראל בגבורה ועוטרות בתפארה, המוליכו קוממיות לתורת עולם ומחדש ימיו כקדם בתשובת נחלתו וחזרת שכינתו. אמץ-הגבורה הזה,

עצומו של יום

חמשה באייר, שנקבע לחוג אותו בכל הארץ זכר לנס תשועתנו וחירותנו — מצוה לעשותו שמחה ויום טוב ולומר הלל. ואף ציבור שבעיר אחת או יחידים שקובעים עליהם יום טוב לעצמם, על נס שנעשה להם, חייבים לקיים עליהם ועל זרעם והבאים אחריהם עד עולם, ואף שהולכים לעיר אחרת להשתקע, חייבים לקיים היום ההוא, כמו שכתב מהר"ם אלשקר בתשובותיו סי' מ"ט, והוא להלכה במגן אברהם סי' תרפ"ו ס"ק ה' ובאליהו רבה שם. והחתם סופר בשו"ת ארי"ח סי' קצ"א כתב שכך נוהגין כמה קהלות ישראל ומגדולי יחידיהם שעושים כן ביום שאירע להם נס. ועיין שם שכתב דהיינו דוקא [בהצלה] ממיחה לחיים, דומיא דמרדכי ואסתר, אבל בפדות משאר צרות — לא. — — וממילא פשיטא בנידון דידן, הנוגע לצבור של כלל ישראל, ויש כאן פדיון מעבדות לחרות, שנגאלנו משעבוד מלכויות ונעשינו בני חורין והשגנו עצמאות ממלכתית, וגם הצלה ממיחה לחיים, שנצלנו מידי אויבינו שעמדו עלינו לכלותינו, בודאי חובה עלינו לקבוע יום טוב.

ויפה כיוונו שקבעו את היום הזה דוקא, אשר בו היה עיקר הנס שיצאנו מעבדות לחרות על ידי הכרות העצמאות.

(הגאון רבי משלם ראטה שליט"א, שו"ת קול מבשר סי' כ"א)

The time is 5:35 A.M. I woke up. Me, my wife and my brother R' Shimon Leib, and my brother-in-law Rabbi Netanel Sladovin and my son, Dov. After drinking our morning coffee, we dressed in our Sabbath attire in honor of this great and sacred day, "because this is the day God has made to be happy and rejoice." (Tehillim 118:24) Because after thousands of years or more of exile, that since the six days of creation, we have never been blessed

The responsibility rested with each one of them. They were destined to determine the course of events. They had been given the opportunity to make a fateful decision for the Yishuv in particular and for Diaspora Jewry as a whole—a decision that would have an impact for generations to come. The responsibility was too great to bear as described in the words of one of the participants, Mordecai Bentov (1984): "In the room sat ten Jews who had to make what was perhaps the most important decision in the history of the People of Israel for 2000 years".²⁵

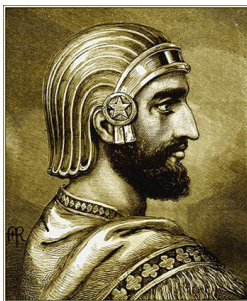
Feldstein, *One Meeting—Many Descriptions: The Resolution on the Establishment of the State of Israel* (2008)

with such a day, to be able to go and vote in a Jewish state... "Blessed is the One who has kept us alive, sustained us, and brought us to this time." The whole way I walked as if on Simchat Torah during the procession with the Torah scroll, because my Israeli identity card was in my hand. My joy and happiness knew no bounds... And the most sacred moment of my life arrived, the moment that neither my father nor my grandfather lived to see. Only I, in my era and in my lifetime, was granted this holy

and pure moment. Happy am I and happy is my lot. I recited the Shehechyanu prayer and placed the envelope into the ballot box.

~ Rabbi Moshe Yekutiel Alpert, January 25, 1949 (cited in *Israel: A Concise History* based on [Longings and Disappointments: A voter in exile in New York \(Haaretz, 2016\)](#))

Event	Date
Overthrow of Yehoyakhin & First Wave of Judean Exile	597 BCE
Destruction of First Temple	586 BCE
Nabonidus Comes to Power in Neo-Babylonian Empire	556 BCE
Cyrus I Conquers Neo-Babylonian Empire	539 BCE
First Wave of <i>Shivat Zion</i>	538 BCE
Construction of Second Temple Completed (reign of Darius I)	515 BCE



1 And in the first year of Cyrus, the king of Persia, at the completion of the word of the Lord from the mouth of Jeremiah, the Lord aroused the Spirit of Cyrus, the king of Persia, and he issued a proclamation throughout his kingdom, and also in writing, saying: **2** "So said Cyrus, the king of Persia, 'All the kingdoms of the earth the Lord God of the heavens delivered to me, and He commanded me to build Him a House in Jerusalem, which is in Judea. **3** Who is among you of all His people, may his God be with him, and he may ascend to Jerusalem, which is in Judea, and let him build the House of the Lord, God of Israel; He is the God Who is in Jerusalem. **4** And whoever remains from all the places where he sojourns, the people of his place shall help him with silver and with gold and with possessions and with cattle, with the donation to the House of God, which is in Jerusalem.' **Book of Ezra Chapter 1**

Foreign Office,
November 2nd, 1917.

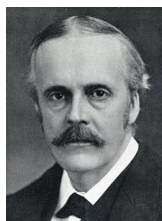
Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

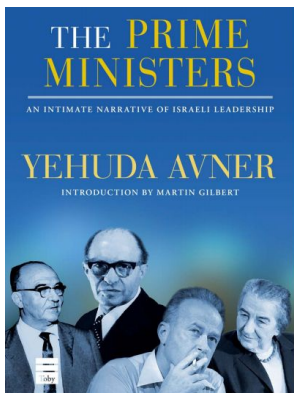
His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Amos



In November 1953, after he had left the presidency, Harry Truman traveled to New York to be feted at the Jewish Theological Seminary. When his old friend Eddie Jacobson introduced him as “the man who helped create the state of Israel,” Truman responded, “What do you mean ‘helped to create’? I am Cyrus.” Truman was referring to the Persian King who overthrew the Babylonians in 593 B.C.E. and helped the Jews, who had been held captive in Babylon, return to Jerusalem and rebuild their temple¹.



Daylight was fading fast. Far to the west, the sun’s last rays were receding behind the hilltops of Judea, heralding the Sabbath. Grimy, exhausted diggers assembled in the glow of a hurricane lamp hanging on the door of a stone ruin, hidden from enemy view, to recite the Sabbath prayers – *Kabbalat Shabbat*. It was a heavenly pause; Shabbat stillness suddenly seemed to reign over everything.

feet, panting breath, and the winded cry of Leopold Mahler running out of the blackness into the light of the hurricane lamp, shouting, “I have news! I have news!”

To a man, we raced back toward the flickering glow. Elisha Linder grabbed Mahler and snapped, “Well – talk. What did you find out?”

“Has Ben-Gurion declared independence, yes or no?” asked Elisha Linder, beside himself.

Mahler took a deep breath and solemnly said, “David Ben-Gurion declared independence this afternoon in Tel Aviv. The Jewish State comes into being at midnight.”

There was a dead silence. Even the air seemed to be holding its breath. Midnight was minutes away.

“Oh, my God, what have we done?” cried one of the women diggers, fitfully rubbing her chin with the tips of her fingers. “What have we done? Oh, my God, what have we done?” and she burst into tears, whether in ecstasy or dismay I will never know. And then the air exploded in joyful tears and laughter. Every breast filled with exultation as we pumped hands and embraced, and roared the national anthem at the tops of our voices.

“Let’s drink to that,” said Elisha with delight, breaking open the bottle of wine and filling a tin mug to the brim. “A *l’chayim* to our new State, whatever its name!”

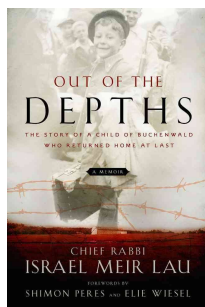
“Wait!” shouted a Chasid whom everybody knew as Nussen der chazzan – a cantor by calling, and a most diligent volunteer digger from Meah Shearim, the ultra-Orthodox area of Jerusalem. “It’s Shabbos. Kiddush first.”

Our crowd gathered around him in a hush, as Nussen der chazzan clasped the mug and, in a sweet cantorial tone began to chant “*Yom hashishi*” – the blessing for the sanctification of the Sabbath day.

As Nussen’s sacred verses floated off to a higher place of Sabbath bliss his voice swelled, ululated, and trilled into the night, octave upon octave, his eyes closed, his cup stretched out and up. And as he concluded the final consecration – “*Blessed art thou O Lord who has hallowed the Sabbath*” – he rose on tiptoe, his arm stiffened, and rocking back and forth, voice trembling with emotion, he added the triumphantly exulted festival blessing to commemorate this first day of independence – “*shehecheyanu, vekiyemanu vehegiyanu lazman hazeh*” – Blessed are You, Lord our God, King of the Universe, who has given us life, sustained us, and brought us to this time.

“Amen!”

¹ <https://newrepublic.com/article/116215/was-harry-truman-zionist>



HAIM LASKOV WAS A BATTALION COMMANDER at Latrun during Israel's War of Independence, and later became the IDF chief of staff. Although known for his terseness, he always described the fighters at Latrun in warm and sympathetic terms, in vibrant colors. He spoke of those who had come out of the concentration camps directly to the battles for the independence of the State of Israel.

Laskov quoted from David's lament over Jonathan and Saul: *They were swifter than eagles, they were stronger than lions*. Native Israelis often criticized the families and friends of Holocaust survivors for going like sheep to the slaughter. Yet these fighters arrived straight from the illegal immigration boats to the fields of Latrun and attacked their target heroically. They had no identity cards, no reserve-duty call-up notices. They did not even have military identification papers or numbers. But many had a number the Nazis had scorched into their flesh.

These hundreds, like Shalom Tepper, who fell in the battle of Fal-lujah in the Sinai, did not have time to undergo basic training at military training bases. They arrived from the rickety boats in which they had fled the killing fields directly to the plains of battle, where they took orders from young squad commanders who did not understand their language. And yet *They were swifter than eagles, they were stronger than lions*. They fought for their own home, not a foreign one, one without which the Jewish people have no future. In the war for their own homeland, on their own land, they did not feel they were refugees, but rather proud fighters. Far from behaving like sheep to the slaughter, they revealed nothing of the submissiveness of a flock, but rather courage and strength of character. Military plots in cemeteries and memorials throughout the country are covered with the names of Holocaust survivors whose days in Eretz Israel were numbered, and whose blood spilled onto its ground as they did their part for the establishment of a home for the Jewish people. This, to me, is a miraculous phenomenon.

For the first time after hundreds of years of exile, Jews were fighting for their own flag, their own home, for independence. They were battling for life itself. No one was fighting to gain war spoils, to be decorated for bravery, or to be featured in a victory album. People realized the meaning

of a life-or-death war and the full significance of the struggle for survival. For this reason, I think, the fighting of the Holocaust survivors who had just arrived in their homeland was more resolute. For six years in Europe, they had looked death in the face, and with their entire beings, they desired that such an event would never again affect Jews simply because of their Jewishness. They wanted to begin independent lives in their own state. I am certain that this powerful desire that burned within them overcame their lack of military experience, the shortage of weapons, and their ignorance about how to operate them. Theirs was a heroic struggle, inspired

The Silver Platter
Natan Alterman

And the land grows still, the red eye of the sky slowly
dimming over smoking frontiers
As the nation arises, Torn at heart but breathing, To
receive its miracle, the only miracle

As the ceremony draws near, it will rise, standing erect
in the moonlight in terror and joy
When across from it will step out a youth and a lass and
slowly march toward the nation

Dressed in battle gear, dirty, Shoes heavy with grime,
they ascend the path quietly
To change garb, to wipe their brow
They have not yet found time. Still bone weary from days
and from nights in the field

Full of endless fatigue and unrested,
Yet the dew of their youth. Is still seen on their head
Thus they stand at attention, giving no sign of life or
death

Then a nation in tears and amazement
will ask: "Who are you?"
And they will answer quietly, "We Are the silver platter
on which the Jewish state was given."

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

מגש הכסף

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

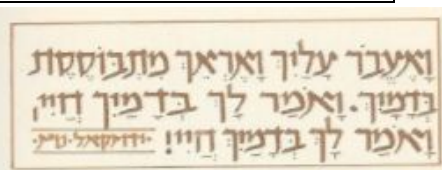
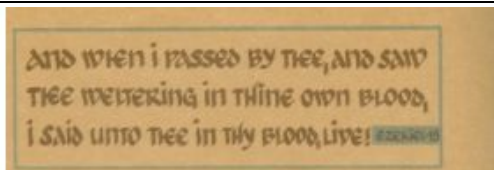
היא לטקס תיכון, היא תקום למול הסדר
ועמדה טרם יום עוטה חג ואימה.
אז מנגד יצאו נערה ונער
ואט אט יצעדו הם אל מול האומה.

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

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

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

כך יאמרו ונפלו לרגלה עוטפי צל
והשאר יסופר בתולדות ישראל



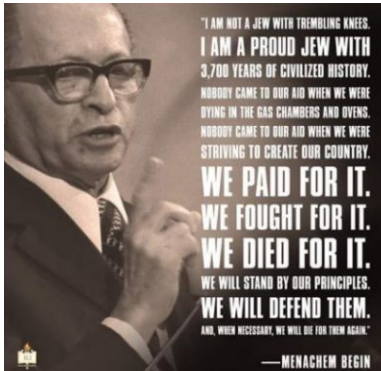
We live during a very unusual and unique era, and we are not always aware of its nature. My beard has still not turned white with age, and yet during the course of my life I have seen, as our Sages have said, "A world formed, a world destroyed, and a world rebuilt." I have seen Jews being led to Auschwitz; I have seen Jews dance at the establishment of the State of Israel; I have seen the great victories of the Six-Day War; I have traveled with soldiers to the Suez Canal ... I have lived through an epoch, in the shortest span of time. It is hard to believe that in such a short lifetime one could witness so many changes...

Today, the State of Israel stands at the focal point of world history. It is clear that we are living in a period of great change and, as such, it demands of us great deeds. **It necessitates sacrifice; it hungers for creativity; it requires accomplishment; it compels us to take action.**

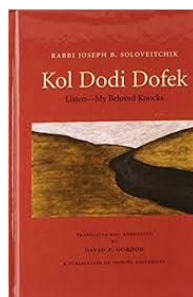


Words of Rabbi Yehuda Amital (1924-2010) at a 40 year celebration of his aliya after the Holocaust

"ואומר לך בדמיון חיי"
צפו: ברית המילה לאחיינו של איתמר בן גל הי"ד, שעות ספורות לאחר הרצח

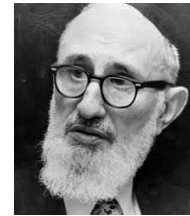


In short, the "I" of fate asks a speculative/metaphysical question about evil, and this question is not given to solution and has no answer. In the second dimension of man's existence, destiny, the question of suffering takes on new form. What is an Existence of Destiny? It is an active which he has been cast with an and capacity; without compromising his outside world. The slogan of the "I" of destiny will you die" (M. Avot 4:22), but by your free object, but it is within his capability to live as impresses his individual imprimatur on his life behavior into one of creative activity. to turn fate into destiny — an existence that is passive and influenced into an existence that is active and influential; an



existence, when man confronts the environment into understanding of his uniqueness and value, freedom integrity and independence in his struggle with the is: "Against your will you are born, and against your will do you live. Man is born as an object, dies as an a "subject" — as a creator and innovator who and breaks out of a life of instinctive, automatic According to Judaism, man's mission in this world is

existence of compulsion, perplexity, and speechlessness into an existence full of will, vision, and initiative. The blessing of the Holy One to his creation fully defines man's role: "Be fruitful and multiply and replenish the earth and subdue it" (Genesis 1:28)... What is the Covenant of Destiny? In the life of a people (as in the life of an individual), destiny signifies an existence that it has chosen of its own free will and in which it finds the full realization of its historical existence. Instead of a passive, inexorable existence into which a nation is thrust, an Existence of Destiny manifests itself as an active experience full of purposeful, movement, ascension, aspirations, and fulfillment. The nation is enmeshed in its destiny because of its longing for an enhanced state of being, an existence replete with substance and direction...



Eight years ago, in the midst of a night of the terrors of Majdanek, Treblinka, and Buchenwald; in a night of gas chambers and crematoria; in a night of total divine self concealment... in a night of continuous searching for the Beloved — on that very night the Beloved appeared. The Almighty, who was hiding in His splendid sanctum, suddenly appeared and began to beckon at the tent of the Lover, who tossed and turned on her bed beset by convulsions and the agonies of hell. Because of the beating and knocking at the door of the mournful Lover, the State of Israel was born. How many times did the Beloved knock on the door of the Lover? It appears to me that we can count at least six knocks.

First, the knock of the Beloved was heard in the political arena. From the point of view of international relations, no one will deny that the rebirth of the State of Israel, in a political sense, was an almost supernatural occurrence. Both Russia and the Western nations supported the establishment of the State of Israel... I am inclined to believe that the United Nations was especially created for this end — for the sake of fulfilling the mission that Divine Providence had placed upon it. It appears to me that one cannot point to any other concrete accomplishment on the part of the United Nations... **Second**, the knock of the Beloved was heard on the battlefield. The tiny defense forces of [the State of] Israel defeated the mighty Arab armies. The miracle of "the many delivered into the hands of the few" materialized before our eyes, and an even greater miracle happened! God hardened the heart of Ishmael and commanded him to go into battle against the State of Israel. Had the Arabs not declared war on Israel and instead supported the Partition Plan, the State of Israel would have remained without Jerusalem, without a major portion of the Galilee, and without some areas of the Negev... **Third**, the Beloved also began to knock on the door of the tent of theology, and possibly this is the strongest beckoning. I have, on several occasions, emphasized in my remarks concerning the Land of Israel that the theological arguments of Christian theologians to the



effect that the Holy One has taken away from the Community of Israel its rights to the Land of Israel, and that all of the biblical promises relating to Zion and Jerusalem now refer in an allegorical sense to Christianity and the Christian Church, were all publicly shown to be false, baseless contentions by the establishment of the State of Israel... **Fourth**, the Beloved knocks in the heart of the youth which is assimilated and perplexed. The period of hester panim in the 1940's brought confusion among the Jewish masses and especially Jewish youth. Assimilation increased, and the urge

to flee from Judaism and the Jewish people reached its apex. Fear, despair, and ignorance caused many to forsake the Jewish community and "climb aboard the ship," to flee to Tarshish from the presence of the Lord (Jonah 1:3), just as Jonah sought to flee God's presence... Suddenly, the Beloved began to beckon to the hearts of the perplexed, and His beckoning, the establishment of the State of Israel, at least slowed the process of flight. Many who were once alienated are now bound to

the Jewish State with ties of pride in its mighty accomplishments... It is good for a Jew when he cannot ignore his Jewishness and is obliged to perpetually answer the questions “Who are you?” and “What is your occupation?” (Jonah 1:8), even when extraordinary fear grips him and he does not have the strength or fortitude to answer with true pride, “I am a Jew, and I fear the Lord, the God of heaven” (Jonah 1:9). The unrelenting question of, “Who are you?” ties him to the Jewish people... **The fifth knock** of the Beloved is perhaps the most important. For the first time in the annals of our exile, Divine Providence has amazed our enemies with the astounding discovery that Jewish blood is not cheap! If the antisemites describe this phenomenon as being “an eye for an eye,” we will agree with them. If we want to courageously defend our continued national and historical existence, we must, from time to time, interpret the verse of an “eye for an eye” literally. So many “eyes” were lost in the course of our bitter exile because we did not repay hurt for hurt. The time has come for us to fulfill the simple meaning of “an eye for an eye.” (Exodus 21:24) Of course, I am sure everyone recognizes that I am an adherent of the Oral Law, and from my perspective there is no doubt that the verse refers to monetary restitution, as defined by halakhah. However, with respect to the Mufti and Nasser I would demand that we interpret the verse in accordance with its literal meaning — the taking of an actual eye! ... **The sixth beckoning**, of which we should also not lose sight, was heard at the time of the opening of the gates of the Land of Israel. A Jew escaping from an enemy’s land now knows that he can find refuge in the land of his forefathers. This is a new phenomenon in the annals of our history. Up to now, when a Jewish population was uprooted, it wandered in the wilderness of the nations without finding shelter and habitation. The shutting of the gates in the face of the exiled caused total destruction for much of the Jewish people. Now the situation has changed. When any nation expels its Jewish minority, the exiled now direct their steps to Zion, and she, as a compassionate mother, absorbs them.



אשיר בלי די, חי חי
אפרוש ידי חי חי
לידידי אשר מעבר ים.

אני שואל...
חי, חי, חי...

שמעו אחי,
אני עוד חי
ושתי עיני עוד נישאות לאור.

אז כה לחי
לכל אורחי
ולבני המבקשים לחזור.

אני שואל...
חי, חי, חי...

אני שואל...
חי, חי, חי
כן, אני עוד חי.
זה השיר שסבא
שר אתמול לאבא
והיום אני.

אני עוד חי, חי, חי,
עם ישראל חי.
זה השיר שסבא
שר אתמול לאבא
והיום אני.

הומים ימי חי חי
ולילותי חי חי
ובשמי עמוד האש עוד קם.

חי
עופרה חזה
מילים: אהוד מנור
לחן: אבי טולדנו

שמעו אחי,
אני עוד חי
ושתי עיני עוד נישאות לאור.

רבים חוחי
אך גם פרחי
ולפני שנים רבות מספור.

אני שואל
ומתפלל
טוב שלא אבדה עוד התקווה.

מדור לדור,
כמעין מאז ועד עולם

