

1959-1968: Finding our Footing



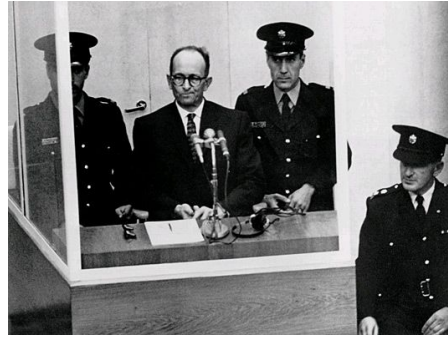
The National Water Carrier of Israel (1964)



Syrian Government Announces capture of Spy Eli Cohen (1965)



Development Towns (1950's-1960's)



The Eichmann Trial (1961)



The Six-Day War (1967), "הכּוּתל בּיַדֵּינוּ"



Reprisal Operations (1950's-1960's)



Nuclear Research Center founded (1958)

It was late 1947, and their kibbutz, Kfar Etzion, along with three other kibbutzim in the hills between Jerusalem and Hebron known as the Etzion Bloc, was under siege. The Jewish state was about to be established, and Arab villagers, backed by the Jordanian Legion, were intensifying their attacks. Removing the children and mothers from Kfar Etzion was a last-minute rescue mission. They were driven that night to a monastery in Jerusalem and moved into the basement. Each family's space was defined by a thin partition. Hanan's father, the kibbutz's military liaison, happened to be in Jerusalem, helping organize futile rescue operations for the Etzion Bloc.

On May 13, 1948, the mothers and children gathered around a shortwave radio, as they did every evening, to hear reports from Kfar Etzion—Malka, "queen," in military code. The voice of Kfar Etzion's commander addressed the wives and children: "Our spirits are strong. You too must be strong." Then they heard popping noises, followed by a long pause. And then another voice: "Malka nafla"—"Malka has fallen."

In the basement, total silence. Then wailing and screams. One woman tried to drink a jerry can filled with kerosene, but was stopped by others. Hanan and his friends were quickly dispatched to the courtyard.

In the basement, total silence. Then wailing and screams. One woman tried to drink a jerry can filled with kerosene, but was stopped by others. Hanan and his friends were quickly dispatched to the courtyard.

Only afterward did the families learn what had happened that day. In the morning, armored cars of the Jordanian army had broken through the defenses of Kfar Etzion. Into the breach came hundreds of armed men from the surrounding villages. The eighty surviving defenders raised a white flag. And then a machine gun opened fire. The few who escaped into a bunker were killed by grenades.

In an instant, all the children in the basement had become fatherless. Except, that is, for Hanan and his younger twin siblings, and a few other lucky children whose fathers happened to be outside Kfar Etzion when the siege closed in.

The day after the massacre, David Ben-Gurion declared the establishment of the state. Meanwhile, the defenders of the three remaining kibbutzim in the Etzion Bloc surrendered to the Jordanian army, and were taken prisoner to Jordan. After the war, the eve of Independence Day was declared Memorial Day for Israel's fallen, partly in memory of the fallen of Kfar Etzion.

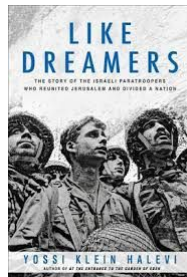
IT WAS MIDDAY as Hanan began walking into the terraced hills, toward Kfar Etzion. A surprising breeze softened the strong sun. He had imagined this moment so often. And now, at age twenty-four, he was returning as a victor, a liberator of Jerusalem.

After about a mile he came to an abandoned Jordanian army camp: the site of Kfar Etzion. In the total silence he could hear his footsteps. He searched for the houses, but there were only army barracks, resembling long metal tubes. Even the orchards and vineyards were gone. *Nothing left, not even the memory of our presence—*

The wind scattered papers on the ground. There was no shade against the midday sun.

Hanan came to the oak tree. He stood beneath the powerful branches and felt small and helpless. He caressed the trunk, rested his head against it, his own Western Wall.

Halevi, p. 115-117



The "Lone" Oak Tree in Gush Etzion

יש ראייה ויש זכירה, ואפרו של יצחק איננו זיכרון גרידא אלא ראייה – נוכחות. יצחק רואה דווקא בשעת מיתתו – 'אלקים יראה לו השעה לעלה'.

ועתה, ביום הזיכרון, אני רואה אותם לנגד עיניי, כבחורי חמד בישיבה,



רב שג"ר, ביום ההוא



עקדת יצחק הנה האב-טיפוס של הקרבנות כולם: העקדה נקראת על שם הבן, אך הניסיון נקרא על שמו של האב – 'והאלקים נסה את אברהם' (בראשית כ"ב, א); הניסיון הוא של האבות והאמהות, אלו שנשארו בחיים וצריכים להמשיך ולהתנהל בהם תחת כובד זיכרונותיהם – 'כי מדי דברי בו זכר אֶזְכְּרֶנּוּ עוֹד' (ירמיהו ל"א, ט). זיכרון איננו זיכרון של מה שהיה, אלא זיכרון נוכחותם של הבנים בהווה – 'יודים אהרן'.

★ 'ישלח האלקים מלאך לירושלם להשחיתנה וכהשחית ראה ה' ויָחֵם על הָרָעָה' (דברי הימים א כ"א, טו) – מאי ראה? שמואל אמר: אפרו של יצחק ראה שנאמר [בעקדת יצחק] 'אלקים יראה לו השעה לעולה' (בראשית כב).²⁸

ה. אין במצעד ביום-העצמאות משום "כחי ועוצם ידי" (מתוך דרשת "מזמור יט" לרצ"ה, יום העצמאות תשכ"ז)

אותו אדם טען לפני טענה נוספת: מדוע לא תאסור הרבנות ללכת לחזות במצעד צה"ל, הרי יש בזה משום "כחי ועוצם ידי". אולם, אדרבה, אין כל פסול בראיית המצעד, כי כשזוכרים, אנו שד' נותן לנו את הכוח הזה לעשות חיל אין זה "כחי ועוצם ידי" במובנו השלילי, כי אם למוד וקיום של תורה: לומדים אנו שעלינו לעשות את המצוה המוטלת עלינו בכוח הזה - כיבושה של הארץ. לא כולם מקיימים את המצוה בייחוד הכוונה האמיתית, לא כולם אומרים "לשם ייחוד". לא תמיד מקיימים מצוה בשלמות הכוונה, אבל בסופו של דבר מתקיימת המצוה. זוהי מצוה, מצותם של כלל ישראל ומוטלת על כולנו...



Remembering, Forgetting, and Transcending Exile

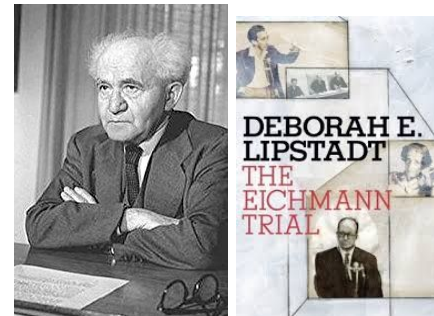
by Rabbi Chaim Steinmetz

Are nightmares worth remembering? Should we block out traumatic events? This question was a constant debate among Holocaust survivors. In my own family, my aunt talked extensively about her experiences during the Holocaust, while my mother rarely spoke about those events. When I got older I asked my mother why, and she explained that she wanted to protect us from the horrors that had ravaged her young life.

This debate is a very old one. The Rabbis of the Talmud already wondered if we should try to suppress anguished thoughts, or speak about them with others.¹ Some philosophers have felt that suppressing negative memories is the path to happiness. Nietzsche, in *Genealogy of Morals*, writes that: "... we can immediately see how there could be no happiness, cheerfulness, hope, pride, immediacy, without forgetfulness. The person in whom this apparatus of suppression is damaged, so that it stops working, can be compared (and not just compared -) to a dyspeptic; he cannot 'cope' with anything..."² In psychology, a very different view of trauma took hold. Josef Breuer and Sigmund Freud treated their patients by making them recall repressed memories of traumatic events. As they put it: "*The repressed idea takes its revenge, however, by becoming pathogenic.*"³ We might intuitively think that forgetting trauma is helpful; but Freud takes the view that repressed memories can cause more pain while forgotten than when remembered.



I have to inform the Knesset that a short time ago one of the great Nazi war criminals, Adolf Eichmann, the man responsible together with the Nazi leaders for what they called the Final Solution, which is the annihilation of six million European Jews, was discovered by the Israel security services. Adolf Eichmann is already under arrest in Israel and will be placed on trial shortly under the terms of the Law for the Trial of Nazis and Their Collaborators.²



~David Ben-Gurion's unprecedented news shared with the Knesset plenum on March 23, 1960 as quoted in *The Eichmann Trial*, p. 3



When I stand before you here, Judges of Israel, to lead the prosecution of Adolf Eichmann, I am not standing alone. With me are six million accusers. But they cannot rise to their feet and point an accusing finger towards him who sits in the dock and cry, "I accuse." For their ashes are piled up on the hills of Auschwitz and the fields of Treblinka, and are strewn in the forests of Poland. Their graves are scattered throughout the length and breadth of Europe. Their blood cries out but their voice is not heard. Therefore I will be their spokesman and in their name I will unfold this awesome indictment.

Excerpt from the opening speech of the Honorable Gideon Hausner, Attorney General of Israel and lead prosecutor in the case of Israel v. Adolf Eichmann April 1961

And Pharaoh commanded all his people, saying, "Every son who is born you shall cast into the Nile..." ~ Shemot 1:22
There is a certain people... and their laws differ from [those of] every people... If it pleases the king, let it be written to destroy them ~ Esther 3:8-9

לחיות עם זיכרון השואה

לחיות עם זכרון השואה
 זה כאב תמידי נורא,
 שאינו נחלש עם חלוף הזמן.
 ההיפך – הוא בכל ישותך נטמן...
 במסתרים מקוננת הנשמה,
 השואלת ללא תשובה: למה? למה?
 אין! אין! נחמה!!!
 יש ויש נחמה פורתא בנוער הזוכר,
 ולחיות חיים יהודיים הוא בוחר!



R. Meir Moskowitz

This is a chronicle of the planet of Auschwitz... [The] inhabitants of this planet had no names, they had no parents nor did they have children... [T]hey were not born there and they did not give birth;... [T]hey did not live--nor did they die--according to the laws of this world.

~ Yechiel De-Nur, Testimony at Eichmann Trial




The Scarlet Thread

70: Revisiting our Prophecies and Dreams

Rabbanit Shani Taragin



”שיר הפעילות: בשוב ה' את
 שיבת ציון היינו כחלמים.”

“A Song of Ascents: When God brought back those who returned to Zion, we were like those who dream.”

We often recite this verse in liturgy and song, but for this Yom HaAtzmaut (Independence Day) in particular, it conveys unique significance as we celebrate 70 years of modern Jewish statehood. This year we not only recall the sentiments of gratitude and awe expressed in this psalm, but also revisit the ‘original’ 70-year historical context, “When God brought back those who returned to Zion” following Babylonian rule. After 70 years of Jewish exile which began with the Babylonian invasion of Judea in 605 BCE, Cyrus of Persia allowed the Jews to return to their Land and rebuild their Temple (Ezra 1:1) – fulfilling the words of God as prophesied 70 years earlier by Jeremiah (25:11-13).

How dream-like it must have been for the 42,360 Jews who returned (Nehemiah 7:66) to see their homeland once again and begin to rebuild the Beit HaMikdash (Temple) 70 years after losing sovereignty!

Unfortunately, political, economic, demographic and religious tensions deterred the Jews from rebuilding the Mikdash upon returning to Yerushalayim (Jerusalem) in 535 BCE. Disillusioned, they began to wonder whether the time was indeed ripe for reconstruction and fulfillment of prophecies.

So what happened to the promises of 70 years of exile and return? Following the appointment of Judean leader Zerubavel as satrap (governor over the province of Judea), Haggai and Zechariah appear on the prophetic stage in 520 BCE, to encourage the people to rebuild the Beit HaMikdash based on a new 70-year prophecy:

Zechariah (Zechariah 1:12-17) explained that these 70 years began 19 years after the Babylonian invasion, with the actual destruction of Yerushalayim and the Beit HaMikdash in 586 BCE. He thereby encouraged the fledgling Jewish state to build with confidence so that by 516 BCE, 70 years of destruction in Jerusalem would also come to an end! And they were like dreamers once again, because 19 years after their initial return to the Land, this prophecy of rebuilding the Temple was fulfilled.

I am perpetually inspired as we relive this time period of Shivat Tzion (Return to Zion) 2,400 years later. In 1948 we returned like dreamers to Jewish statehood (this time after nearly 2,000 years of exile), built homes and communities throughout the Land and witnessed the re-fulfillment of numerous prophecies, although Yerushalayim (Jerusalem) was not yet in our hands.

But once again, it took us exactly 19 years from the re-establishment of our statehood to rebuild Yerushalayim in 1967! The prophecies of Jeremiah and Zechariah echo in our ears as we witness the remarkable parallels of establishing autonomy and rebuilding Jerusalem over a 19-year span.

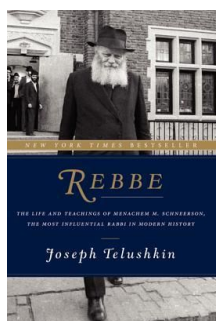




When you hear the order “Move”, you tank soldiers will understand that “move” for us, the Israel Defense Forces, means in only one direction: forward. Always forward, and only forward. Because we, the Jewish people, have nowhere else to go.¹

~ Shmuel “Gorodish” Gonen, Colonel and Commander of Seventh Brigade during the Six-Day War, as quoted by Shabtai Tevet in *Exposed in the Turret*

In May 1967, as the armies of Egypt and Syria prepare to attack Israel, and Egyptian President Gamal Abdul Nasser announces, “Our basic objective will be the destruction of state of great anxiety, even panic, fearing massive Jewish Holocaust. Inside Israel, many Jews with foreign Rebbe tells people to remain in Israel and to have no before the war begins, the [Lubavitcher] Rebbe, speaking proclaims that Israel will soon emerge from the current no reason to be afraid. I am displeased with the the panicking of the citizens in Israel.” His optimistic Israel’s newspapers: “God Is Defending the Holy Land, *Ahronot*, May 31, 1967).



Israel,” the Jewish world falls into a deaths only twenty-two years after the passports flee the country, but the fear. On May 28, just over a week before an audience of many thousands, situation with great success: “There is exaggerations being disseminated and pronouncements are headlined in and Victory Will Come Soon” (*Yediot*

This is an hour of crisis, not only for Israel as a state but for Israel as a people. Our destiny and the destiny of our children and children’s children after us is being forged by the soldiers of Israel on lonely outposts in the Gaza strip and on the heights overlooking the Gulf of Aqaba. No Jew can afford to look upon the tense situation as an outsider. As Mordecai the Jew said to Queen Esther, highly placed in non-Jewish society and politics, “Do not imagine that you will escape in the king’s house” (Esther 4:13) – do not imagine that you will find safety while danger befalls the rest of the House of Israel.

The Arab guns aimed at the heart of Israel are aimed at our hearts. The stranglehold on the Gulf of Aqaba, the lifeline of the *medina* (nation), is a stranglehold on our throats. And the Russian contempt for the State of Israel bespeaks the old, traditional Russian contempt for all of us as Jews.

1. May 27, 1967. The sermon was delivered approximately a week before the breakout of the Six Day War.

How ought we to react in this grave hour? How have Jews always and should Jews now react?

The archetypal and symbolic confrontation between Israel and its enemies was that between Jacob and Esau. When Jacob, surrounded by his wives and children and his retinue, heard that the armed columns of Esau were marching towards him with vengeance in their hearts, Rashi (Genesis 32:9) tells us that he prepared a threefold strategy – he prepared himself for prayer, for gifts, and for war. It is this threefold approach that must become the pattern for our attitude as well.

Hence, our gift must be the gift that we American Jews are going to give to the Jews and the government of the State of Israel – in other words, our accelerated participation in that great and historic venture known as the UJA. No Jew who fails to give, and to significantly increase

that gift, must feel all the while that Israel does not stand alone.

The second part of that strategy is war. Can we participate in war if it should be necessary?

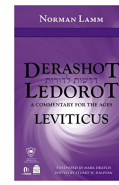
Yes we can, and yes it is necessary. There are many ways to fight a war, many fronts, and many weapons. Our contribution, though not military, must not be under-estimated.

For one thing, we must undertake an indefatigable political campaign. As members of a subculture in this great democracy, it is entirely proper that we make our opinion felt where such opinions carry weight. We must undertake to inform the President of the United States, by letter and telegram, that we support his support of Israel, and to tell him as well as our senators and representatives that it was at the urging of an American Secretary of State that Israel gave up much of its precious victory in Sinai, and that the United States has treaty obligations to Israel.

Finally, the third element in this Jewish strategy first taught by Jacob is *tefilla*, prayer. We can perform that by keeping the present situation in mind every time we speak in our *tefillot* of Jerusalem and Zion. In addition, we shall at the conclusion of services today recite special prayers for the welfare of the State of Israel.

But wedded to prayer is the concept of hope. Our prayer and our outlook must always be hopeful, never desperate.

¹ Quote from *Out of the Depths*, p. 243



*In the slumber of tree and stone,
Hostage to her dream,
Is the city that sits alone,
While in her heart there lies a wall
Jerusalem of gold, and of bronze and of light
Behold for all your songs, I am violin
(original lyrics days before Israel Independence Day, 1967)
We've returned to the water holes, to the market and the square
A shofar calls out on the Temple Mount, in the Old City
And in the caves in the rock, thousands of suns shine
We will once more return to the Dead Sea, by the Jericho road.²*



*my lord is coming back to the city of david
ohhh ohhh
praise the lord
...
well my lord is coming back to the city of david
my lord is coming back for his own
well my lord is coming back to the city of david
oh oh praise the lord
~ song by Feter Hendel, lyrics by R. Shlomo Carlebach*



Rabbi Akiva said to them: That is why I am laughing... Rather, the verse established that fulfillment of the prophecy of Zechariah is dependent on fulfillment of the prophecy of Uriah. In the prophecy of Uriah it is written: "Therefore, for your sake Zion shall be plowed as a field, and Jerusalem shall become rubble, and the Temple Mount as the high places of a forest" (Micah 3:12), where foxes are found. There is a rabbinic tradition that this was prophesied by Uriah. In the prophecy of Zechariah it is written: "There shall yet be elderly men and elderly women sitting in the streets of Jerusalem" (Zechariah 8:4). Until the prophecy of Uriah with regard to the destruction of the city was fulfilled I was afraid that the prophecy of Zechariah would not be fulfilled, as the two prophecies are linked. Now that the prophecy of Uriah was fulfilled, it is evident that the prophecy of Zechariah remains valid. The Gemara adds: The Sages said to him, employing this formulation: Akiva, you have

² Translation from *Israel: A Concise History of a Nation Reborn* (Gordis, 2017)



Benjamin Netanyahu @netanyahu

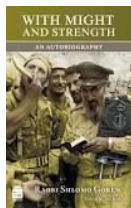
19 Feb 2015

אפילו חמש עכשיו, למרות השלג והקור, יהודים לא מוותרים על הכותל המערבי. ירושלים תישאר לעולם מאוחדת תחת ריבונות ישראל



Midrash Rabba, Exodus 2:2- Rebbe Acha said: The Shechina (Divine Presence) will never depart from the Western Wall, as it is written, "Behold — He stands behind our wall" (Song of Songs 2:9)

I am speaking to you from the plaza of the Western Wall, the remnant of our Holy Temple. 'Comfort my people, comfort them, says the Lord your God.' This is the day we have hoped for, let us rejoice and be glad in His salvation. The vision of all generations is being realized before our eyes: The city of God, the site of the Temple, the Temple Mount and the Western Wall, the symbol of the nation's redemption, have been redeemed today by you, heroes of the Israel Defense Forces. By doing so you have fulfilled the oath of generations, 'If I forget thee, O Jerusalem, may my right hand forget its cunning.' Indeed, we have not forgotten you, Jerusalem, our holy city, our glory. In the name of the entire Jewish people in Israel and the Diaspora, I hereby recite with supreme joy, Blessed art Thou, O Lord our God, King of the universe, who has kept us in life, who has preserved us, and enabled us to reach this day. This year in Jerusalem - rebuilt!



I traveled to Israel in August of 1967 in order to see for ourselves the incredible results of the Six Day War, to feel the miraculous salvation of the people and State of Israel, and to see the devastation of the Arab armies which attacked Israel from all sides in June 1967 and threatened the extinction of the State and its citizens. We arrived in Tel Aviv on Erev Tisha B'Av, August 14, 1967... the mood in Israel was anything but Tisha B'Av-like. There was simply no feeling of mourning or sadness. On the contrary, there was a feeling of

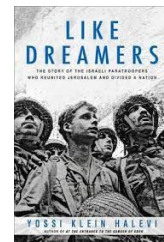
comforted us; Akiva, you have comforted us.

EXHAUSTED, GRIEVING, EXULTANT, paratroopers crossed the Temple Mount and rushed down to the Western Wall.

Hanan Porat too was looking for a way to get to the Wall. The Temple Mount may have been the locus of holiness, center of the universe, but Hanan craved the Wall, where Jews had prayed for this moment. As he ran down the steps, he told a friend, "We are writing the next chapter of the Bible."

The narrow space before the Wall—barely five meters wide and twenty meters long—filled with soldiers. Rabbi Goren was lifted onto shoulders. He tried to blow the shofar but was too overcome. "Rabbi," said an officer, a kibbutznik, "give me the shofar. I play the trumpet." Goren complied. The sound that emerged resembled the blast of a bugle.

A kibbutznik asked Hanan Porat to teach him an appropriate prayer. Hanan replied, "Just say the Shema"—the basic Jewish prayer that begins, "Hear O Israel, the Lord our God the Lord is one," and which any Orthodox child can recite. But the kibbutznik had never heard of the Shema. "Repeat after me," said Hanan, and they said the prayer together.



The Text of Nachem

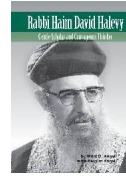
רב חיים דוד הלוי
לגופו של דבר באמת, טעות מרה בידך, וחביבים הם אותם בני שבאים לחצרות בית ה' בכל מצב ובכל תנאי, והלואי והיינו זוכים שכל ישראל בהמוניהם יעלו ויבואו בכל טומאתם ... ואין אתה רשאי לקרוא לירושלים "שוממה מבלי בניה" מפני שחלק מהם עזבו דרך ה', וכך אמר ר' מאיר "בין כך ובין כך ראויים בנינו". והקדוש ברוך הוא יתברך שמו אוהב הוא את אותם הבנים, אשר אותם ביזית במכתבך, הרבה יותר ממה שמסוגל אדם לאהוב את הכשרים והצדיקים בישראל, והדברים ארוכים ודי למבין.

ש"ת יחווה דעת, א' מ"ג
ומלבד זה גם הרוחניות של ירושלים היא בעונותינו הרבים בשפל המדרגה ... כי מה מאוד ידאב לב כל החרד לדבר ה' התפרקות הדור מחיי תורה ומצוה, חינוך אלפים ורבות מילדי ישראל ללא תורה וללא מצוה, והרס חומת הצניעות והמוסר, וריבוי חילולי השבת, והפרת סדרי הכשרות, ועוד כהנה וכהנה. בושנו וגם נכלמנו כי שודדו ארמונותינו, אלו הארמונות של תורתנו הקדושה.

exhilaration, confidence, excitement and redemption... Rabbi Goren read *Eikha* and then the congregation began the first of the Lamentations. They got through about half of the stanzas and then they stopped, and everyone proceeded to leave *shul*. The mood of the country was one of liberation and redemption with people feeling that they had been saved from, G-d forbid, a second Holocaust... How could one feel depressed and mournful on that Tisha B'Av?



R. Haskel Lookstein



R. Haim David HaLevy



R. Ovadia Yosef



דורנו המוכה והמושפל, דור הנסיגות והיסורים, ראה עד כה הכל בחינת הסתר-פנים. "ואנכי הסתר אסתיר את פני ביום ההוא". משמע, הסתר שבהסתר, שהרי גם הציון "הוא". פירוש - נסתר. וכעת זכה דורנו זה לשפע כביר ונורא של נסים גלויים ומופלאים כל-כך. מה זה אומר לנו? מאי קא משמע לן? הבה ונתבונן, אחים דחיימאים! הרי לא ייתכן הסבר אחר, אלא שזוהי הכנה גדולה, מעין "חזרה כללית" לקראת הגאולה השלימה!

הבה אחים, נכיר זה את זה. ונקשיב זה לזה. באותם ששת הימים הגדולים והנוראים לענת התורחות הנסים לעיני עם ועולם, ובימים שלאחר מכן נפגשו ושוחחנו עם רבים מאחינו בני ישראל. כל אחד ואחד מאתנו, לבו היה ער ונסער לאחוזה יהודית, וכל אחד ואחד לבו היה מלא ונסף לשפון יחד וכאחד תפילת שבת ותורה על הנסים ועל התשועות.

שני יהודים הנפגשים כעת בכל מקום שיהא, הם נוטים להתקרב ולהתיידד, משום ששניהם נושאים בעומק נפשם את הצמאון והכוסף לקראת הגאולה: - דוד מלך ישראל חי וקיים!

"הבה ונתכונן לקראת הגאולה השלימה" 2
 הרב יוסף ש. כהנמן, ממוביז'

- אחים יקרים ודחיימאים!

המותר לנו להיות קטנוניים בשעה גדולה ושגבה זאת? הלא נבוש ונכלם להישאר ברלות-ההשגת וקטנות-המוחין בתקופה הרדת-פלאות, כשאנו מוקפים משש בנסים ואף עיור יכול למשש את הנסים בידיים?

קימא לן, כי אין בכל-הנס מרגיש בנס. ודבר שבמציאות הוא, שזוהר גדול ועצום מדי מסנוור את העינים. מי ישיכל להרים את מבטו השמימה ולהציץ ישר בפני השמש בעת גבורתה! הנסים והנפלאות, התשועות והנחמות והמלחמות, שנרחשו בארץ הקודש ובעיר הקודש והמקדש, אף אלה שראו זאת בעיניהם, אף אלה שחוו זאת מבשרם ממש, אינם מצליחים להביע את מעמקי רגשותיהם. ואולם מי אשר כמוני נדד באותם הימים על מני קיבוצי היהודים בגלויות, מסוגל יותר לחוש את תעצומת הנסים ולחשוב יותר על פשר המאורעות המופלאים למאד.