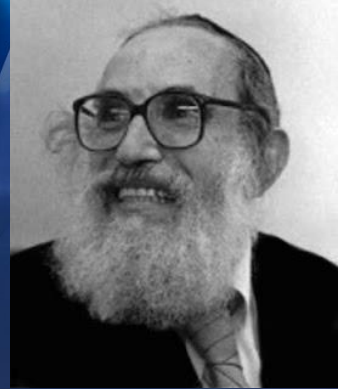


Yom Haatzmaut

with

Rav Aharon Soloveitchik



1. "Logic of the Heart, Logic of the Mind" pages 179-180. Rabbi Aharon Soloveitchik

The Torah consists of prose and poetry. While rhythm and rhyme are the usual distinctions between human prose and poetry, the *Gemara* (*Megillah* 16b) tells us that the Song of Moshe, the Divine poetry, has to be written in a particular way — in the form of a “half-brick” set upon a “whole brick.” Rashi explains that the “half-brick” refers to the written part of the *shirah* (song), which is half the size of the “whole brick,” the space left blank. Divine prose, however, is written with only as much blank space as is necessary to separate one word from another. This is symbolic of the essence of the poetic as contrasted with the non-poetic parts of the Torah. What this means to us will be explained shortly.

There is a dispute between Rebbe Elazar and Rebbe Yehoshua in the Midrash (*Yalkut Shimoni* on Job): “*Heichan hachochmah m'tzuyah* — Where is wisdom located?” Rebbe Elazar says that the heart is the source of wisdom, while Rebbe Yehoshua asserts that the mind is the source of wisdom. The Torah in its entirety is composed of two categories of *mitzvos* (commandments): one based upon the wisdom of the mind, and the other based upon the wisdom of the heart. There is a logic of the heart just as there is a logic of

the mind; the two *t'filin* (phylacteries) for the arm and the head represent these two categories. The one worn on the head (*t'filin shel rosh*) represents the *mitzvos* that stem from the wisdom of the mind, while the one worn on the forearm opposite the heart (*t'filin shel yad*) represents the *mitzvos* which stem from the wisdom of the heart. The *halachah* is that the *t'filin shel yad* must be put on before the *t'filin shel rosh*. The reason for this *halachic* rule is that the *mitzvos* which emanate from the wisdom of the mind are significant only if they are coupled with, and preceded by, the *mitzvos* which emanate from the wisdom of the heart.

The *halachic* rule as to the peculiar manner in which Divine poetry, contrasted with Divine prose, is to be written is based upon the fundamental distinction between *mitzvos* based upon logic of the mind and *mitzvos* based upon logic of the heart. Divine prose is perceived through observation and deductive and inductive reasoning in accordance with the wisdom of the mind; Divine poetry, however, which contains blank space double that of the written space, stems from and is to be perceived intuitively through the logic of the heart.

As we cannot find any explicit statement by *Chazal* (our Sages) regarding the establishment of the State of Israel, we have to delve into the “blank lines” of the Torah. In understanding an historical phenomenon that did not take place in the time of *Chazal*, we have to apply primarily, although not exclusively, the wisdom of the heart.

Concerns

1. Non Observant Leadership
2. Galus is a product of sin, so geulah should be a product of teshuva
3. It was a natural process

Dirty Vessels

Geichazi

2. // Melachim 7:3-10

- ג** וַאֲרַבְעָה אֲנָשִׁים הָיוּ מִצַּרְעִים, פָּתַח הַשָּׁעַר; וַיֹּאמְרוּ, אִישׁ אֶל-רֵעֵהוּ, מָה אֲנַחְנוּ יֹשְׁבִים פֹּה, עַד-מָתָנוּ.
- 3** Now there were four leprous men at the entrance of the gate; and they said one to another: 'Why sit we here until we die?
- ד** אִם-אָמְרָנוּ נָבוֹא הָעִיר וְהָרַעַב בָּעִיר, וּמָתָנוּ שָׁם, וְאִם-לֹשְׁבָנוּ פֹה, וּמָתָנוּ; וְעַתָּה, לָכוּ וּנְפֹלָה אֶל-מַחֲנֵה אַרְם--אִם-לֹחֲיָנוּ נַחֲיָה, וְאִם-יָמִיתָנוּ, וּמָתָנוּ.
- 4** If we say: We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Arameans; if they save us alive, we shall live; and if they kill us, we shall but die.'
- ה** וַיִּקְמוּ בַנְּשָׁף, לָבוֹא אֶל-מַחֲנֵה אַרְם; וַיָּבֹאוּ, עַד-קֶצֶה מַחֲנֵה אַרְם, וְהִנֵּה אִין-שָׁם, אִישׁ.
- 5** And they rose up in the twilight, to go unto the camp of the Arameans; and when they were come to the outermost part of the camp of the Arameans, behold, there was no man there.
- ו** וַאֲדֹנָי הַשָּׁמַיִם אֶת-מַחֲנֵה אַרְם, קוֹל רֶכֶב קוֹל סוּס--קוֹל, חֵיל גָּדוֹל; וַיֹּאמְרוּ אִישׁ אֶל-אֲחִיו, הִנֵּה שָׂכַר-עָלֵינוּ מֶלֶךְ יִשְׂרָאֵל אֶת-מַלְכֵי הַחִתִּים וְאֶת-מַלְכֵי מִצְרַיִם--לָבוֹא עָלֵינוּ.
- 6** For the Lord had made the host of the Arameans to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another: 'Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.'
- ז** וַיִּקְוּמוּ, וַיִּנּוּסוּ בַנְּשָׁף, וַיַּעֲזְבוּ אֶת-אֹהֲלֵיהֶם וְאֶת-סוּסֵיהֶם וְאֶת-חֲמֹרֵיהֶם, וְהַמַּחֲנֶה כַּאֲשֶׁר-הָיָה; וַיִּנּוּסוּ, אֶל-נֶפְשָׁם.
- 7** Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.
- ח** וַיָּבֹאוּ הַמִּצְרָעִים הָאֵלֶּה עַד-קֶצֶה הַמַּחֲנֶה, וַיָּבֹאוּ אֶל-אֹהֶל אֶחָד וַיֹּאכְלוּ וַיִּשְׁתּוּ, וַיִּשְׂאוּ מָשֶׁם כֶּסֶף וְזָהָב וּבְגָדִים, וַיִּלְכוּ וַיִּטְמְנוּ; וַיָּשְׁבוּ, וַיָּבֹאוּ אֶל-אֹהֶל אַחֵר, וַיִּשְׂאוּ מָשֶׁם, וַיִּלְכוּ וַיִּטְמְנוּ.
- 8** And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and carried thence also, and went and hid it.
- ט** וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לֹא-כֵן אֲנַחְנוּ עוֹשִׂים, הַיּוֹם הַזֶּה יוֹם-בְּשָׂרָה הוּא, וְאֲנַחְנוּ מְחַשְׂשִׁים וְחָכִינוּ עַד-אוֹר הַבֹּקֶר, וַיִּמְצְאוּנוּ עוֹזֵן; וְעַתָּה לָכוּ וּנְבַאֲהָ, וְנַגִּידָהּ בֵּית הַמֶּלֶךְ.
- 9** Then they said one to another: 'We do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household.'
- י** וַיָּבֹאוּ, וַיִּקְרְאוּ אֶל-שָׁעֵר הָעִיר, וַיַּגִּידוּ לָהֶם לֵאמֹר, בָּאנוּ אֶל-מַחֲנֵה אַרְם וְהִנֵּה אִין-שָׁם אִישׁ וְקוֹל אָדָם: כִּי אִם-הַסּוּס אָסוּר וְהַחֲמוֹר אָסוּר, וְאֹהֲלֵים כַּאֲשֶׁר-הָיָה.
- 10** So they came and called unto the porters of the city; and they told them, saying. 'We came to the camp of the Arameans, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were.'

Who is Geichazi

3. // Melachim 5:19-22

- יט** וַיֹּאמֶר לוֹ, לֵךְ לְשָׁלוֹם; וַיֵּלֶךְ מֵאֵתוֹ, כְּבֵרֶת-אֶרֶץ. {ס}
- 19** And he said unto him: 'Go in peace.' So he departed from him some way. {S}

כ וַיֹּאמֶר גִּיחֲזִי, נַעַר אֱלִישָׁע אִישׁ-
הָאֱלֹקִים, הִנֵּה חֹשֵׁד אֲדֹנָי אֶת-נַעֲמָן
הָאַרְמֵי הַזֶּה, מִקַּחַת מִיָּדוֹ אֶת אֲשֶׁר-
הֵבִיא; חִי-ה' כִּי-אִם-רָצִיתִי אַחֲרָיו,
וְלִקַּחְתִּי מֵאִתּוֹ מְאוּמָה.

20 But Gehazi, the servant of Elisha the man of God, said: 'Behold, my master hath spared this Naaman the Aramean, in not receiving at his hands that which he brought; as the LORD liveth, I will surely run after him, and take somewhat of him.'

כא וַיִּרְדֹּף גִּיחֲזִי, אַחֲרָיו נַעֲמָן; וַיִּרְאֶה
נַעֲמָן, רֶגֶץ אַחֲרָיו, וַיִּפֹּל מֵעַל הַמָּרְכָבָה
לִקְרָאתוֹ, וַיֹּאמֶר הַשְּׁלוֹם.

21 So Gehazi followed after Naaman. And when Naaman saw one running after him, he alighted from the chariot to meet him, and said: 'Is all well?'

כב וַיֹּאמֶר שְׁלוֹם, אֲדֹנָי שְׁלַחְנִי לֵאמֹר,
הִנֵּה עָתָה זֶה בָּאוּ אֵלַי שְׁנֵי-נְעָרִים מִהַר
אֶפְרַיִם, מִבְּנֵי הַנְּבִיאִים; תִּנְהַגְנָה לָהֶם
כֶּסֶף-כֶּסֶף, וְשָׁתִי חֲלָפוֹת בְּגָדִים.

22 And he said: 'All is well. My master hath sent me, saying: Behold, even now there are come to me from the hill-country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment.'

4. *Midrash Bamidbar Rabba 7:5*

ועל המחלל שם שמים (בא צרעת) זה גחזי שרץ אחר נעמן ליטול ממנו ממון, שנאמר (מ"ב ה') וירדוף גחזי אחר נעמן וגו', אלישע קדש שמו של הקב"ה שלא רצה ליטול מנעמן כלום, וגחזי רדף אחריו ונשבע לו לשקר ששלח אצלו שישלח לו ממון, נמצא זה מחלל שם שמים מה שקידש אלישע, א"ל הקב"ה לגחזי, רשע אתה אמרת חי ה' כי אם רצתי אחריו ולקחתי מאתו מאומה, נשבעת בשמי כדי לחללו, חייך מאומה אמרת ומומו אתה נוטל, וצרעת נעמן תדבק בך.

Yeravam ben Yoash

5. *II Melachim 14:23-27*

כג בַּשָּׁנָה חֲמֵשׁ-עָשָׂרָה שָׁנָה, לְאַמְצָיָהוּ
בֶן-יֹאָשׁ מֶלֶךְ יְהוּדָה--מֶלֶךְ יִרְבְּעָם בֶּן-
יֹאָשׁ מֶלֶךְ-יִשְׂרָאֵל, בַּשְּׁמֹרֹן, אֲרַבְעִים
וְאַחַת, שָׁנָה.

23 In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

כד וַיַּעַשׂ הָרַע, בְּעֵינֵי ה' : לֹא סָר,
מִכָּל-חַטָּאוֹת יִרְבְּעָם בֶּן-נְבַט, אֲשֶׁר
הִחֲטִיֵּא, אֶת-יִשְׂרָאֵל.

24 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.

כה הוּא, הֵשִׁיב אֶת-גְּבוּל יִשְׂרָאֵל,
מִלְּבוֹא חַמַּת, עַד-יָם הָעֲרָבָה--כְּדִבְרֵי
ה', אֱלֹקֵי יִשְׂרָאֵל, אֲשֶׁר דִּבֶּר בְּיַד-עֲבָדָיו
יוֹנָה בֶן-אַמִּיתַי הַנְּבִיא, אֲשֶׁר מִגַּת
הַחֶפְר.

25 He restored the border of Israel from the entrance of Hamath unto the sea of the Arabah, according to the word of the LORD, the God of Israel, which He spoke by the hand of His servant Jonah the son of Amittai, the prophet, who was of Gath-hepher.

כו כִּי-רָאָה ה' אֶת-עֲנִי יִשְׂרָאֵל, מִרָּה
מְאֹד; וְאָפֶס עָצוּר וְאָפֶס עֲזוּב, וְאֵין
עֹזֵר לְיִשְׂרָאֵל.

26 For the LORD saw the affliction of Israel, that it was very bitter; for there was none shut up nor left at large, neither was there any helper for Israel.

כז וְלֹא-דָבַר ה'--לְמַחֹת אֶת-שֵׁם
יִשְׂרָאֵל, מִתַּחַת הַשָּׁמַיִם; וַיִּוֹשִׁיעֵם,
בְּיַד יִרְבְּעָם בֶּן-יֹאָשׁ.

27 And the LORD said not that He would blot out the name of Israel from under heaven; but He saved them by the hand of Jeroboam the son of Joash.

6. Yerushalmi, Challah 11b

כתיב הוא השיב את גבול ישראל מלבוא חמת עד ים הערבה כדבר ה' וגו', רבי חנניה ורבי מנא חד אמר כל מה שכיבש יהושע כיבש זה, וחרנה אמר יותר ממה שכיבש יהושע כיבש זה

Chashmonaim

7. *Rambam, Hilchos Megilah and Chanukah 2:1-3* [R. Moshe b. Maimon (Maimonides), born in Cordova Spain and died in Egypt, 1138-1204]

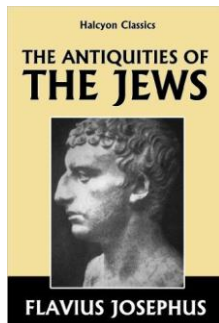
בבית שני כשמלכו יון גזרו גזרות על ישראל ובטלו דתם ולא הניחו אותם לעסוק בתורה ובמצות, ופשטו ידם בממונם ובבנותיהם ונכנסו להיכל ופרצו בו פרצות וטמאו הטהרות, וצר להם לישראל מאד מפניהם ולחצום לחץ גדול עד שריחם עליהם אלהי אבותינו והושיעם מידם והצילם וגברו בני חשמונאי הכהנים הגדולים והרגום והושיעו ישראל מידם והעמידו מלך מן הכהנים וחזרה מלכות לישראל יתר על מאתים שנה עד החורבן השני.



וכשגברו ישראל על אויביהם ואבדום בחמשה ועשרים בחדש כסלו היה ונכנסו להיכל ולא מצאו שמן טהור במקדש אלא פך אחד ולא היה בו להדליק אלא יום אחד בלבד והדליקו ממנו נרות המערכה שמונה ימים עד שכתשו זיתים והוציאו שמן טהור.

ומפני זה התקינו חכמים שבאותו הדור שיהיו שמונת הימים האלו שתחלתן מליל חמשה ועשרים בכסלו ימי שמחה והלל ומדליקין בהן הנרות בערב על פתחי הבתים בכל לילה ולילה משמונת הלילות להראות ולגלות הנס, וימים אלו הן הנקראין חנוכה והן אסורין בהספד ותענית כימי הפורים, והדלקת הנרות בהן מצוה מדברי סופרים כקריאת המגילה.

8. *Antiquities of the Jews - Book XIV*



Hyrchanus then began his high priesthood on the third year of the hundred and seventy-seventh olympiad, when Quintus Hortensius and Quintus Metellus, who was called Metellus of Crete, were consuls at Rome; when presently Aristobulus began to make war against him; and as it came to a battle with Hyrcanus at Jericho, many of his soldiers deserted him, and went over to his brother; upon which Hyrcanus fled into the citadel, where Aristobulus's wife and children were imprisoned by their mother, as we have said already, and attacked and overcame those his adversaries that had fled thither, and lay within the walls of the temple. So when he had sent a message to his brother about agreeing the matters between them, he laid aside his enmity to him on these conditions, that Aristobulus should be king, that he should live without intermeddling with public affairs, and quietly enjoy the estate he had acquired. When they had agreed upon these terms in the temple, and had confirmed the agreement with oaths, and the giving one another their right hands, and embracing one another in the sight of the whole multitude, they departed; the one, Aristobulus, to the palace; and Hyrcanus, as a private man, to the former house of Aristobulus.

...Since therefore Antipater saw that Hyrcanus did not attend to what he said, he never ceased, day by day, to charge reigned crimes upon Aristobulus, and to calumniate him before him, as if he had a mind to kill him; and so, by urging him perpetually, he advised him, and persuaded him to fly to Aretas, the king of Arabia; and promised, that if he would comply with his advice, he would also himself assist him and go with him]. When Hyrcanus heard this, he said that it was for his advantage to fly away to Aretas. Now Arabia is a country that borders upon Judea. However, Hyrcanus sent Antipater first to the king of Arabia, in order to receive assurances from him, that when he should come in the manner of a supplicant to him, he would not deliver him up to his enemies. So Antipater having received such assurances, returned to Hyrcanus to Jerusalem. A while afterward he took Hyrcanus, and stole out of the city by night, and went a great journey, and came and brought him to the city called Petra, where the palace of Aretas was; and as he was a very familiar friend of that king, he persuaded him to bring back Hyrcanus into Judea, and this persuasion he continued every day without any intermission. He also proposed to make him presents on that account. At length he prevailed with Aretas in his suit. Moreover, Hyrcanus promised him, that when he had been brought thither, and had received his kingdom, he would restore that country, and those twelve cities which his father Alexander had taken from the Arabians, which were these, Medaba, Naballo, Libias, Tharabasa, Agala, Athone, Zoar, Orone, Marissa, Ruddy, Lussa, and Oruba.

...In the mean time Pompey sent Scaurus into Syria, while he was himself in Armenia, and making war with Tigranes; but when Scaurus was come to Damascus, and found that Lollins and Metellus had newly taken the city, he came himself hastily into Judea. And when he was come thither, ambassadors came to him, both from Aristobulus and Hyrcanus, and both desired he would assist them. And when both of them promised to give him money, Aristobulus four hundred talents, and Hyrcanus no less, he accepted of Aristobulus's promise, for he was rich, and had a great soul, and desired to obtain nothing but what was moderate; whereas the other was poor, and tenacious, and made incredible promises in hopes of greater advantages; for it was not the same thing to take a city that was exceeding strong and powerful, as it was to eject out of the country some fugitives, with a greater number of Mabateans, who were no very warlike people. He therefore made an agreement with Aristobulus, for the reasons before mentioned, and took his money, and raised the siege, and ordered Aretas to depart, or else he should be declared an enemy to the Romans. So Scaurus returned to Damascus again; and Aristobulus, with a great army, made war with Aretas and Hyrcanus, and fought them at a place called Papyron, and beat them in the battle, and slew about six thousand of the enemy, with whom fell Phalio also, the brother of Antipater.

...NOW when Pompey had pitched his camp at Jericho, (where the palm tree grows, and that balsam which is an ointment of all the most precious, which upon any incision made in the wood with a sharp stone, distills out thence like a juice,) (4) he marched in the morning to Jerusalem. Hereupon Aristobulus repented of what he was doing, and came to Pompey, had [promised to] give him money, and received him into Jerusalem, and desired that he would leave off the war, and do what he pleased peaceably. So Pompey, upon his entreaty, forgave him, and sent Gabinius, and soldiers with him, to receive the money and the city: yet was no part of this performed; but Gabinius came back, being both excluded out of the city, and receiving none of the money promised, because Aristobulus's soldiers would not permit the agreements to be executed. At this Pompey was very angry, and put Aristobulus into prison, and came himself to the city, which was strong on every side, excepting the north, which was not so well fortified, for there was a broad and deep ditch that encompassed the city (5) and included within it the temple, which was itself encompassed about with a very strong stone wall.

...Now the occasions of this misery which came upon Jerusalem were Hyrcanus and Aristobulus, by raising a sedition one against the other; for now we lost our liberty, and became subject to the Romans, and were deprived of that country which we had gained by our arms from the Syrians, and were compelled to restore it to the Syrians. Moreover, the Romans exacted of us, in a little time, above ten thousand talents; and the royal authority, which was a dignity formerly bestowed on those that were high priests, by the right of their family, became the property of private men. But of these matters we shall treat in their proper places. Now Pompey committed Celesyria, as far as the river Euphrates and Egypt, to Scaurus, with two Roman legions, and then went away to Cilicia, and made haste to Rome. He also carried bound along with him Aristobulus and his children; for he had two daughters, and as many sons; the one of which ran away, but the younger, Antigonus, was carried to Rome, together with his sisters.

The Tempo of Geulah

9. *Talmud Bavli, Sanhedrin 98a*

אמר רבי אלכסנדר: רבי יהושע בן לוי רמי, כתיב +ישעיהו ס' בעתה, וכתוב, אחישנה! זכו - אחישנה, לא זכו - בעתה. אמר רבי אלכסנדר: רבי יהושע בן לוי רמי, כתיב +דניאל ז' וארו עם ענני שמיא כבר אנש אתה, וכתוב +זכריה ט' עני ורכב על חמור! - זכו - עם ענני שמיא, לא זכו - עני ורכב על חמור.

10. *Shir Hashirim Rabba 6:10*

מי זאת הנשקפה כמו שחר, דלמה רבי חייא ור' שמעון בר חלפתא הוון מהלכין בהדא בקעת ארבאל בקריצתה, וראו אילת השחר שבקעה אורה, א"ל ר' חייא רבה לר' שמעון בר חלפתא כך תהיה גאולתן של ישראל מצפצפת דכתיב (מיכה ז') כי אשב בחשך ה' אור לי, בתחלה היא באה קימעה קימעה, ואחר כך היא מנצנצת ובאה, ואח"כ פרה ורבה, ואח"כ מרטבת והולכת, כך בתחלה (אסתר ב') בימים ההם ומרדכי יושב בשער המלך ואח"כ (שם /אסתר ח') ומרדכי יצא מלפני המלך בלבוש מלכות, ואחר כך ליהודים היתה אורה ושמחה וגו', כמו שחר, אי מה שחר זה שאין לו צל יכול אף ישראל כן, ת"ל יפה כלבנה, אי מה הלבנה הזו אין אורה ברור כך ישראל, ת"ל ברה כחמה, הה"ד (שופטים ה') ואוהביו כצאת השמש בגבורתו, אי מה החמה קופחת, יכול אף ישראל כן ת"ל יפה כלבנה הה"ד (תהלים ל"ו) מה יקר חסדך אלקים, אי מה לבנה זו פעמים חסרה פעמים יתירה, יכול אף ישראל כן ת"ל ברה כחמה, אי מה חמה זו משמשת ביום ואינה משמשת בלילה, יכול אף ישראל כן ת"ל יפה כלבנה, מה לבנה זו משמשת ביום ובלילה דכתיב בה (בראשית א') ולמשול ביום ובלילה, כך ישראל הן הן בעולם הזה הן הן לעולם הבא, אי מה חמה ולבנה אין להם אימה, יכול אף ישראל כן, ת"ל אימה כנדגלות, כדגלין של מעלן, כגון

מיכאל ודגלו גבריאל ודגלו, ומניין שיש להם אימה, שנאמר (יחזקאל א') וגביהן וגבה להם ויראה להם, רבי יהושע אמר אימה שלמטה, כגון דוכסין ואיפרכין ואיסטרטיליטין, ומניין שיש להם אימה שנא' (דניאל ז') דחילה ואמתני ותקיפא, רבי יודן ור' הונא, רבי יודן בשם ר' אליעזר בנו של רבי יוסי הגלילי ורבי הונא בשם ר' אלעזר המודעי כדגלים אין כתיב כאן אלא כנדגלות, כדור שנתנדנד לגלותו, איזה זה, זה דורו של חזקיהו שנאמר (ישעיה י"ז) יום צרה ותוכחה, ומניין שיש להם אימה שנאמר (ד"ה =דברי הימים= ב' ל"ב) וינשא לעיני כל הגוים, ר' הונא בשם ר' אלעזר המודעי כדגלים אין כתיב כאן אלא כנדגלות, כדור שנתנדנד לגלות ולא גילה, ואיזה זה, זה דורו של מלך המשיח, הה"ד (זכריה י"ד) ואספתי את כל הגוים אל ירושלם למלחמה, ומניין שיש לו אימה, שנא' (ישעיה י"א) והכה ארץ בשבט פיו, רבי אלעזר בשם ר' יוסי בר ירמיה בשעה ההיא יהיו ישראל מתנדנדים ממסע למסע ר' יהושע דסכנין אומר אמרה כנסת ישראל הביאני הקדוש ברוך הוא למרתף של יין זה סיני, שם מיכאל ודגלו, גבריאל ודגלו, אמר הלואי נסע בטכסיס הזה של מעלן, באותה שעה אמר הקדוש ב"ה הואיל ונתאו בני להיות כדגלים, יחנו בדגלים, שנאמר (במדבר ב') איש על דגלו באותות לבית אבותם יחנו בני ישראל.

The Signs of Geulah

11. Talmud Bavli, Sanhedrin 98a

ואמר רבי אבא: אין לך קץ מגולה מזה, שנאמר +יחזקאל ל"ו+ ואתם הרי ישראל ענפכם תתנו ופריכם תשאו לעמי ישראל וגו'.

12. Yechezkel 36:8-10

ח וְאַתֶּם הָרֵי יִשְׂרָאֵל, עֲנַפְכֶם תִּתְּנוּ, וְפְרִיְכֶם תִּשְׂאוּ, לְעַמִּי יִשְׂרָאֵל: כִּי קָרְבִי, לְבֹאֵי 8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people Israel; for they are at hand to come.

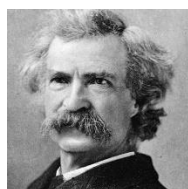
ט כִּי, הִנְנִי אֲלֵיכֶם; וּפְנִיתִי אֲלֵיכֶם, וְנָעַדְתֶּם וְנִזְרַעְתֶּם. 9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown;

י וְהִרְבִּיתִי עֲלֵיכֶם אָדָם, כָּל-בַּיִת יִשְׂרָאֵל כֹּלָּה; וְנִשְׁבְּוּ, הָעָרִים, וְהַחֲרָבוֹת, תִּבְּנֶינָה. 10 and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the waste places shall be builded;

13. Vayikra 26:32

לב וְהִשְׁמַתִּי אֶנְי, אֶת-הָאָרֶץ; וְשָׂמְמוּ עֲלֶיהָ אִיבִיכֶם, הַיֹּשְׁבִים בָּהּ. 32 And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it.

14. Mark Twain, who visited Palestine in 1867, described it as:



“...[a] desolate country whose soil is rich enough, but is given over wholly to weeds—a silent mournful expanse....A desolation is here that not even imagination can grace with the pomp of life and action....We never saw a human being on the whole route....There was hardly a tree or a shrub anywhere. Even the olive and the cactus, those fast friends of the worthless soil, had almost deserted the country.”



Our Role in Exile

15. *Talmud Bavli, Kesubos 111a*

הוא מיבעי ליה לכדרכי יוסי ברבי חנינא, דאמר: ג' שבועות הללו למה? אחת, שלא יעלו ישראל בחומה; ואחת, שהשביע הקדוש ברוך הוא את ישראל שלא ימרדו באומות העולם; ואחת, שהשביע הקדוש ברוך הוא את העובדי כוכבים שלא ישתעבדו בהן בישראל יותר מדאי.

16. *Kol Dodi Dofek, Six Knocks Rabbi Yosef Dov Soloveitchik*

The fifth knock of the Beloved is perhaps the most important of all. For the first time in the history of our exile, divine providence has surprised our enemies with the sensational discovery that *Jewish blood is not free for the taking, is not hefker!* If anti-Semites wish to describe this phenomenon as “an eye for an eye,” so be it; we will agree with them. If we wish to heroically defend our national-historical existence, we must, at times, interpret the verse “an eye for an eye” (Exodus 21:24) literally. How many eyes did we lose during the course of our bitter exile because we did *not* return blow for blow. The time has come for us to fulfill the law of “an eye for an eye” in its plain, simple sense. I am certain that everyone who knows me knows that I am a believer in the Oral Law and, consequently, that I do not doubt that the verse refers to monetary compensation, in accordance with the halakhic interpretation. However, with regard to Nasser or the Mufti I would demand that we interpret the phrase “an eye for an eye” in a strictly literal sense—as referring to the removal of the concrete, actual eye. Pay no attention to the fine phrases of well-known Jewish assimilationists or socialists, who continue to adhere to their outworn ideologies and think that they are living in the Bialystok, Minsk, or Brisk of 1905, and who publicly declaim that it is forbidden for Jews to take revenge at any time, any place, and under all circumstances. Vanity of vanities! Revenge is forbidden when it serves no purpose. However, if by taking revenge we raise ourselves up to the plane of self-defense, then it becomes the elementary right of man qua man to avenge the wrongs inflicted upon him.



17. *Logic of the Heart, Logic of the Mind” pages 179-180. Rabbi Aharon Soloveitchik*

It is to be noted that the Midrash equates the beginning of redemption with *ayeles hashachar*, the morning star, not *amud hashachar*, dawn. *Halachically*, there is a fundamental distinction between the two. All *mitzvos* whose fulfillment must take place during the day are considered *b'di'eved* (*ex post facto*) to be valid if performed during the period following *amud hashachar*, even though *l'chat'chilah* (*ante factum*), one must wait until after *hanetz hachamah*. If the same *mitzvah* is performed before *amud hashachar*, during *ayeles hashachar*, it is invalid, for *ayeles hashachar* is considered part of the night.

The State of Israel represents not the *amud hashachar* of redemption, but the *ayeles hashachar* of redemption. The *amud hashachar* of redemption must be part of the actual day of *geulah*. Unfortunately, we have not yet attained that. Perhaps if, in the course of the last fifty years, all observant Jews had dedicated themselves to the building up of the land and would not have allowed spiritual outcasts to take the lead, then we might have attained the *amud hashachar* of redemption and maybe even more.