



Activities for **ISRAEL'S INDEPENDENCE DAY**

Conducting an Independence Day Festive Meal
and Related Activities



ההסתדרות הציונית העולמית
המערך לשירותים רוחניים בתפוצות
World Zionist Organization
Center for Religious Affairs in the Diaspora

This pamphlet is part of an Independence Day kit that contains a specially designed runner for your holiday table, intended for use during the course of the program.

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Siddur for Independence Day





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Dear friends!

In honor of Israel Independence Day, the Center for Religious Affairs in the Diaspora is pleased to present you with this special kit that consolidates a wealth of diverse materials dealing with Independence Day. The aim of the kit, which is intended for the rabbis, educators, group leaders and shlichim in your communities, is to help you deliver the themes.

For many generations, the establishment of a sovereign Jewish state in the Land of Israel was the dream of Jews in all the Jewish diasporas. The forerunners of Zionism instilled the hope and the vision of returning to Zion in the hearts of the people, and the Zionist movement initiated the needed diplomatic efforts as well immigration and settlement activities. And today, thanks G-d we are privileged to have our Jewish state.

The Center for Religious Affairs in the Diaspora maintains ties with hundreds of rabbis and Jewish communities throughout the Diaspora. The Center is engaged in a wide variety of activities, including the production of auxiliary materials, with the present kit being one example of them.

I wish to thank the team headed by Ilan Frydman, the acting Director of the Center for Religious Affairs in the Diaspora, and Yishai Bonnie, for their diligent and excellent work in preparing this kit of trusted quality. I hope that the kit will be helpful and bring great benefit to its users.

During the services held at synagogues on Independence Day, we praise the Creator of the Universe and thank the Holy One, Blessed be He **"for He has ransomed Jacob and redeemed him from the hand of him that is stronger than he."** On this day of celebration in the State of Israel, we shall all say a prayer to He who sits on high: **"Establish peace in the land and grant its inhabitants everlasting joy...And remember our brethren, the whole house of Israel in all the lands of their dispersion, and lead them, swiftly and upright, to Your city Zion."**



Happy Independence Day,
Rabbi Yechiel Wasserman
Head of the Center

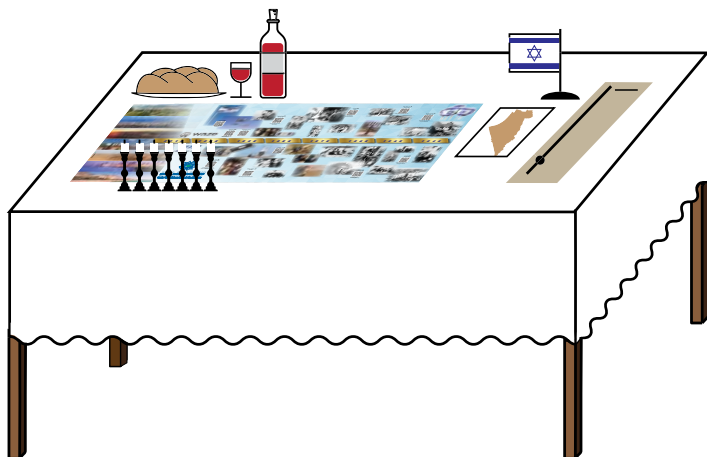
Conducting the Independence Day Festive Meal

Preparations:

Spread out a white tablecloth and place the designed runner on top of it

We recommend that the following items be placed on the table as well:

- Seven-branched candelabrum (or 7 candlesticks or a Hanukkah menorah)
- Israeli flag
- Map of Israel
- Proclamation of Independence
- Kiddush cup
- Challahs for the seudat mitzvah, festive meal





Lighting Seven Candles

(Similar to the menorah that is the emblem of the State of Israel)

Read a verse before lighting each candle

1. The promise of the land to Abraham

"כי את כל הארץ אשר אתה רואה לך אתננה ולזרעך עד עולם"

"For all the land that you see I will give to you and to your offspring forever"

(Genesis 13:15)

2. The Covenant Between the Parts

"לזרעך נתתי את הארץ הזאת מנהר מצרים עד הנהר הגדול"

"To your offspring I have given this land, from the river of Egypt to the great river"

(Genesis 15:18)

3. The promise to Isaac

"ונתתי לזרעך את כל הארצות האלו, והתברכו בזרעך כל גויי הארץ"

"and I will give your offspring all these lands, and all the nations of the earth will bless themselves by your seed"

(Genesis 26:4)

4. The promise to Jacob

"הארץ אשר אתה שוכב עליה, לך אתננה ולזרעך"

"I will give you and your offspring the land on which you are lying"

(Genesis 28:13)

5. The promise to Moses from the burning bush

"אל ארץ טובה ורחבה, ארץ זבת חלב ודבש"

"to a good and spacious land, to a land flowing with milk and honey"

(Exodus 3:8)

6. Providence over the land

"ארץ אשר לא במסכנות תאכל בה לחם, לא תחסר כל בה"

"a land in which you will eat bread without scarcity; you will lack nothing"

(Deuteronomy 8:9)

7. The praise of the land

ארץ אשר ד' אלוהיך דרש אתה תמיד, עני ד' אלוהיך בה מראשית השנה

ועד אחרית השנה

"a land the Lord, your G-d, cares for; the eyes of the Lord your G-d are always upon it, from the beginning of the year to the end of the year"

(Deuteronomy 11:12)

🎵 Opening song: Lecha Eten et HaAretz Hazot / I Will Give You This Land



Kiddush

According to a ruling by Rabbi Shlomo Goren z"l, this kiddush is a fifth cup and a direct continuation of the four cups on Seder night. It signifies the fifth language of redemption, the "and I will bring you." Rabbi Goren also ruled that it is obligatory to recite the Shehecheyanu blessing, including the mention of G-d's name and His kingdom.

And with an uplifted hand I will bring you to the land I swore to give to Abraham, to Isaac and to Jacob, and I will give it you as a heritage, I am the Lord: (Exodus 6:8). And He brought us to this place, and He gave us this land, a land flowing with milk and honey: (Deuteronomy 26:9). Look down from Your holy dwelling, from the heavens, and bless Your people Israel, and the earth which You have given to us, as You swore to our forefathers, a land flowing with milk and honey: (Deuteronomy 26:15).

Blessed are You, G-d, King of the Universe, Creator of the fruit of the vine.

Blessed are You, G-d, King of the Universe, who has granted us life, sustained us and enabled us to reach this occasion.

וְהִבֵּאתִי אֶתְכֶם אֶל הָאָרֶץ אֲשֶׁר
נִשְׁאַתִּי אֶת יָדִי לָתֵת אֹתָהּ
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי
אֹתָהּ לָכֶם מִוְרֶשֶׁה אֲנִי ד' (שמות
ו' 8) וַיְבִאֵנוּ אֶל הַמָּקוֹם הַזֶּה וַיֵּתֵן
לָנוּ אֶת הָאָרֶץ הַזֹּאת אֶרֶץ זָבֶת
חֶלֶב וְדָבָשׁ: (דברים כ"ו 9) הַשְׁקִיפָה
מִמַּעֲוֹן קִדְשֶׁךָ מִן הַשָּׁמַיִם וּבִרְךָ
אֶת עַמֶּךָ אֶת יִשְׂרָאֵל וְאֶת הָאֲדָמָה
אֲשֶׁר נָתַתָּה לָנוּ כְּאֲשֶׁר נִשְׁבַּעְתָּ
לְאַבְרָהָם וְלְיִצְחָק וְלְיַעֲקֹב וְדָבָשׁ:
(שם, שם 15)

בָּרוּךְ אַתָּה ד' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרִי הַגֶּפֶן

בָּרוּךְ אַתָּה ד' אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזִמְנָהּ הַזֶּה.

The Story of the Establishment of the State of Israel

The Declaration of Independence

The State of Israel was declared on Friday, 5 Iyar 5708, May 14, 1948. At the ceremony held that day, David Ben-Gurion, the Head of the People's Executive, declared the establishment of the State of Israel and the Proclamation of Independence was signed. Since then, the State of Israel has celebrated Independence Day every year on 5 Iyar or the day after.

The Events That Led Up to the Declaration

The leaders of the Jewish community in pre-State Israel believed that the regular Arab armies in the region would invade the country once the British Mandate ended – among other things, to prevent the implementation of the Partition Plan adopted by the United Nations General Assembly. Notwithstanding the considerable risk involved in declaring the establishment of the independent and sovereign State of Israel, and despite the warning of the U.S. Secretary of State, George Marshall, and the advice received from other countries to postpone the declaration, the People's Executive decided at its meeting held on May 12, 1948 to declare the establishment of the State.

The Declaration

The declaration took place during a meeting of the People's Council held in the hall of the Tel Aviv Museum, which at the time was located in the former home of Meir Dizengoff. The British Mandate was scheduled to end on Saturday night, May 15, 1948 (6 Iyar). But to avoid desecrating Shabbat, a decision was made to hold the ceremony on Friday afternoon, May 14 (5 Iyar) at 4 pm, a few hours before the start of Shabbat. The people present in the hall began singing Hatikva spontaneously, after which David Ben-Gurion read the Proclamation of Independence. On the same occasion, the People's Council, which numbered 37 members, changed its name to the Provisional State Council and became the legislative body of the new State. Furthermore, the People's Executive became the Provisional State Government. David Ben-Gurion, who at the time was the Chairman of the Jewish Agency and the Head of the People's Executive, was elected provisional Prime Minister. Ben-Gurion read the text of the declaration – the Proclamation of Independence, which is the founding document of the State of Israel. The proclamation outlined the character of the newly established State as the Jewish State, which would gather in Jews from the diasporas and treat all its residents equally, regardless of religion, race or gender. Following the declaration, Rabbi Yehuda Leib Fishman Maimon recited the Shehecheyanu v'Kiy'manu blessing and a burst of joy filled the hall, which spread to the crowd waiting outside. The members of the Council signed the proclamation, with Ben-Gurion being the first signatory. He was later appointed Prime Minister and Minister of Defense in the new State's provisional government.

The Declaration of Independence



Hand-Washing – The Blessing Over Bread

The Ingathering of the Exiles – A Vision That Was Fulfilled

אִם-יְהִיֶּה נִדְחֶיךָ, בְּקֶצֶה הַשָּׁמַיִם מְשֻׁם, יִקְבְּצֶךָ ה' אֱלֹהֶיךָ, וּמְשֻׁם, יִקְחֶךָ. וְהִבִּיאֶךָ
ה' אֱלֹהֶיךָ, אֶל-הָאָרֶץ אֲשֶׁר-יִרְשׁוּ אֲבוֹתֶיךָ וְיִרְשָׁתָהּ; וְהִיטִבְךָ וְהִרְבְּךָ, מֵאֲבוֹתֶיךָ

Even if your exiles are at the end of the heavens, the Lord, your G-d, will gather you from there and He will take you from there. And the Lord, your G-d, will bring you to the land which your forefathers possessed, and you will take possession of it, and He will make you prosper and make you more numerous than your forefathers
(Deuteronomy 30:4-5)

Eating the First Course

The Beginning of the Aliya



Immigrations to Israel by Decade

1948-1957 – a total of 908,792 immigrants

1958-1968 – a total of 387,007 immigrants

1969-1979 – a total of 346,260 immigrants

1980-1989 – a total of 153,833 immigrants

1990-1999 – a total of 956,319 immigrants

2000-2010 – a total of 285,009 immigrants

2011-2017 – a total of 156,310 immigrants

TOTAL 3,193,530



The Aliya from Ethiopia



Eating the Main Course

Israel – A Heritage of Innovativeness

AMAZING Israeli Inventions



Game – 'Recalculating the Route'



Preparations: set up an obstacle course in your home, blindfold someone, and move the obstacles.

One player will serve as a WAZE guide and tell the driver what route to take. For every obstacle the driver runs into, the guide gets one point.

The person with the least number of points at the end of the game is the winner.

Israeli Innovations



Eating Dessert

Nobel Prize Information

Israeli Nobel Prize Winners



Percentage of Nobel Prize Winners

Category	Total Prizes	Jewish Winners	% of Winners	Jews' Share of the World Population (%)	Israeli Winners	%	Israelis' Share of the World Population (%)
Economics	79	31	39%		2	2.5%	
Physiology or Medicine	214	56	26%			0.0%	
Physics	206	54	26%			0.0%	
Chemistry	177	36	20%		6	3.4%	
Literature	114	15	13%		1	0.9%	
Peace	104	9	9%		3	2.9%	
Total Jewish Winners	894	201	22%	0.19%	12	1.3%	0.09%

Nobel Prize Quiz

Identify the names of the 12 Israeli Nobel Prize winners and the categories for which they were awarded the prize.

(You can make use of the Internet)



A question to think about: what can explain why Israelis and Jews have won a disproportionate number of Nobel Prizes relative to their share of the world population?



Grace After the Meal

Shir Hama'alot

To the tune of Israel's National Anthem HaTikva

A song of ascents. When the LORD restores the fortunes of Zion —we see it as in a dream—

our mouths shall be filled with laughter, our tongues, with songs of joy. Then shall they say among the nations, "The LORD has done great things for them!"

The LORD will do great things for us and we shall rejoice.

Restore our fortunes, O LORD, like watercourses in the Negeb.

They who sow in tears shall reap with songs of joy.

Though he goes along weeping, carrying the seed-bag, he shall come back with songs of joy, carrying his sheaves.

Shir Hama'alot, B'shuv Adonai et shivat tziyon hayinu k'chol'mim.

Az Y'male s'chok peenu ulshoneinu rina

Az yom'ru vagoyim higdil Adonai la'asot im eleh;

higdil Adonai la'asot imanu hayinu s'meicheim.

Shuva Adonai et shiviteinu ka'afikim banegev.

Hazor'im b'dimah b'rinah yiktzoru.

Haloch Yelech uvacho, noseh meshech hazarah,

bo yavo v'rinah noseh alumotav.

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ד' אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלִמִים:

אֲז יִמָּלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה

אֲז יֹאמְרוּ בַגּוֹיִם הַגְדִּיל ד' לַעֲשׂוֹת עִם אֱלֹהִים:

הַגְדִּיל ד' לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:

שׁוּבָה ד' אֶת שְׁבִיתֵנוּ כְּאֶפִיקִים בְּנֶגֶב:

הַזְרַעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ:

הַלֹּךְ יֵלֶךְ וּבָכָה נֶשֶׂא מִשֵּׁן הָזָרַע

בָּא יָבֹא בְרִנָּה נֶשֶׂא אֶלְמֹתָיו:



Birkat HaMazon



♪ Hatikva

♪ Ani Maamin



Suggestions for the Remainder of the Evening

Watching the film Operation Thunderbolt: Entebbe	Page 15
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Film



 **Raid on Entebbe**

 **Operation Thunderbolt**

(In Hebrew with English subtitles)



Quizzes



 **General Israel Knowledge Quiz**

 **What & When in Israel**



Sing-Along



♪ Lu Yehi / Let it Be

Lyrics & Music: Naomi Shemer

♪ Al Kol Eleh / For All of These

Lyrics & Music: Naomi Shemer



♪ Machar / Tomorrow

Lyrics & Music: Naomi Shemer

♪ Darkeinu / Our Path

Lyrics: Yankele Rotblit Music: Izhar Ashdot



♪ Halevai / If only

Lyrics: Ehud Manor Music: Boaz Sharabi

♪ Shir Hashayara / The Convoy

Lyrics: Ali Mohar Music: Greek folk



🎵 Ein Li Eretz Acheret / I have no Other Country

Lyrics: Ehud Manor Music: Corinne Allal



🎵 Arzeinu Haktantonet / Our Little Land

Lyrics: Yoram Teharlev Music: Rami Kleinstein

🎵 Rise and walk in the land / Kum V'hithalech Ba'aretz

Lyrics: Yoram Teharlev Music: Yair Klinger



🎵 Halleluya La Olam / Halleluya to the World

Lyrics: Shimrit Orr Music: Kobi Oshrat

🎵 Mima'amakim / From Deep Depth

Lyrics & Music: Idan Raichel



🎵 Shir Yisraeli / An Israeli Song

Lyrics: Ehud Manor Music: Shlomo Gronich

The Voice of My Beloved Knocks – The Six Knocks

Rabbi Joseph Ber Soloveitchik

I was asleep, But my heart was wakeful. Hark, my beloved knocks! "Let me in, my own, My darling, my faultless dove! For my head is drenched with dew, My locks with the damp of night."

I had taken off my robe— Was I to don it again? I had bathed my feet— Was I to soil them again?

My beloved took his hand off the latch, And my heart was stirred for him.

I rose to let in my beloved; My hands dripped myrrh— My fingers, flowing myrrh— Upon the handles of the bolt.

I opened the door for my beloved, But my beloved had turned and gone. I was faint because of what he said. I sought, but found him not; I called, but he did not answer.

(Song of Songs Chapter 5)

A few 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 selfconcealment; in a night ruled by the devil of doubt and destruction who sought to sweep the Lover from her own tent into the Catholic Church; 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. This was perhaps the one resolution on which East and West concurred [during the Cold War era]. 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. Our Rabbis of blessed memory already expressed this view: At times rain falls on account of one individual and for one blade of grass (Breishit Rabbah 66:2). I do not know who the representatives of the press, with their human eyes, saw to be the chairman in that fateful session of the General Assembly in which the creation of the State of Israel was decided, but he who looked carefully with his spiritual eye saw the true Chairman who conducted the proceedings — the Beloved. He knocked with his gavel on the lectern. Do we not interpret the passage “On that night the king could not sleep” (Esther 6:1) as meaning that the King of the Universe could not sleep? If Ahasuerus alone had been sleepless, the matter would not have been at all important and salvation would not have arisen on that night. If, however, the King, the Master of the Universe, could not sleep, as it were, redemption would be born. If just anyone were to have opened the session of the United Nations, the State of Israel would not have been born. But it was the Beloved who rapped on the Chairman’s lectern, and the miracle materialized. Listen! My Beloved Knocks!

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. If thousands of years ago Pharaoh had allowed the children of Israel to leave immediately, as Moses had originally requested, Moses would have been bound by his word to return in three days. Pharaoh, however, hardened his heart and did not listen to Moses. “The Holy One then took Israel out with a mighty hand and by an outstretched arm” (Deuteronomy 4:34). Consequently, the force of the promise [that the children of Israel would return to Egypt] was vitiated. No contract that is based upon mutuality of promise binds one side if the other party refuses to fulfill its obligations. Listen! My Beloved Knocks!

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. One must have a broad familiarity with theological literature from the time of Justin Martyr down to the theologians of our own day to comprehend the full extent of this marvel by which the central axiom of Christian theology was shattered. We should pay careful attention to the learned explanation of our Secretary of State, Mr. Dulles (who served as the deacon of an Episcopalian Church), to a Committee of the United States Senate that the Arabs hate the Jews because they killed the founder of their religion. This "explanation" possesses hidden and deep symbolic significance. I am not a psychiatrist and surely not a psychoanalyst, but I know how to study Talmud, and I remember well what our Rabbis of blessed memory said about Balaam: "from his blessings ... you may learn what was in his heart" (TB Sanhedrin 105b). Sometimes, when a person speaks too much, something of the truth slips out. When one of the Senators asked the Secretary of State, "Why do the Arabs hate the Jews?" he really wanted to answer, "Personally, I too, as a Christian, have no great love for them, because they killed our messiah and consequently forfeited their portion of Abraham's heritage." An angel sat in the throat of the Secretary, or a hook was put into it (as in the exegesis of the Rabbis of blessed memory on the phrase "and God put a word in Balaam's mouth" [Numbers 23:5, TB Sotah 10a], "[i.e.] he put a hook in his mouth"), and instead of saying, "Our Lord" and "for myself," he let other words slip out, the "Arabs" and "Mohammed." In his subconscious he was terrified of the "awful" fact that the Community of Israel rules over Zion and Jerusalem. I find satisfaction in reading about the State of Israel in the Catholic and Protestant newspapers. Despite themselves they must mention the name of Israel when they report the news of Zion and Jerusalem, which we possess. I always have a special sense of satisfaction when I read in the paper that Israel's reaction is not as yet known because today is Saturday and government offices are closed or when I read, on the eve of Passover, an item from the United Press that "Jews will sit down tonight to the seder table in the hope that the miracles of Egypt will return and recur today." Listen! My Beloved Knocks!

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. A seemingly unstoppable tidal wave stood over us and threatened to destroy us. 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. Many American Jews who were partially assimilated find themselves beset by hidden fear and concern for any crisis that the State of Israel is at the time passing through, and they pray for its well-being and welfare even though they are far from being totally committed to it. Even Jews who are hostile to the State of Israel must defend themselves from the strange charge of dual-loyalty and proclaim daily and declare that they have no stake in the Holy Land. 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 very mention of the name Israel is a reminder to the fleeing Jew that he cannot escape from the community of Israel in whose midst he has been enmeshed from birth. Everywhere we turn we hear the name “Israel.” When we listen to a radio station, when we open a paper, when we participate in a debate on current events, we encounter the question of Israel; it is always a topic of public concern.

This phenomenon is extremely important for Jews who are afflicted with self-hatred and want to turn away from Judaism and run for their lives. They hide, like Jonah in his day, in the recesses of the ship (Jonah 1:5) and seek to “slumber” (Jonah 1:5). The Captain, however, does not permit them to ignore their fate. The shadow of Israel continuously chases after them. Random thoughts and paradoxical reflections arise from the subconscious of even the most confirmed assimilationist. And when a Jew begins to think, to reflect, when he is unable to sleep, it is impossible to know where his thoughts will take him and how his doubts will be expressed. Listen! My Beloved Knocks!

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! Pay no attention to the saccharine suggestions of known assimilationists and of some Jewish socialists who stand pat in their rebelliousness and think they are still living in Bialystok, Brest-Litovsk, and Minsk of the year 1905, and openly declare that revenge is forbidden to the Jewish people in any place, at any time, and under all circumstances. “Vanity of vanities!” (Ecclesiastes 1:2) Revenge is forbidden when it is pointless, but if one is aroused thereby to self-defense, it is the most elementary right of man to take his revenge.

The Torah has always taught that a man is permitted, indeed, has a sacred obligation, to defend himself. With the verse, “If a burglar is caught in the act of breaking in” (Exodus 22:1), the Torah establishes the halakhah that one may defend not only one’s life but his property as well.⁷ If the thief who comes to take the property of the householder is capable of killing the householder (should the householder not comply with his demands), the householder may rise up against the criminal and kill him. For good reason the Torah relates that two of its great heroes, Abraham and Moses, took sword in hand to defend their brethren: “And when Abraham heard that his kinsman was taken captive, he led forth his retainers” (Genesis 14:14). “And when Moses saw the Egyptian smite a Jew ... he struck down the Egyptian” (Exodus 2:11–12). This behavior does not contradict the principle of loving-kindness and compassion. On the contrary, a passive position, without self-defense, may sometimes lead to the most awesome brutality. “And I will gain honor from Pharaoh, and all his hosts, his chariots, and his horsemen. And the Egyptians will know that I am the Lord” (Exodus 14:17–18). God did not seek honor and recognition. He wanted Pharaoh, Moses’ contemporary, to know that he must pay a high price for his edict that “Every male child born shall be cast into the river” (Exodus 1:22). His present desire is that the blood of Jewish children who were slain as they recited the eighteen benedictions of the daily [Amidah] prayer shall also be avenged. When God smote the Egyptians, He sought to demonstrate that there will always be accountability for the spilling of Jewish blood. At present, it is necessary not only to convince the dictator of Egypt [Nasser], but the self-righteous Nehru, the Foreign Office in London, and the sanctimonious members of the United Nations, that Jewish blood is not cheap. Therefore, how laughable it is when they try to persuade us to rely on the declaration of the three Great Powers guaranteeing the status quo. We all know from experience what value can be

attached to the pronouncements of the British Foreign Office and the so-called friendship of certain officials in our State Department. In general, how absurd is the request that an entire people be dependent on the kindnesses of others and remain without the ability to defend itself. Public and private honor is dependent upon the possibility of defending one's life and one's honor. A people that cannot defend its freedom and tranquillity is neither free nor independent. The third of the phrases of Divine redemption is "And I shall redeem you with an outstretched hand and with great judgments" (Exodus 6:6). Thank God we have lived to see the day when, with the help of God, Jews have it within their power to defend themselves.

Let us not forget that the poison of Hitlerite anti-Semitism (which made Jews fair game to all) still permeates this generation, which looked with equanimity upon the horrible scene of the suffocation of millions in gas chambers as a normal event that need not be challenged. The antidote for this venom that poisoned minds and dulled hearts is the readiness of the State of Israel to defend the lives of its citizens. Listen! My Beloved Knocks!

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. We are all witnesses to the settlement of Oriental Jewry in Israel over the last several years. Who knows what would have been in store for these brothers of ours in the lands of their origin if not for the State of Israel, which brought them to her in planes and ships? Had Israel been born before the Hitlerian Holocaust, hundreds of thousands of Jews could have been saved from the gas chambers and the crematoria. The miracle of the State tarried somewhat, and in the wake of its delay, thousands and tens of thousands of Jews were taken to the slaughter. Now that the hour of hester panim has passed, however, the possibility exists for Jews who are pried from their homes to take root in the Holy Land. This should not be taken lightly. Listen! My Beloved Knocks!



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