

Sunday

Tikvateinu

Only two of the original nine stanzas of *Tikvatenu* comprise Israel's national anthem, and even these were revised a few times, including reversing the order of the stanzas. The following is the official version of *Hatikva* as it appears in the Israeli Flag and Emblem Law:

כל עוד בלִבִּי פְּנִימָה  
נִפְּשׁ יְהוּדִי הוֹמָה  
וּלְפָאֲמִי מִזְרַח קְדִימָה  
עֵין לְצִיּוֹן צוֹפֶיָה.

As long as in the heart within,  
The Jewish soul yearns,  
And toward the eastern edges, onward,  
An eye gazes toward Zion.

עוד לא אֶבְדָּה תְּקוּמָנוּ  
הַתְּקֵנָה בַּת שְׁנוֹת אֲלָפִים  
לְהִיוֹת עִם חֻקֵּי בְּאֶרֶצְנוּ  
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Our hope is not yet lost,  
The hope that is two thousand years old,  
To be a free nation in our land,  
The Land of Zion, Jerusalem.<sup>[4]</sup>

Here is the poem, *Tikvatenu*, as it originally appeared in Imber's book:<sup>[5]</sup>

עוד לא אֶבְדָּה תְּקוּמָנוּ  
הַתְּקֵנָה הַבּוֹשָׁנָה

משוב לארץ אבותינו  
לעיר בה דוד חנה.

## I

Our hope is not yet lost,  
The ancient hope,  
To return to the land of our fathers;  
The city where David encamped.

כל עוד בלבבו שם פנימה  
נפש יהודי הומיה  
ולפאתי מזרח קדימה  
עינו לציון צופיה.

## II

As long as in his heart within,  
A soul of a Jew still yearns,  
And onwards towards the ends of the east,  
His eye still looks towards Zion.

כל עוד דמעות מעינינו  
תהדנה כגשם נדבות  
ורבבות מבני עמנו  
עוד הולכים לקברי־אבות.

## III

As long as tears from our eyes  
Flow like benevolent rain,

And throngs of our countrymen  
Still pay homage at the graves of our fathers.

כָּל עוֹד חוֹמַת־מִקְדָּשֵׁנוּ  
עוֹד לְעֵינֵינוּ מִיַּפְעַת  
וְעַלִּי חֶרֶבֶן מִקְדָּשֵׁנוּ  
עֵין אֶסֶת עוֹד דּוֹמַעַת.

#### IV

As long as our precious Wall  
Appears before our eyes,  
And over the destruction of our Temple  
An eye still wells up with tears.

כָּל עוֹד הַיִּרְדֵּן בְּגֵאוֹן  
מֵלֵא גְדוּתָיו יִזְלוּ  
וּלְיָם כְּנֶרֶת בְּשֵׁאוֹן  
בְּקוֹל הַמֶּלֶךְ יִפְלוּ.

#### V

As long as the waters of the Jordan  
In fullness swell its banks,  
And down to the Sea of Galilee  
With tumultuous noise fall.

כָּל עוֹד שֵׁם עַלִּי דְרָכִים  
שֵׁם שַׁעַר יִכַּת נְשֹׂאָהּ

ובין חרבות ירושלים  
עוד בת־ציון בוכיה.

## VI<sup>[6]</sup>

As long as on the barren highways  
The humbled city-gates mark,  
And among the ruins of Jerusalem  
A daughter of Zion still cries.

כל עוד שמה דמעות טהורות  
מעין־עמי נוזלות  
לקכות לציון בראש אשמורות  
יקום בקצי הלילות.

## VII

As long as pure tears  
Flow from the eye of a daughter of my nation  
And to mourn for Zion at the watch of night  
She still rises in the middle of the nights.

כל עוד רגש אהבת־הלאם  
בלב היהודי פועם  
עוד נוכל קנה גם היום  
כי ירקמנו אל זועם.

## VIII

As long as the feeling of love of nation  
Throbs in the heart of a Jew,

We can still hope even today

That a wrathful God may have mercy on us.

שְׁמָעוּ אֲחֵי בְּאַרְצוֹת נִדְדֵי

אֶת קוֹל אֱלֹהֵי חַיֵּינוּ

"כִּי בִּרְקָעַם אֶתְרוֹן הַיְּהוּדִי

גַּם אֶתְרִית תִּקְנַתְנוּ."

## IX

Hear, oh my brothers in the lands of exile,

The voice of one of our visionaries,

[Who declares] that only with the very last Jew,

Only there is the end of our hope!

# Sunday

## Israel Declaration

The Declaration of the Establishment of the State of Israel, 5 Iyyar 5708/14 May 1948

The Land of Israel was the birthplace of the Jewish people. Here, their spiritual, religious, and national identity was formed. Here, they achieved independence and created a culture of national and universal significance. Here, they wrote and gave the Bible to the world. Exiled from Palestine, the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their Statehood. In recent decades, they returned in their masses. They reclaimed the wilderness, revived their language, built cities and villages, and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace yet were prepared to defend themselves. They brought the blessings of progress to all inhabitants of the country.

In the year 1897, the First Zionist Congress, inspired by Theodor Herzl's vision of the Jewish State, proclaimed the right of the Jewish people to national revival in their own country.

This right was acknowledged by the Balfour Declaration of November 2, 1917, and reaffirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to reconstitute their national home.

The Nazi holocaust, which engulfed millions of Jews in Europe, proved anew the urgency of the reestablishment of the Jewish state, which would solve the problem of Jewish homelessness by opening the gate to all Jews and lifting the Jewish people to equality in the family of nations.

The survivors of the European catastrophe, as well as Jews from other lands, proclaiming their right to a life of dignity, freedom and labor, and undeterred by hazards, hardships, and obstacles, have tried unceasingly to enter Palestine.

In the Second World War, the Jewish people in Palestine made a full contribution in the struggle of the freedom-loving nations against the Nazi evil. The sacrifices of their soldiers and the efforts of their workers gained them title to rank with the peoples who founded the United Nations.

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution for the establishment of an independent Jewish State in Palestine, and called upon inhabitants of the country to take such steps as may be necessary on their part to put the plan into effect.



This recognition by the United Nations of the right of the Jewish people to establish their independent state may not be revoked. It is, moreover, the self-evident right of the Jewish people to be a nation, like all other nations, in its own sovereign state.

Accordingly, we, the members of the National Council, representing the Jewish people in Palestine and the Zionist movement of the world, met together in solemn assembly today, the day of the termination of the British Mandate for Palestine, and by virtue of the natural and historic right of the Jewish people and of the resolution of the General Assembly of the United Nations, hereby proclaim the establishment of the Jewish State in Palestine, to be called Israel.

We hereby declare that as from the termination of the Mandate at midnight, this night of the fourteenth to the fifteenth of May 1948, and until the setting up of the duly elected bodies of the State in accordance with a Constitution, to be drawn up by a Constituent Assembly not later than the first day of October 1948, the present National Council shall act as the Provisional State Council, and its executive organ, the National Administration, shall constitute the Provisional Government of the State of Israel.

The State of Israel will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the precepts of liberty, justice, and peace taught by the Hebrew Prophets; will uphold the full social and political equality of all its citizens, without distinction of race, creed, or sex; will guarantee full freedom of conscience, worship, education, and culture; will safeguard the sanctity and inviolability of the shrines and Holy Places of all religions; and will dedicate itself to the principles of the Charter of the United Nations.

The State of Israel will be ready to cooperate with the organs and representatives of the United Nations in the implementation of the resolution of the assembly of November 29, 1947, and will take steps to bring about the Economic Union over the whole of Palestine.

We appeal to the United Nations to assist the Jewish people in the building of its State and to admit Israel into the family of nations.

In the midst of wanton aggression, we yet call upon the Arab inhabitants of the State of Israel to return to the ways of peace and play their part in the development of the State, with full and equal citizenship and the representation in all its bodies and institutions, provisional or permanent.

We offer peace and amity to all the neighboring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all. The State of Israel is ready to contribute its full share to the peaceful progress and development of the Middle East.

Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfillment of the dream of generations — the redemption of Israel.

With trust in the Rock of Israel, we set our hand to this Declaration, at this Session of the Provisional State Council, in the city of Tel Aviv, on this Sabbath eve, the fifth of Iyar 5708, the fourteenth day of May 1948.

# Sunday

Herzl

From the Introduction to Theodor Herzl, *The Jewish State*

The Jewish question still exists. It would be foolish to deny it. It is a remnant of the Middle Ages, which civilized nations do not even yet seem able to shake off, try as they will. They certainly showed a generous desire to do so when they emancipated us. The Jewish question exists wherever Jews live in perceptible numbers. Where it does not exist, it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecution. This is the case in every country, and will remain so, even in those highly civilized—for instance, France—until the Jewish question finds a solution on a political basis. The unfortunate Jews are now carrying the seeds of Anti-Semitism into England; they have already introduced it into America.

I believe that I understand Anti-Semitism, which is really a highly complex movement. I consider it from a Jewish standpoint, yet without fear or hatred. I believe that I can see what elements there are in it of vulgar sport, of common trade jealousy, of inherited prejudice, of religious intolerance, and also of pretended self-defence. I think the Jewish [76] question is no more a social than a religious one, notwithstanding that it sometimes takes these and other forms. It is a national question, which can only be solved by making it a political world-question to be discussed and settled by the civilized nations of the world in council.

We are a people—one people.

We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities and to preserve the faith of our fathers. We are not permitted to do so. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers, and often by those whose ancestors were not yet domiciled in the land where Jews had already had experience of suffering. The majority may decide which are the strangers; for this, as indeed every point which arises in the relations between nations, is a question of might. I do not here surrender any portion of our prescriptive right, when I make this statement merely in my own name as an individual. In the world as it now is and for an indefinite period will probably remain, might precedes right. It is useless, therefore, for us to be loyal patriots, as were the Huguenots who were forced to emigrate. If we could only be left in peace....

But I think we shall not be left in peace.

Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably [77] true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Those Jews who were advanced intellectually and materially entirely lost the feeling of belonging to their race. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation would have to provide for the duration of our political well-being; and even a Bismarck could not do that.

For old prejudices against us still lie deep in the hearts of the people. He who would have proofs of this need only listen to the people where they speak with frankness and simplicity: proverb and fairy-tale are both Anti-Semitic. A nation is everywhere a great child, which can certainly be educated; but its education would, even in most favorable circumstances, occupy such a vast amount of time that we could, as already mentioned, remove our own difficulties by other means long before the process was accomplished.