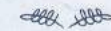


Contents



Foreword	9
A Greater Miracle than the Exodus from Egypt? / Rabbi Doron Perez	
Introduction	23
Chapter 1	27
The Continuous Connection to the Land of Israel	
Chapter 2	41
The Vilna Gaon's Students and the Harbingers of Zionism	
Chapter 3	53
"Chibbat Zion" and the Zionist Organization	
Chapter 4	69
Political Recognition of the Zionist Movement	
Chapter 5	85
The British Mandate in the Land of Israel	
Chapter 6	105
The State of Israel is Declared	
Chapter 7	125
The Scroll of Independence	
Chapter 8	139
The War of Independence: The Great Miracle	
Chapter 9	143
The War of Independence: The Blocked Invasion	
Chapter 10	159
The War of Independence: The Days of Truce	
Chapter 11	171
The War of Independence: From Defense to Attack	
Chapter 12	191
The First Years: The Ingathering of the Exiles and Making the Wilderness Bloom	
Appendix: The Independence Scroll	205

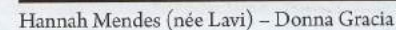
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(1) Throughout 400 years of struggle with the Roman Empire, millions of Jews were killed in Israel and the Diaspora. (2) Hundreds of thousands were exiled from Eretz Yisrael and sold as slaves all over the world. (3) Our Temple was destroyed about 2,000 years ago (70 CE), and our holy city Jerusalem became a Roman-idolatrous city: Aelia Capitolina. (4) Even during the Byzantine era, there were persecutions of the Jews that remained in Israel, which reduced the Jewish Yishuv¹ even more. (5) Am Yisrael left for a long exile of approximately 1,600 years. (6) But the Jewish people did not forget their homeland. (7) In every prayer, every blessing, at every event – whether

[illegible]

וְלִשְׁבוּעַ מְטוֹבָה. רַחֵם נָא ה' אֱ-לֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ וְעַל יְרוּשָׁלַיִם עִירָךְ
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדָךְ. וְעַל מִזְבְּחֶךָ. וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְּיָמֵינוּ. וְהַעֲלֵנוּ לְתוֹכָהּ. וְשִׁמְחֵנוּ בְּבִנְיָנָהּ וְנִאֲכַל מִפְרִיָּהּ וְנִשְׂבַּע
מִטוֹבָהּ וְנִבְרַךְךָ עָלֶיהָ בְּקֹדֶשׁ וּבְטַהֲרָה. כִּי אַתָּה ה' טוֹב וּמְטִיב לְכָל וְנוֹדֶה לָּךְ
עַל הָאָרֶץ וְעַל הַמִּטְוִיָּה. בְּרוּךְ אַתָּה ה', עַל הָאָרֶץ וְעַל הַמִּטְוִיָּה וְעַל הַפְּלִלְיָה.
(16) So much love, so much yearning, so much will to return
home is reflected in this little blessing. (17) So too in our daily
prayers – morning, afternoon and evening – and in the Grace
After Meals, on Shabbat and Festivals, under the Chupa, when
we comfort mourners, in Hallel on Festivals, and on fast days.
(18) In every one of these blessings, we declared loud and clear:
(19) We have not conceded our Land; we have not deserted our
birthplace, or neglected our Holy City. (20) We will yet return,
as our God promised us through His servants the Prophets.
(21) And all those dwelling in our home need to know they are
temporary residents, transient guests, until we merit returning
to our home, from which we were forcefully and brutally
exiled. (22) It wasn't only in the prayers and blessings our Sages
formulated that we remembered Eretz Yisrael and Jerusalem.
(23) In all the liturgy composed by poets in Jewish communities
worldwide – in Germany and Spain, Morocco and Yemen –
the central theme is the longing to return to the Holy Land and
the Holy City. (24) Elazar HaKalir and Yossi ben Yossi, Shmuel
HaNagid and Rabbi Shlomo Ibn Gvirol, Rabbeinu Gershom,
the Light of the Exile, and Rabbi Shlomo Yitzchaki (Rashi), Rabbi

joyful or sad – we remembered the Land of Israel and Jerusalem.
(8) We remained loyal to the oath we swore when we left for
the Exile: (9) “If I forget you O Jerusalem, may my right hand
forget its skill. Let my tongue stick to my palate if I do not
remember you; if I fail to raise Jerusalem at the head of my joy.”
אִם אֲשַׁכַּחךְ יְרוּשָׁלַיִם תִּשְׁכַּח יָמִינִי, תִּדְבַּק לְשׁוֹנִי לְחִפִּי אִם
לֹא אֲזַכְּרֶכֶּ; אִם לֹא אֲעֵלָה אֶת יְרוּשָׁלַיִם עַל רֹאשׁ שְׂמִיחָתִי.
(10) We did not even forget to mention our Land, our City and
our Temple in the blessing we said after eating a few cookies:
(11) “Blessed are You, Our God, King of the Universe, for the
food and the sustenance and for the produce of the field and
for the Land which is sweet, good and expansive, that You
wished to bestow upon our ancestors, to eat of its fruit and be
satiated from its goodness. (12) Have mercy, Hashem our God,
on Your people Israel and Your city Jerusalem and on Zion,
the sanctuary of Your glory. And on Your altar and on Your
Temple. (13) And rebuild Jerusalem, city of holiness, speedily
in our days. And bring us up to it, and allow us to rejoice in its
rebuilding, and let us eat from its fruit and be satiated from its
goodness and we will bless You for it in holiness and purity.
(14) Because You, God, are good and beneficent to all and we
thank you for the Land and for the food. (15) Blessed are You
O God, for the Land and for the food and for the sustenance.”
בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ טוֹלֵךְ הַעוֹלָם, עַל הַמִּטְוִיָּה וְעַל הַפְּלִלְיָה וְעַל תְּנוּבַת
הַשְּׂדֵה וְעַל אֶרֶץ מְטוֹבָה וְרַחֲמֵיךָ שְׂרָצִים וְהַמַּלְאָכִים לְאֹכֹל מִפְּרִיָּהּ

[illegible]



The Hurva (ruins) of Rabbi Yehuda HaChasid's Synagogue

Rabbi Yisrael Ba'al Shem Tov, reached Tiberias and Tzfat. (69) They were led by Rabbi Menachem Mendel of Vitebsk, Rabbi Avraham from Kalisk, and Rabbi Menachem of Premishlan. (70) Rabbi Gershon of Kitov, the Ba'al Shem Tov's brother-in-law, arrived in Chevron, City of our Forefathers. (71) Clusters of rabbis and their students built up "The Four Holy Cities": Jerusalem, Chevron, Tiberias and Tzfat. (72) They developed Torah centers in these cities which were supported by Diaspora Jews, who saw them as the revival of Torah in Eretz Yisrael. (73) But the vast majority of the Jewish people remained in exile, to which they had become accustomed and where they had built their financial, social and Torah lives for hundreds of years. (74) On the other hand, Eretz Yisrael was being ruled alternately by Christianity and

Islam, two religions that had emanated from Judaism, and which viewed the Jewish people as an accursed nation that had lost its right to return to the Holy Land and to Jerusalem. (75) The people deeply understood that while these two religions were controlling Eretz Yisrael, there was no real chance of the Return to Zion and the Ingathering of the Exiles. (76) Only a great miracle, unnatural and superhuman, could again open up the Land for its children. (77) And in recent generations, that great miracle has been transpiring before our very eyes!

~~all~~ ~~all~~

Come, my Beloved, to meet
the bride; let us welcome the
presence of the Shabbat.

"Observe" and "Remember the Sabbath day," the one God caused us to hear in a single utterance: the Lord is One, and His name is One to His renown and His glory and His praise.

Come, let us go to meet the Shabbat, for it is a great source of blessing; from the beginning, from of old it was ordained,—last in action, first in thought.

O sanctuary of our King, O regal
city, arise, come out of your
ruins; long enough have you
dwelt in the valley of tears; verily
He will have compassion on you.

Shake off your dust, arise, put
on your glorious clothes, O my
people! Be near to my soul and
redeem it through the son of
Jesse, the Bethlehemite.

Wake up, wake up, for your light
has come: arise, shine; wake up,
wake up; sing a song; God's glory
is revealed upon you.

Be neither ashamed nor confounded. Why are you downcast, and why are you groaning? The poor of my people trust in you, and the city shall be rebuilt on its hill.

And they that plunder you
shall be spoiled, and all
who would swallow you
shall be far away: your God
shall rejoice over you, as a
bridegroom rejoices over his
bride.

You shall spread to the the right and the left, and you shall revere God. Through the offspring of Perez we shall rejoice and be happy.

Come in peace, crown of
your husband, with happiness
and cheerfulness, amidst the
faithful of the chosen people:
come, O bride; come, O
bride.

Come, my Beloved, to meet
the bride; let us welcome the
presence of the Shabbat.

לְכָה דוֹדִי
ר' שלמה אלקבץ

all

לֵכָה דוֹדֵי לְקַרְאֵת כֹּהֵל פָּנֵי שַׁבָּת וְקַבְּלָה

לֹא תִבְשִׂי וְלֹא תִקְלָמִי
מִהַ תִּשְׁתַּחֲוִי וּמִהַ תִּתְקַמִּי
כִּי יִחַסּוּ עֵינַי עִמִּי
וְנִבְנְתָה עִיר עַל תֵּלָהּ

לְקַבֵּאת שְׁבֵת לָנוּ וְגַלְלָהּ
כִּי הִיא אֶקְוֶה הַבִּרְכָּה
מֵרֹאשׁ מִקְדָּשׁ נְסִיבָה
סוֹף מַעֲשֵׂה בְחֻשְׁבָּה תַּחֲלָה

מקדש מלך עיר מלוכה
קומי צאי מתוך הנפכה
רב לך שבת בעמק הבכא
והוא יחמל עליך חמלה

התנערי מצפר קומי
לבשי בגדי תפארתך עמי
על די בן ושי בית הלחמי
קרבה אל נפשי גאלה

התעוררי התעוררי
פי כא אורח קומי אורי
עורי עורי שיר דברי
כבוד ה' עליך נגלה