

M rules

This determines how individuals and communities relate to the places – be it a city, country, or empire – where they find themselves living. Yet the explicitly sacred places of the Land of Israel and Jerusalem remain unachieved in the indefinite future, and the yearning for them has therefore been one of the foundations of Jewish existence for two thousand years. Belonging to any real place has for generations been overshadowed by images of an unattainable place. Time, which is, in essence, no more concrete and practical, has become the common denominator of Jews in their everyday realities around the world.

With Zionism and the return to the Land of Israel as a real place, time also took on a different aspect. Traditional holidays were updated and even reimagined, and the link between time and space became substantiated and embodied. The traditional calendar lost some of its glamour, and space and environment became the new heroes of the revived nation. This new encounter between time and space can also be expressed in the festive moment of establishing sovereignty – a one-time event that suddenly applies the abstract (state) to space (the land).

The book and the written word transcend time and space. This is the fundamental meaning of culture. The library is thus a kind of ethereal place that exists outside dimensions of space and time. It is the most natural meeting point between and within different times and different places.

HEZI AMIUR

Mahzor of Generations

The Worms Mahzor, 1272-~~1280~~ 1280

571

YOEL FINKELMAN

When the Jewish community of Wurzburg was destroyed in 1298, the refugees fled with two enormous handwritten parchment mahzors (holiday prayer books): one created in 1272 and the other in 1280. They contained not only the texts of the prayers but also boldly colored illuminations and dramatic images. Some of the refugees settled in the city of Worms, and their rescued prayer books became symbols of the community's identity and a source for its liturgy for hundreds of years. Cantors would regularly use these two volumes, adding their own handwritten notes to help navigate the prayers and tunes.

After centuries of continual use, the mahzors were almost stolen during Kristallnacht in November 1938. The city archivist, Dr. Friedrich Illert, at great risk to his own life, smuggled the books out of the Gestapo offices and hid them in the local cathedral, where they remained safe until after the war. In 1957, the city agreed to return them to the Jewish People and have them preserved at the National Library.

SMC/ The first volume contains the earliest known example of written Yiddish ~~in~~ a language with an even longer history than that of these two volumes. Yiddish would come to have its own high and low cultures, which included religious and secular literature, newspapers, theater, music, and academic research. However, in the thirteenth century, it was primarily a spoken Jewish vernacular, building on the local German dialect and combining it with traditional Hebrew terms.

41/ In one of the handwritten Yiddish notes inside the mahzor, the scribe offers a simple blessing to the person tasked with carrying these weighty tomes to the synagogue: "Gut taq im betage se vaer dis mahzor in beith hakenses trage" (Let a good day shine for he who carries this mahzor to the synagogue).

#/

Worms Mahzor, Volume 2, 1280.
An illustration of flowers introduces a liturgical poem for the High Holidays, which compares the People of Israel to a rose. Transferred to the National Library by the German government, 1957, folio 119v. Ms. Heb. 4° 781.

✓

Worms Mahzor, Volume 2, 1280.

left The reconstructed cover of Volume 2 of the mahzor.

Right: Volume 1, Simcha ben Yehuda, Wurzburg, 1272. The liturgical poem

"El Mihase" was recited on the

Sabbath of the special Torah reading about each Israelite donating half a shekel to the Tabernacle. The scales

weigh all of the donations of the people of Israel. Yehudim, folio 1b.

Ms. Heb. 4° 781.

Handwritten note: El Mihase? overall heading old since both vols in captions below - see p. 180



✓

וידבר חכרי אמרי ופכיא צאל לכנז פנזיהם לבישן שביז פארהב מלי עויר ומושיע

ופצז

פסוקים

אביעה חזרה בעבז בזה בטל להחיות של ציא ודשאיה לחיות
דיעם בערלי להחיות איה ילדת של להצ להחיות

צמי לעולם יל מחיה ביה

אמה רב להשיע בכלל חיים מחסר מחיה מתים פרחנים רביים
כומץ ענפלים רופא חולים פהרי אטורים ופיקרים אמצתי לישעיהו
עפר ביי פיות בעל צבורות פו חזקה לך מלך מבית ומחיה ומצפיה
ישועה ונאמן אמה להחיות מתים

תהוצות

היהם לדי יסר כפופים וכל צאת
ישא לא נכפלים של זכר צמות
מכופים חקה פגישת בום



מוכפם של להחיות בוציקי כעופים
אויש חישין בארש צב ולשין
אחיק בחז לחשין וכבי מלשין
בעד נענד פאישין אפנעה כלי לל
צודע בכ

לישין בקשה כשי צחשין אריעה פראשין
יחטל להחיות לרם וניסל צרי כל יחטל מחזק צבורה של
דיעו כל יחטל רשות מליטל חויה יחטל כשיח הפולת של
חכוז לל נכסה ולערה א אאמה הוא אהם אהיינע ויל
ולכעשין נכסה ואהיינע בזה לחלה פעיכה ואמה של אה

captions are wrong
way around!

Above

Right

Left: Worms Mahzor, Volume 2, 1280. The city gates represent the gates of mercy, which are to be opened on the Day of Atonement, folio 173a.
Right: Worms Mahzor, Vol 1, Wurzburg, 1272. The first known example of written Yiddish appears in the hollow space within the large letters toward the top of the page. The text offers a blessing for the one who carries the heavy prayer book to the synagogue, folio 54v. Ms. Heb. 4^o 781.

unwell

Above

Axis Mundi

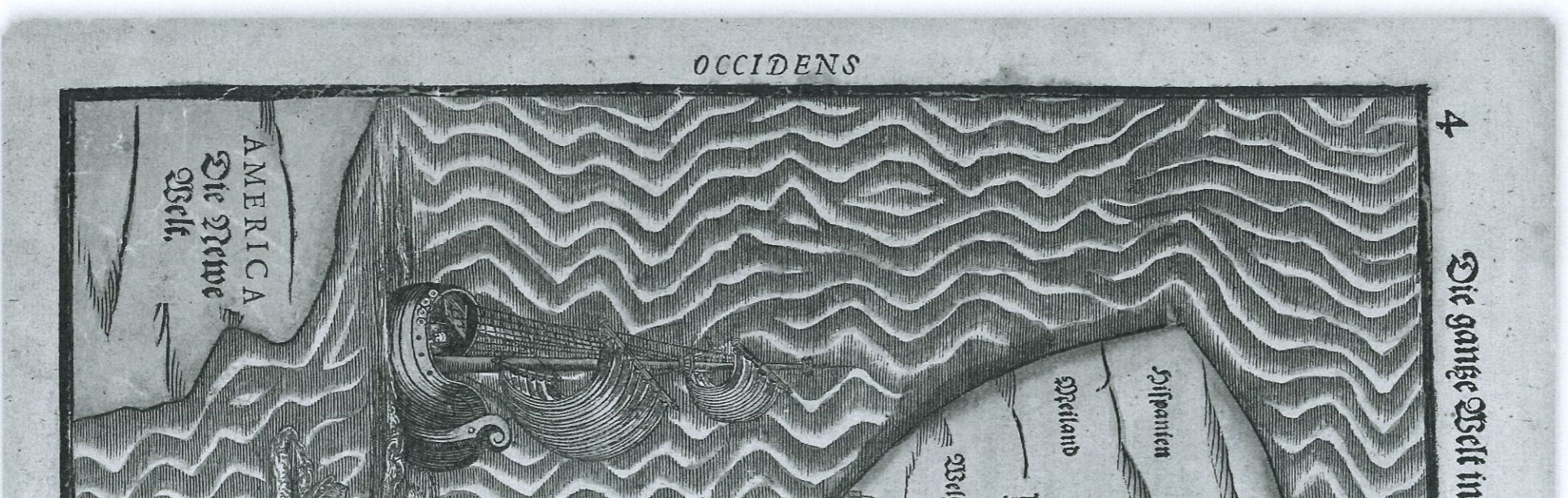
Heinrich Bünting's Clover Leaf Map, 1585

AYELET RUBIN

“The entire world in the shape of a clover leaf, the symbol of Hanover, my beloved hometown.” This is the title of a map first printed in a 1581 book in which Scripture is rewritten in the form of a travel log. The book is entitled *Itinerarium Sacrae Scripturae* (*Travel Book of Holy Scripture*) and its author, Heinrich Bünting (1545–1606), supplemented the text with various symbolic maps like this one. In his clover map, he included a tribute to the two cities that dominated his earthly and spiritual existence: the German city of Hanover, the capital of Lower Saxony and his birthplace, and Jerusalem, his religious home as a devout Protestant Christian. The juxtaposition of these two cities, along with the unusual cartographic design, makes it clear that this is a figurative map whose purpose is to convey not an accurate image of the world but a religious and spiritual message.

The most striking, spectacular image on the map is that of the continents of Europe, Asia, and Africa, which are depicted as the three parts of a clover leaf, with the city of Jerusalem at their center. As Bünting explained in his title, the emblem of the city of Hanover includes a clover leaf, which accounts for the use of the graphic form of the clover to represent the three continents of the Old World. The American continent appears in the lower-left-hand corner with the label “America, the New World.” Its marginal placement on the map is consistent with the fact that it is, of course, not mentioned in the Bible.

The map is very popular in Israel and throughout the world due to its unusual design. Bünting’s original goal of creating a double tribute to his favorite cities seems to have been forgotten or overlooked in the map’s myriad modern uses.

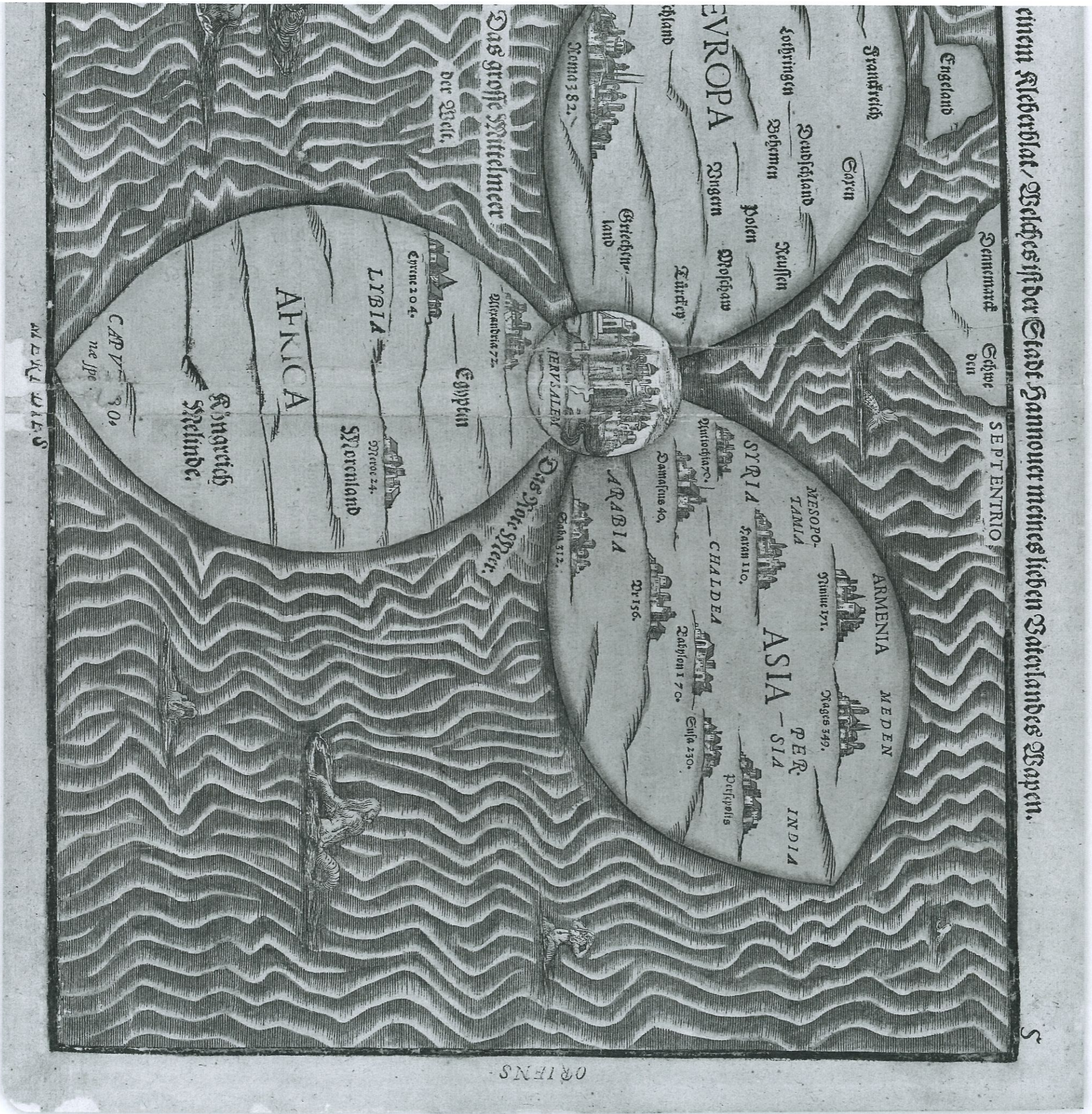


✓

!ilustrated?

Heinrich Bünting (and co-author Jacobus Lucius), The Whole World in a Clover Leaf Die ganze Welt in einem Kleeblatt Helmstedt, Germany, 1585. A hand-colored copy of the map, which highlights cities with Christian biblical significance. Thus, in Europe, only Rome is mentioned. Likewise, the map references only the Red Sea and the Mediterranean Sea. The Eran Laor Cartographic Collection/W3, Tiltan.

4141
2/



A

plural in
text +
caption
Pilgrims'?

A Pilgrim's Guide to the Holy Land

Proskynetarion, 1667

SHAY ESH EL

Orthodox Christianity has been ever-present in Jerusalem. From the Monastery of the Holy Cross in the beautiful valley between the Israel Museum and Rehavia to the hidden monastery of Saint Symeon above the Katamon neighborhood named after it (*kata moni*, in Greek, "beneath the monastery"), the legacy of Byzantine culture underlies the very structure of modern Jerusalem. Ironically, the Orthodox Church reached the peak of its influence in Muslim-era Jerusalem only after the Ottoman Empire had completely conquered and replaced Byzantium. The whole Eastern Mediterranean was suddenly under one rule with no borders, and Orthodox Christians living under Ottoman rule could and did travel safely to Jerusalem.

The seventeenth and eighteenth centuries thus witnessed a growing and steady flux of Orthodox pilgrims from Constantinople, Asia Minor, mainland Greece, the Balkans, Russia, and the Caucasus Mountains. All these pilgrims needed places to stay, local guides to show them the secrets of the Holy City in their own language, souvenirs, and written guides to the holy sites known as proskynetaria. These guidebooks, initially written in Greek but quickly translated into every possible Orthodox language, were meant to serve the pilgrims not only as guides during their stay in Jerusalem but also as souvenirs of their visit and were often beautifully illustrated. As for the texts themselves, the proskynetaria were anything but dry descriptions of holy sites and contained hagiographies, miracle stories, and sayings of the Church and Desert Fathers. This outstanding example of a Serbian proskynetarion, dating to 1662, shows a combination of imagination and historical truth in its depiction of Christian pilgrimage sites.

Orthodox Christian as text?

Christian-Orthodox Pilgrims' Guide
to the Holy Land, Gavril Thadich,
Jerusalem 1662. Illustration of the
Church of the Holy Sepulchre in
Jerusalem, which shows the building
according to the Eastern Christian
concept of sacral architecture and
largely ignores reality. 38° Ms. Var.
184. folio 3r

Computing the Sacred

The Isaac Newton Manuscript Collection, 17th–18th centuries

CHAYA HERR AND STEFAN LITT

In mid-July 1936, two auctions took place simultaneously in London's two famous auction houses: the sale of an impressionist art collection at Christie's and the sale of thousands of papers in Sir Isaac Newton's own handwriting at Sotheby's. The art auction attracted the most interest, with only a few connoisseurs attending the Newton auction. This lack of interest mirrored the common understanding of Newton's role in the history of knowledge: he was regarded, first and foremost, as one of the greatest figures in the history of science. According to intellectual models of the late nineteenth and early twentieth centuries, fields of knowledge such as theology, alchemy, and history were inconsistent with the pure sciences, and Newton's strong interest in them "distorted" his image as a highly esteemed scientist.

Newton (1642–1726) was, in fact, a deeply religious man. He believed the Bible to be of divine origin and to contain the true teachings of God, if interpreted properly. He was extremely literate in the humanities and studied Hebrew and Greek in order to read the Bible and its commentaries in the original languages. His religious studies brought him to the discovery of what he believed to be the true and original Noachide religion consisting of just two commandments: the love of God and the love of one's neighbor.

Newton could not reveal his religious beliefs in public for fear of being dismissed from his position as chair of mathematics at the University of Cambridge. They have, however, been preserved in his theological manuscripts, which contain extensive studies of the measurements and dimensions of the Temple of Solomon. Newton developed an innovative theory about the length of the biblical cubit based on the Hebrew Bible, Talmudic texts, and a wide variety of ancient Near-Eastern sources. Based on these historical documents, he also estimated when the End of the Days might take place and attempted to correct commonly used calendar calculations. The almost total neglect of these manuscripts throughout the nineteenth and early twentieth centuries conceded Newton's broad interests and holistic understanding of nature and humanity.

However, there were two men present at the Sotheby's auction in 1936 who understood perfectly the complexity of Newton's world and bought almost everything that was on sale: the British economist John Maynard Keynes purchased the papers in the field of alchemy, while the Jerusalem-born scholar and collector Abraham Shalom Yehuda acquired the papers in history and theology. After enjoying their purchases privately for a while, both men donated their share of the Newton papers to their countries of birth.

word spacing
too tight?

≡ /

Isaac Newton, ^{#1} fragments on the kingdoms of the European tribes, the Temple and the history of Jewish and Christian Churches, Cambridge, England, early ^{#1} 17th century. A trilingual manuscript written in Latin, Hebrew and Greek, consisting of notes on the Jewish Temple and its ritual. The notes refer to numerous sources, including, inter alia, the Bible, Rabbis Hillel and Shammai, the Zohar, and the Talmud. The Isaac Newton Manuscript Collection. Ms. Yeh. Var. 1/28a, ^{#1} folio 2v.

#1
eighteenth /

#1

✓

Below
eighteenth

Left: Isaac Newton, miscellaneous historical and apocalyptic jottings, Cambridge, England, early 17th century. Notes taken about the expected end of the days, based on the biblical Book of Daniel. According to contemporary Protestant interpretations, Newton came to the conclusion that the current period of human history "do[les] not end before 2060 nor after"

cap in text
his odd full stop
at end of sentence

of
eighteenth

The Isaac Newton Manuscript Collection / Ms. Yah. Var. 1/736, folio 8r
Front Right: Newton, alchemical notes and extracts / Nicolas Flamel, Cambridge, England, early 17th century. Excerpt from a seventeenth-century alchemical text Exposition of the Hieroglyphical Figures dealing with the mythical figure of Nicolas Flamel and his grave in the St. Innocent's graveyard in Paris. The two bottom rows of figural reliefs excited generations of alchemists, as the figures were regarded as bearers of secrets about the Philosophers' Stone. The drawing was made by Newton himself / 24^o Ms. Var. 259.3, folio 7r

(ms)

Prop. 1. The 2300 prophetic days did not commence before the rise of the 2188th Rom of the 4th Paul.

2 These days did not commence after the destruction of Jerusalem by Temple by the Romans A. 70.

3 The line being 6 half a line did not commence before the year 800 in the space supervening commencing

4 They did not commence after the reign of Gregory the 7th 1084

5 The 1290 days did not commence before the year 842.

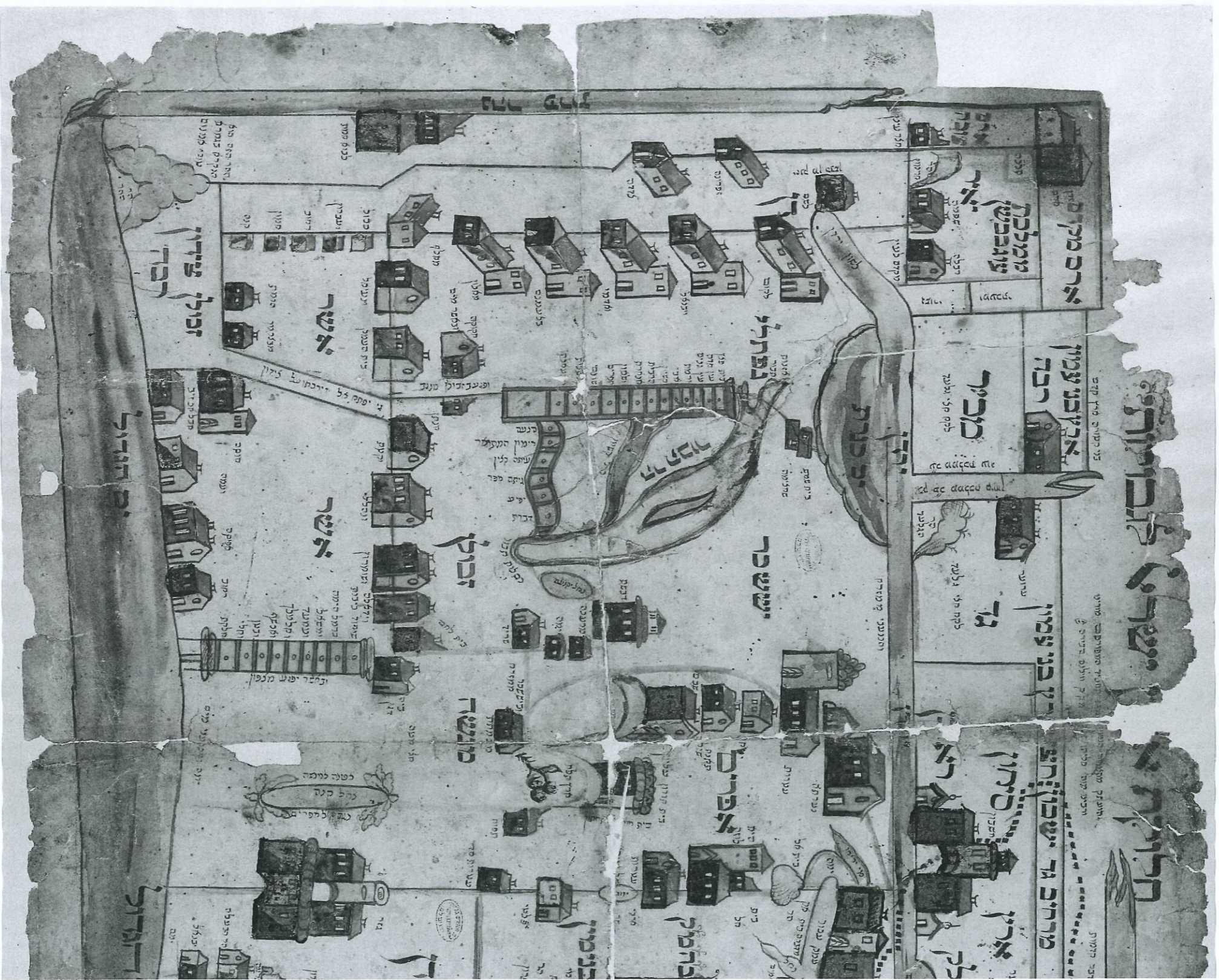
6 They did not commence after the reign of Pope Gregory - 7. 1084

7 The difference between the 1290 & 1335 days are a part of the seven weeks.

Therefore the 2300 years do not end before year 2132 nor after 2370.

The line being 6 half line do not end before 2060 nor after the 1290 days do not begin before 2090 nor after 1374

Ms Yah. Var. 1 / 736, folio 8r
Newton F. 36

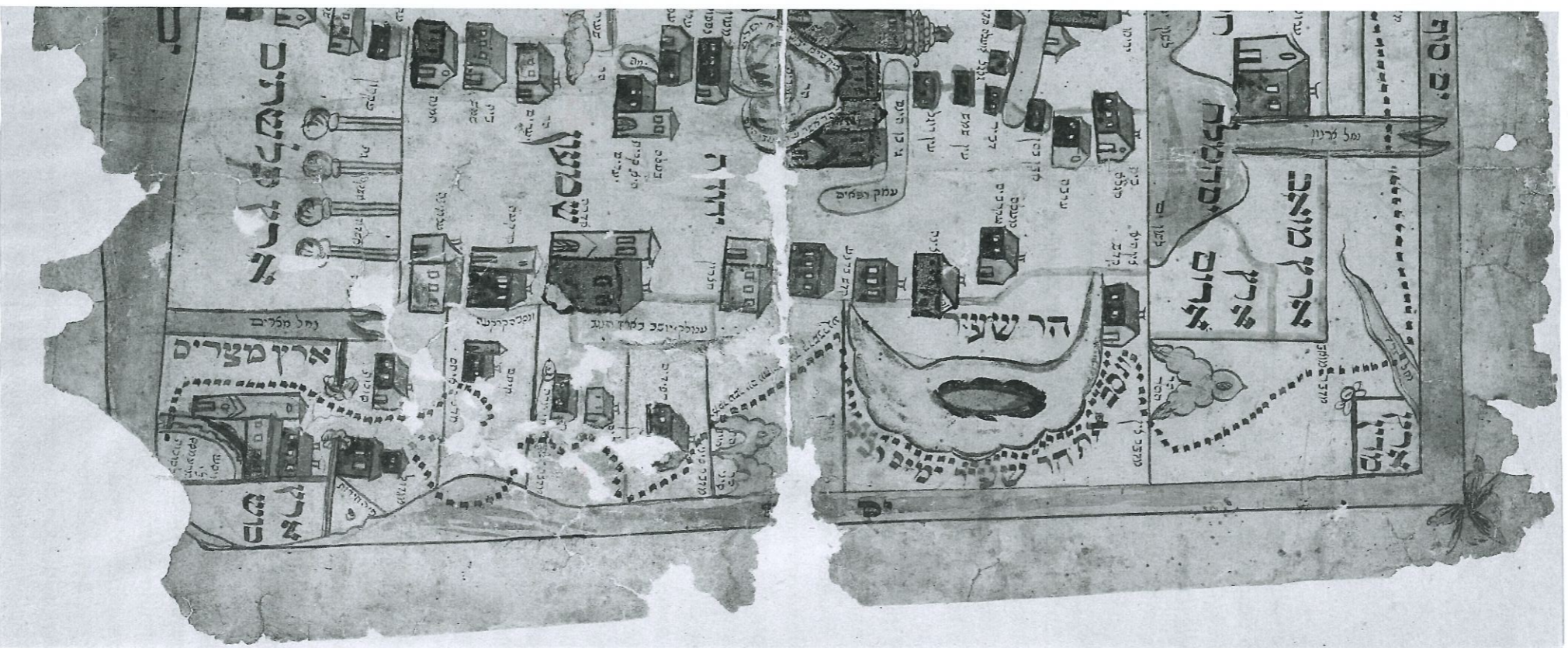


Eliyahu in ~~the~~
 Boundaries of the Land of Israel according to Rabbi Elijah of Vilna, **Vienna** after 1805. The map, with hand-colored details, depicts the division of the Land of Israel by tribes. The Eran Laor Cartographic Collection. Pdl 1001 - D3 (Pos.).

date okay? see text

9/

7



The Gaon of Vilna Dreams of the Holy Land

Map Prepared by

Yaakov Moshe of Slonim, c. 1802

ZACHARY ROTHBART

Few rabbinic figures defy categorization quite like Rabbi Eliyahu ben Shlomo Zalman (1720–1797), better known as the Vilna Gaon. One of the most important rabbis and legal authorities of the past few centuries, his intellectual pursuits also branched into a range of secular topics, driven by his burning desire to attain a broader and deeper understanding of the Torah and to fulfill its commandments.

This same passion inspired the Vilna Gaon's particular interest in the Land of Israel, where he dreamed of moving one day. He wrote a work about the region's geography according to the Book of Joshua and even dabbled in cartography as a means of better grasping biblical and rabbinic texts.

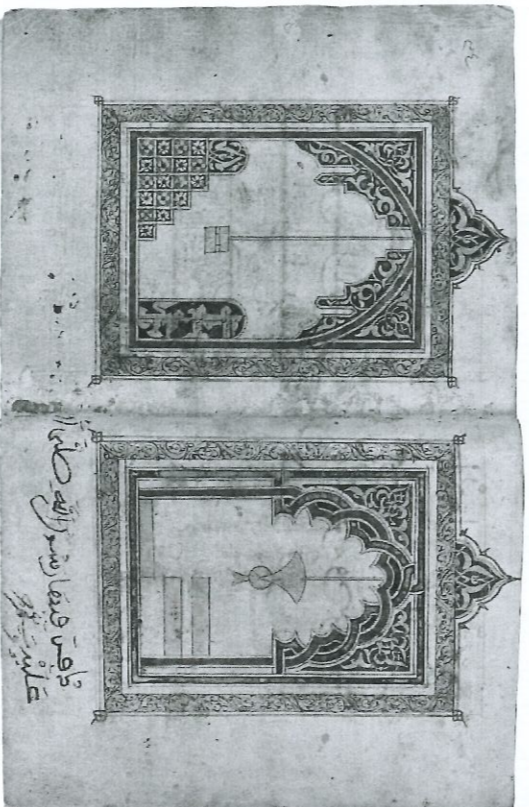
The Vilna Gaon's grandson, Rabbi Yaakov Moshe of Slonim, is said to have drawn the map appearing here in or around 1802 based on one created by his grandfather. The map is oriented toward the east and draws inspiration from traditional Jewish texts rather than from ~~from~~ accurate cartographic methods. It features the allotted tribal areas, important cities and towns, bodies of water, and even a dotted line representing the wanderings of the Israelites in the desert. Images of the Temple and other structures reflect contemporary European architecture, while the motif used to represent mountains apparently derives from early Islamic cartography. Mount Moriah looks like a pear, cities in the Asher and Naphtali regions are represented as drawer-like constructs, and the Philistine cities look like matches.

The Vilna Gaon himself never made it to the Land of Israel. However, shortly after his death, around ~~500~~ of his followers, inspired by his teachings, made the journey. They initially settled in the Galilee, with a significant number coming to Jerusalem a few years later.

Mecca of the Mind

Muhammad al-Jazuli, Signs of Benevolent Deeds, 17th–19th centuries

RAQUEL UKELES



One of the most popular manuscripts in the premodern Muslim world was rarely produced in the Arab Middle East. Rather, thousands of handwritten copies of the prayer book, *Signs of Benevolent Deeds* (*Dala'il al-Khayrat*), were copied in North Africa, the Ottoman Empire, and Central and South Asia.

The prayer book was written by Muhammad al-Jazuli (1404–1465), one of the most revered Muslim Sufi mystics of medieval Morocco. Al-Jazuli developed a Sufi order centered on intensive spiritual love and devotion to the Prophet Muhammad. His prayer book includes prayers on behalf of the Prophet as well as spiritual meditations.

The immense popularity of this collection of prayers is often ascribed to two iconic illustrations found in most copies. Early North African manuscripts included two images from Medina: the Prophet's burial chamber and his pulpit (*minbar*) and prayer niche (*mihrab*). These highly symbolic illustrations conform to the text's focus on the Prophet and are found near the author's reference to the famous Prophetic hadith: "Between my grave and my pulpit is one of the gardens of Paradise." Later manuscript copies, especially from the Ottoman Empire and eastward, include a different set of two images. On the left, the Prophet's mosque and burial chamber have been consolidated in one illustration, while on the right is an illustration of the Kaaba pilgrimage site in Mecca. Thus, the exclusive focus on the Prophet gave way to lavish double-sided illustrations of both Medina and Mecca.

These manuscripts highlight the cross-fertilization of North African Sufi prayers for the Prophet with Ottoman iconography of the sacred sites of Mecca and Medina. Following their sixteenth-century conquest of the Arabian Peninsula, the Ottoman sultans cultivated their reputation as guardians of the sacred pilgrimage sites and disseminated visual imagery of the Hajj pilgrimage sites throughout their empire.

The double imagery of Mecca and Medina was, in addition, a powerful visual representation of the first pillar of Islam: the testament of faith in the oneness of God and Muhammad as God's messenger. The Kaaba at Mecca functions as the symbol of God on earth, while the mosque in Medina is the symbol of the beloved Prophet Muhammad. Together, the images offered a potent visual icon of Islam and its sacred sites for Muslims who aspired to go on pilgrimage and for those who could only dream of it.

Above/

41/

Opposite/

(frs)

(frs)

Left: The Prophet Muhammad's tomb and pulpit in Medina from an early 18th-century North African copy of *Signs of Benevolent Deeds* (*Dala'il al-Khayrat*) by Muhammad al-Jazuli. Ms. Yah. Ar. 863, folios 33v–34r

Right: The Holy Mosque in Mecca from a late 18th-century Indian copy of the same work. Ms. Yah. Ar. 863, folio 68r

The Abraham Shalom Yahuda Collection. Following page: A double miniature juxtaposing the Prophet's mosque in Medina (left) and the Kaaba in Mecca (right), in an Ottoman copy from 1796. Ms. Yah. Ar. 864, folios 19v–20r

eighteenth/

41/

eighteenth/

(frs)

192

MARKING TIME AND SPACE

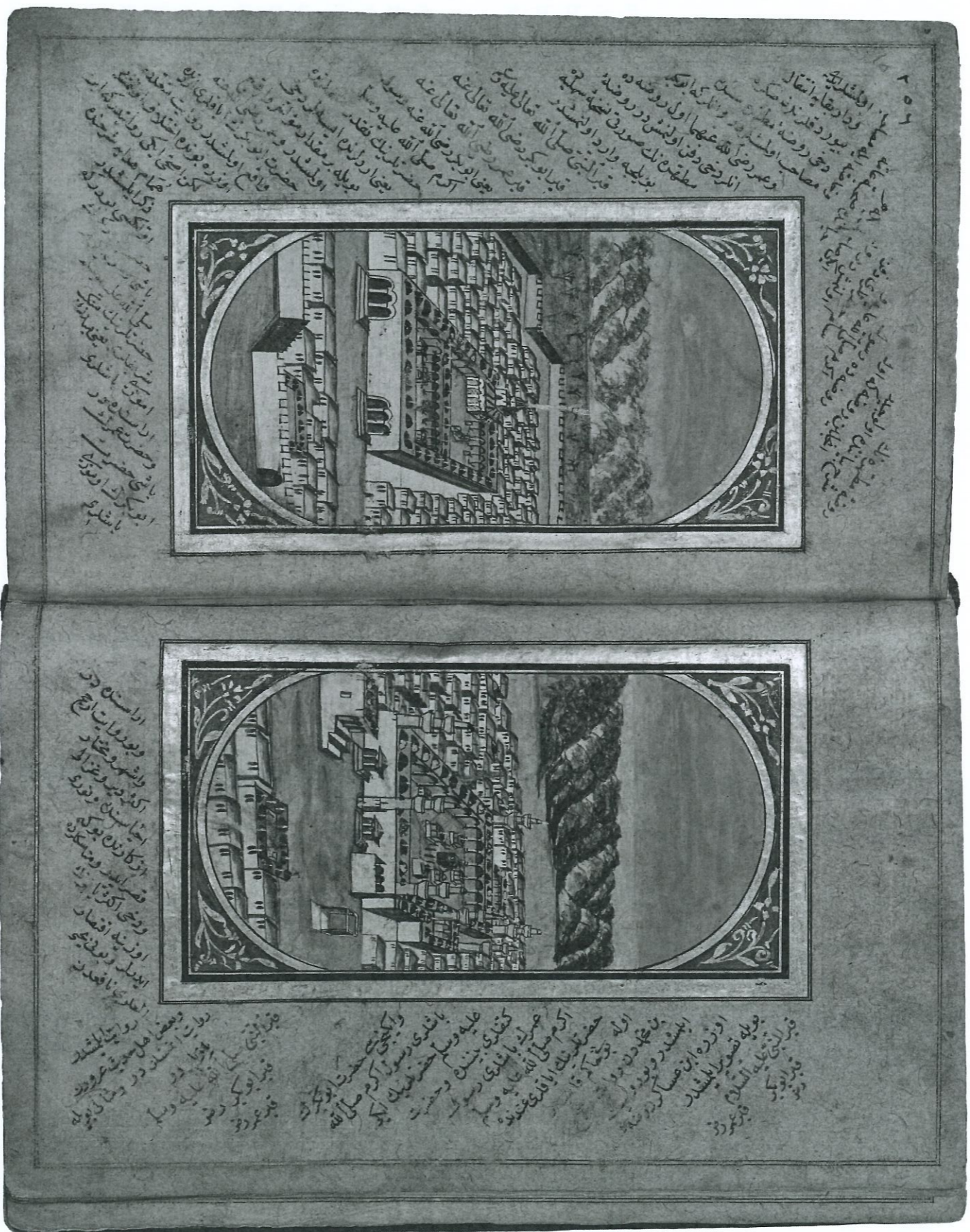
The Abraham Shalom Yahuda Collection. Ms. Yah. Ar. 863.

skew? ?

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✓



eighteenth to nineteenth / Above

Left: A double miniature juxtaposing the Prophet's mosque in Medina (left) and the Ka'ba in Mecca (right), in a Kashmiri copy of *Signs of Benevolent Deeds* (Dala'il al-Khayrat) by Muhammad al-Jazuli from the late 14th/early 15th centuries. Ms. Yah. Ar. 852, folios 21v-22r. The Abraham Shalom Yahuda collection.

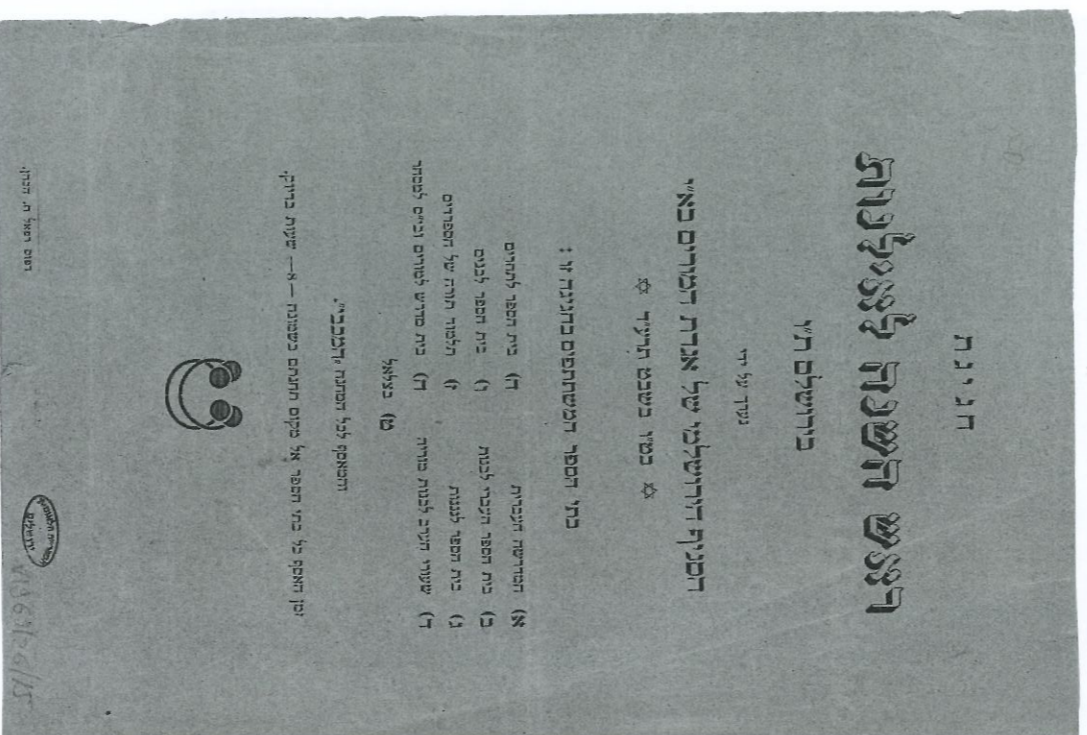
Right: A double miniature juxtaposing the Prophet's mosque in Medina (left) and the Ka'ba in Mecca (right), surrounded by the Turkish commentary of Qara Dawud al-Azmiidi, in an Ottoman copy of *Signs of Benevolent Deeds* from 1789. Ms. Yah. Ar. 868, folios 255v-256r.

41/41
See p. 192 for style

Seeds of a New Tradition

Seedling Bag for Tu B'Shvat, 1914

HEZI AMIUR



Above!
Left: Program for a Jerusalem students' parade and planting ceremony in the village of Motza, Tu B'Shvat 1914.
5/1(?)
Right: Seedling bag for a Jerusalem students' planting ceremony in Motza, Tu B'Shvat 1914. V 1969 26.
5/1(?)
sa-hat

On the morning of Tu B'Shvat, 1914, hundreds of students from the nine Hebrew schools in Jerusalem at the time set out westward toward the village of Motza. The students were dressed in festive clothes with blue and white ribbons, and the procession was led by their teacher Hayyim Aryeh Zuta.

Over the course of hundreds of years, Tu B'Shvat had been celebrated by eating the fruits of the Land of Israel. But here, in the Land of Israel itself, the "New Year of the Trees" had been reconceptualized in light of the new agricultural settlements of the First Aliyah. It was in 1894 that Zuta, then a young Hebrew teacher in Russia, first came up with the idea of turning Tu B'Shvat into a Zionist celebration of the Jewish people's renewed connection to the land and to nature, inspired by the American festival of Arbor Day which had been established two decades earlier. In 1906, the organization of Hebrew teachers in the Land of Israel accepted the idea and inaugurated the tradition of planting saplings on Tu B'Shvat.

Special canvas bags with seedlings were prepared for the students to carry during the three-hour procession. However, midway through their parade, it began to rain, and the students returned disappointed, having never reached Motza. Perhaps this is the reason why one of the canvas bags was not discarded but somehow found its way to the National Library, located just a few steps away from the procession route.

The bag of unplanted seedlings bears testimony to the beginning of the tradition of planting trees in Israel on Tu B'Shvat. Though their seedlings did not take root that day, the disappointed children grew up to become the first generation educated by Hebrew institutions in Jerusalem.

יום המדינה

יום ששי, ה' אייר, חש"ח - 14 במאי 1948 - עטה 4 אחר הצהריים - יום אחרון לשלטון זרים

עתו משותף של עתוני הארץ

העם מכריז על מדינת ישראל

ב-29 בנובמבר 1947 קבלה עצרת האומות המאוחדות החלטה המחייבת הקמת מדינה יהודית בארץ-ישראל ובתוקף זכותנו הטבעית וההסטורית אנו מכריזים בזאת על הקמת מדינה בארץ-ישראל היא

מדינת ישראל



זו לשון הכרזה על הקמת המדינה שניתנה בכינוס מועצת העם היום בשעה 4 אחרי צממדם של חברי מועצת העם ונציגי מוסדות ועמותות וקוראים באלם המזויאון בחילאיכיב:

בארץ ישראל קם העם היהודי, בה עובדה דמותו הרוחנית, הדתית והמדינית, בה חי חיי קוממיות ממלכתית. בה יצר נכסי תרבות לאומיים וכלל-אנושיים והוריש לעולם כולו את ספר הספרים הנצחי.

לאחר שהוגלה העם מארצו בפתח הרוע שער לה אמונים בכל ארצות מוריו, ולא חזל מתפלה ומתקווה לשוב לארצו ולחדש בתוכה את חירותו המדינית.

מתוך קשר היסטורי ומסרתי זה חתרו היהודים בכל דור לשוב ולהאחו במולדתם העתיקה, ובדורות האחרונים שבו לארצם בהמוניהם, וחלוצים, מעפילים ומגנים הפריחו נשמות, התו שפתם העברית, בנו כפרים וערים, והקימו ישוב גדל והולך השליט על משקו והרבותו, שורר שלום ומגן על עצמו. מביא ברכת הקידמה לכל תושבי הארץ ונושא נמשו לעצמאות ממלכתית.

בשנת תרנ"ז (1897) נתכנס הקונגרס הציוני לקול קריאתו

כל חוקי הספר הלבן בטלים ומבוטלים

כל שאר החוקים הקיימים בארץ עודם בתקפם

מנשר של מועצת המדינה הזמנית

- | | | | |
|---|---|--|--|
| 1. מועצת המדינה הזמנית היא הרשות המחוקקת. | 2. מועצת המדינה הזמנית תוכל להעניק והיא מעניקה כוח מסמכות זו לממשלה | 3. מועצת המדינה הזמנית לשם חקיקה רחופה תוראות חוק הנובעות מהספר הלבן משנת 1949 כטלות כוח ומבוטלות. | 4. הפקיסים 13 עד 15 לפקודה העלית 1941 והתקנות 102 עד 107 לתקנות ההגנה (שעת חירום) 1945. מתמט- לים כזה. |
| 5. תקנות העברת קרקעות, 1940 כטלות כוח למסרע מיום ל-ט אייר תרצ"ט (18 במאי 1939). | | | |

של הוגה חוון המדינה היהודית תיאודור הרצל הפריז על זכות העם היהודי לתקומה לאומית בארצו.

זכות זו הוכרה בהצהרת בלפור מיום ב' בנובמבר 1917 ואשרה במנדט מטעם חבר הלאומים, אשר נתן במיחה תוקף בין-לאומי לקשר ההיסטורי שבין העם היהודי לבין ארץ-ישראל ולזכות העם היהודי להקים מחדש את ביתו הלאומי. השואה שנתחוללה על עם ישראל בזמן האחרון, בה הוכרעו לטבח מיליונים יהודים באירופה, הוכיחה מחדש בעליל את ההכרח בפתרון בעית העם היהודי מחוסר המולדת והעצמאות על ידי חידוש המדינה היהודית בארץ-ישראל, אשר תפתח לרווחה את שערי המולדת לכל יהודי ותעניק לעם היהודי מעמד של אומה שוות-זכויות בתוך משפחת העמים.

שארית הפליטה שניצלה מהטבח הנאצי האיום באירופה ויהודי ארצות אחרות לא חדלו להפעיל לארץ-ישראל, על אף כל קושי, מניעה וסכנה, ולא פסקו לתבוע את זכותם לחיי כבוד, חירות ועמלי-ישרים במולדת עמם.

במלחמת העולם השנייה, חרם הישוב העברי בארץ את מלוא חלקו למאבק האומות השותרות חירות ושלום נגד כוחות הרשע הנאצי, וברם חייליו ובמאמצו המלחמתי קנה לו את הכות להמנות עם העמים מייסדי ברית האומות המאוחדות.

ב-29 בנובמבר 1947 קיבלה עצרת האומות המאוחדות החלטה המחייבת הקמת מדינה יהודית בארץ-ישראל; העצרת תבעה מאת תושבי ארץ-ישראל לאחוז בעצמם בכל הצעדים הנדרשים מצדם הם לביצוע ההחלטה. הכרה זו של האומות המאוחדות בזכות העם היהודי להקים את מדינתו אינה ניתנת להפקעה.

זוהי זכותו הטבעית של העם היהודי להיות ככל עם ועם עומד ברשות עצמו במדינתו הריבונית.

לפיכך נתכנסנו, אנו חברי מועצת העם, נציגי הישוב העברי והתנועה הציונית, ביום סיום המנדט הבריטי על ארץ-ישראל, ובתוקף זכותנו הטבעית וההיסטורית ועל יסוד החלטת עצרת האומות המאוחדות אנו מכריזים בזאת על הקמת מדינה יהודית בארץ-ישראל. היא מדינת ישראל.

אנו קובעים שהחל מרגע סיום המנדט, הלילה, אור ליום

שבת ו אייר תשי"ח, 15 במאי 1948, ועד להקמת השלטונות הנבחרים והסדירים של המדינה בהתאם לחוקה שתיקבע על-ידי האספה המכוננת הנבחרת לא יאוחר מ-1 באוקטובר 1948 - תפעל מועצת העם כמועצת מדינה זמנית, ומוסד הביצוע שלה, מנהלת-העם, יהווה את הממשלה הזמנית של המדינה היהודית. אשר תיקרא בשם ישראל.

מדינת ישראל תהא פתוחה לעליה יהודית ולקליבוץ גלויות, תשקוד על פיתוח הארץ לטובת כל תושביה; תהא מרשמתה על יסודות החירות, הצדק והשלום לאור חזונו של נביאי ישראל, תקיים שריון זכויות חברתי ומדיני גמור לכל אזרחיה בלי הבדל דת וגזע ומין; תבטיח חופש דת, מצפון, חינוך ותרבות; תשמור על המקומות הקדושים של כל הדתות; ותהיה נאמנה לעקרונותיה של מגילת האומות המאוחדות.

מדינת ישראל תהא מוכנה לשתף פעולה עם המוסדות והנציגים של האומות המאוחדות בהגשמת החלטת העצרת מיום 29 בנובמבר 1947 ותפעל להקמת האחדות הכללית של ארץ-ישראל בשלמותה.

אנו קוראים לאומות המאוחדות לתת יד לעם היהודי בפנין מדינתו ולקבל את מדינת ישראל לתוך משפחת העמים.

אנו קוראים - גם בתוך התקפת-הדמים הנערכת עלינו זה חודשים - לבני העם הערבי תושבי מדינת ישראל לשמור על השלום וליתול חלקם בכנין המדינה על יסוד אורחות מלאה ושווה ועל יסוד נציגות מתאימה בכל מוסדותיה, חופשיים והקבועים.

אנו מושיטים יד שלום ושכנות טובה לכל המדינות השכנות ועמיהן, וקוראים להם לשיתוף פעולה ועזרה הדדית עם העם העברי העצמאי בארצה. מדינת ישראל מוכנה לארום חלקה במאמץ משותף לקידמת המורח התיכון כולו.

אנו קוראים אל העם היהודי בכל התפוצות להתלפף סביב הישוב בעליה ובכנין ולעמוד לימינו במערכה הגדולה על הגשמת שאיפת הדורות ולגאולת ישראל.

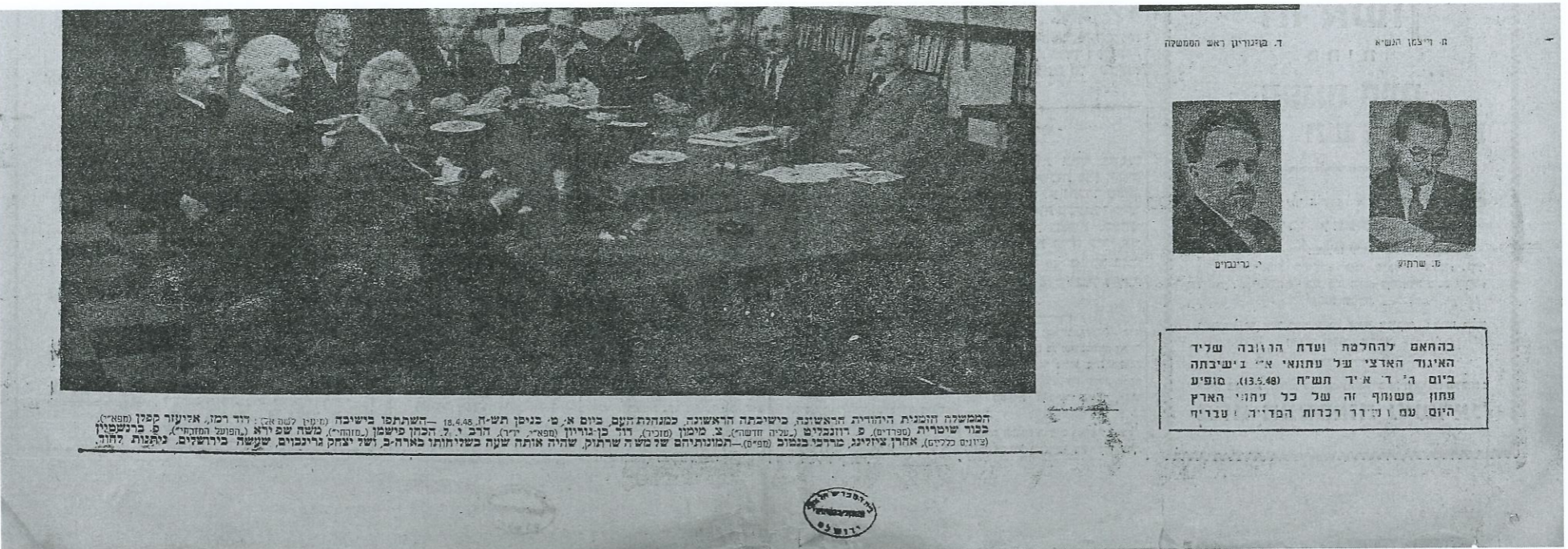
מתוך בטחון בצור ישראל הננו חותמים בחתימת ידנו לעדות על הכרזה זו, במושב מועצת המדינה הזמנית, על אדמת המולדת, בעיר תל-אביב, היום הזה, ערב בשבת, ה' אייר ותשי"ח, 14 במאי 1948



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"State Day" Dom ha-Medina Tel Aviv, May 14, 1948. An issue printed by all Hebrew newspapers in the State of Israel immediately after independence was declared. L 1498.

מדינת ישראל



The Day the Newspapers Stood as One

“State Day” Newspaper,
May 14, 1948

HEZI AMIUR

For Jews living in the Land of Israel, there was never a morning as tense and emotional as Friday, May 14, 1948, the day the State of Israel was due to be declared. The War of Independence was in full swing, with fierce battles and heavy casualties; yet, the Hebrew newspapers from all sectors and parties were replete with celebratory headlines announcing the anticipated declaration.

Such a dramatic day required an appropriate journalistic response also after the occasion. Thus, immediately following the ceremony declaring the new state, a special edition newspaper was published in honor of the event. Called “State Day,” it was initiated and produced collaboratively by all the major daily papers.

Political reality was highly polarized, and most of the major newspapers were partisan platforms for arguments between the left and right; Marxist and religious parties, liberals and socialists. The declaration of the State united them all, but it is doubtful this collaborative edition would have been published had the groundwork not been laid in advance. Five weeks before the establishment of the State, in besieged Jerusalem, the major newspapers were compelled to join forces and publish a joint paper that they called *Yedi'ot Yerushalayim*. This cooperation sowed the seeds for the collaborative publication of State Day.

State Day was entirely about chronicling history. Even the date on the masthead was festive: “Friday, the fifth of Iyvar 5708, May 14, 1948.” The Final Day of Foreign Rule.” The headline, “The Nation Proclaims the State of Israel” appeared next to a portrait of Zionist visionary Theodor Herzl, followed by the text of the Declaration of Independence and the first pronouncements of the provisional government.

State Day was a rare display of national unity when even the newspapers’ competitive instincts yielded to the momentousness of the day.