



Lokey International Academy המרכז הבינלאומי ללימודי
of Jewish Studies יהדות ע"ש לוקי



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Six T

Six Tikkunim for Israel's Sixtieth Year

In celebration and commemoration of Israel's sixtieth anniversary, we propose six *Tikkunim*. The idea of *Tikkun* positions people in partnership with God, assuming responsibility for our world. By the same token, we invite Jews in Israel and abroad to share the responsibility for the present and future State of Israel, through meaningful learning and experience of current dilemmas of the sixty-year-old/young country.

Halachah offers an educational frame for the number "sixty", when it claims that food will be considered kosher even if it has a non-kosher ingredient, when the kosher ingredients of the food are sixty times greater than the non kosher ingredient. This is termed: Nullified by Sixty¹ **בְּטֵל בְּשֵׁשִׁים**. Thinking within this framework as well as the framework of *Tikkun Olam*, led us to identify six *Tikkunim* for Israel's sixtieth year. We hope that these *Tikkunim* will serve as an invitation for contemplation and action on that which requires mending and in turn become sixty times greater than other Israeli challenges.

In the following document you will find six gates for six *Tikkunim*. Each gate is thematically inspired by one of the books of the *Mishnah*:

- 1) *Zeraim* – תיקון הזמן *Tikkun* of Time
- 2) *Mo'ed* – תיקון שבת *Tikkun* of Shabbat
- 3) *Nashim* – תיקון המגדר *Tikkun* of Gender
- 4) *Nezikin*- תיקון השימור *Tikkun* of Conservation
- 5) *Kodashim*- תיקון המקום הקדוש *Tikkun* of the Sacred Place and Space
- 6) *Toharot* – תיקון הכשרות החברתית *Tikkun* of Social Ethics

¹ כל אסורין שבתורה [בטלים] בששים" (תלמוד בבלי, קודשים, חולין, פרק ז', דף צ"ח א' גמרא)

Each *Tikkun* gate includes: a verse introducing the key issue, an essential question, a Jewish Text, an Israeli song and a contemporary Israeli thought.

Educators may utilize these *Tikkunim* as resources for creating educational programs that may be used throughout the year 5768 or during *Yom Ha'atzmaut* itself. **Communities** may use them as resources for ceremonies and discussions. **Clergy** may use them as resources for creating alternative *Tefillot* for Israel's 60th Independence Day celebration.

"...Sixty-year-old² opens an eye
and puts on her shoe.
A great day awaits,
It's her day.
A great day awaits,
Young and innovative.
Ironing her wrinkles
Erasing the years.
Because she is genuine, not a symbol
Not a flag and not a sign.
The past is behind her –
She looks forward to the future.

(Bat Shishim by Didi Manusi)

"...בת שישים פוקחת עין
ונועלת נעלה.
יום גדול ממתין בפתח,
זה היום שלה.
יום גדול עומד בפתח,
יום צעיר וחדשני.
מגהץ הוא את קמטיה
ומוחק שנים.
כי אמיתית היא ולא סמל,
ולא דגל ולא אות.
העבר מאחוריה -
היא צופה אל הבאות."
(בת שישים / דידי מנוסי)

We will be happy to provide further educational support for your Six T journey!

לא עליך המלאכה לגמור,
ולא אתה בן חורין לבטל ממנה.

For more information please contact Shelley Kedar at shelley@leobaeck.org.il

² This song was written for Kibbutz Geva in honor of the 60th year anniversary of its foundation.

Tikkun of Time תיקון הזמן

לכל, זמן; ועת לכל-חפץ, תחת השמים קהלת ג:א'

There is a time for everything,
and a season for every activity under heaven Ecclesiastes 3:1

What should be the meaning of *Shemita* in 60-year-old Israel?

א וידבר יהוה אל-משה, בהר סיני לאמר. ב דבר אל-בני ישראל, ואמרת אליהם, כי תבאו אל-הארץ, אשר אני נתן לכם--ושבתה הארץ, שבת ליהוה. ג שש שנים תזרע שדך, ושש שנים תזמר פרמך; ואספת, את-תבואתה. ד ובשנה השביעית, שבת שבתון יהיה לארץ--שבת, ליהוה: שדך לא תזרע, וכרמך לא תזמר. ה את ספוח קצירך לא תקצור, ואת-ענבי נזירך לא תבצר: שנת שבתון, יהיה לארץ. ו והיתה שבת הארץ לכם, לאכלה--לך, ולעבדך ולאמתך; ולשכירך, ולתושבך, הגרים, עמך. ז ולבהמתך--ולחיה, אשר בארצך: תהיה כל-תבואתה, לאכל. ויקרא כ"ה

1 The LORD said to Moses on Mount Sinai, 2 "Speak to the Israelites and say to them: 'When you enter the land I am going to give you, the land itself must observe a sabbath to the LORD. 3 For six years sow your fields, and for six years prune your vineyards and gather their crops. 4 But in the seventh year the land is to have a sabbath of rest, a sabbath to the LORD. Do not sow your fields or prune your vineyards. 5 Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest. 6 Whatever the land yields during the sabbath year will be food for you—for yourself, your manservant and maidservant, and the hired worker and temporary resident who live among you, 7 as well as for your livestock and the wild animals in your land. Whatever the land produces may be eaten. Leviticus 25

Time for love

Ehud Banai and David D'Or

By the central station,
Rain on the road,
I saw a old silent man,
"where should I turn" I asked
"To the left or to the right?"
"Go straight ahead" he replied.
"Straight ahead and believe"
If you will not do to your friend that which
makes you ache
You will find the path to Yerushalayim
of the heart

זמן אהבה

אהוד בנאי ודוד ד'אור

ליד התחנה המרכזית,
גשם על הכביש,
ראיתי איש זקן יושב לבד ומחריש,
"לאן לפנות?" שאלתי,
"לשמאל או לימין?"
"תלך ישר", כך הוא אמר,
"ישר ותאמין,"
אם לא תעשה לחברך מה שלעצמך כואב
אתה תמצא את הנתיב לירושלים שבלב
זמן אהבה

Time for love

The ground beneath our feet

Asher Cohen³, YNet, 5 September 2007

A tiny article about an agreement between strictly Orthodox representatives and vegetable growers in Gaza recently appeared in the newspaper. The latter undertook to provide the former thousands of tons of vegetables during 2008, which is set to be a fallow year (*shnat shmita*). At the core of the *mitzvah* of the fallow year is the obligation to allow fields to fallow every seventh year after the first harvest. Namely, to refrain from cultivating fields or enjoying their yield for the duration of one year. Since the days of the first *aliyah* to date the *mitzvah* of *shmita* has been at the core of a fierce dispute between non-Zionist strictly Orthodox and religious Zionist societies. It is the commitment to values according to which the agricultural enterprise led religious Zionism to support the *halachic* solution of the sale of land as a means of enabling the continuation of agricultural work.

During the last fallow year in 2001, a particularly fierce dispute broke out in which Chief Rabbi Bakshi Doron threatened to resign. The background to this decision was an attempt by the strictly Orthodox community to further expand their strict halachic approach by subjecting the issuance of a kosher certificate to sales of Arab agricultural produce only. At first glance this looks promising. Hope isn't entirely lost. A group of Jews in Israel reached a commercial agreement with the farmers from the Gaza Strip despite the escalation in violence. The hope embodied in the agreement is apparently increasing in light of the assumption that the project is likely to provide Palestinians in Gaza more than 10,000 places of employment. For years now we have been told that their economic plight is what is pushing them into the arms of Hamas.

One of the focuses of the national struggle between Jews and Arabs, including within the Green Line, is on holding and controlling land. Frequent articles are publicized debating the loss of the State's control over its land. The trend to relinquish agriculture - which has led to the loss of land - has been added to the economic trend in recent years which is narrowly examining every area through the prism of cost-effectiveness and financial loss and profits. However, the status of the land is not only determined by its official-legal status. Testimony of this is the hundreds of thousands of hectares registered as State land that can only be accessed by State representatives accompanied by Border Police. The real,

³ Dr. Asher Cohen is a lecturer of political science at Bar Ilan University.

stable and continued hold over the land can only be achieved by settlement, and more so by means of active agricultural enterprises.

Tens of thousands of work places for Palestinians in the Gaza Strip is tantamount to the loss of livelihood for thousands of Israeli vegetable farmers. The blooming fields surrounding Dir El Balah means an additional loss of land within the Green Line. There is a high probability that the funneling of substantial funds to farmers of the Strip will mean additional finances for purchasing arms.

We can't expect much from the strictly Orthodox community due to the halachic approach that precedes long-term national considerations, particularly when the considerations reek of Zionism. In the prior dispute, in 2001 religious Zionism was characterized by a thunderous silence, except for a few. Now they have the chance to rectify the distortion by taking a firm stance against the haredi sectarian stance, while demonstrating a stance that is committed to both religious tradition and Zionism.

Tikkun of Shabbat תיקון שבת

וַיֹּם, הַשְּׁבִיעִי--שַׁבָּת, לַיהוָה אֱלֹהֶיךָ: לֹא-תַעֲשֶׂה כָל-מְלָאכָה אֹתָהּ וּבִנְךָ וּבִתְךָ, עַבְדְּךָ וְאִמָּתְךָ וּבְהֵמָתְךָ, וְגֵרְךָ, אֲשֶׁר בְּשַׁעְרֶיךָ. שְׁמוֹת כ': ט"ז'

Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates Exodus 20:9-10

What should be the meaning of *Shabbat* for 60-year-old Israel?

“יותר משישראל שמרו את השבת - שמרה השבת אותם”

אחד העם, השילוח, כרך ג חוברת ו, סיון תרנ"ח

"More than Israel has kept the Sabbath, the Sabbath has kept Israel"

Ehad Ha'Am, Hashiloach, 3:6, May 1898

Shabbat Morning

Tirza Atar

Shabbat morning! A beautiful day,
Ima is drinking a lot of coffee,
Abba is reading a lot of newspaper
And they will buy me a lot of balloons.

We can go to the Yarkon river, row a boat
Or walk to the end of the street and back
We can pick flowers, those allowed,
And we can go to school and see that it's
closed.

Yishai warns stores over Harry Potter book launch on Shabbat

Shiri Lev-Ari, Haaretz Correspondent and the Associated Press, 18 July 2007

שבת בבוקר

תרצה אתר

שבת בבוקר! יום יפה,
אמא שותה המון קפה,
אבא קורא המון עיתון
ולוי יקנו המון בלון.

אפשר ללכת לירקון, לשוט שם בסירה,
או לטייל עד סוף הרחוב ולשוב בחזרה,
אפשר לקטוף פרחים, כאלה שלא אסור,
ואפשר ללכת עד הגן ולראות שהוא סגור.

The deputy prime minister and minister of industry, trade and employment, Eli Yishai (Shas), opposes the launch of the new book in the "Harry Potter" series on Friday night. Yishai said he intends to issue indictments and impose fines on local distributors of the book who violate the Hours of Work and Rest Law. Yishai called on book stores not to sell the book on Shabbat, and instead to begin selling it Friday morning or postpone its sale until after the Sabbath. The Steimatzky chain is planning a major launch for the book this Friday night at the Tel Aviv port. At the rival *Tsomet Sfarim* chain, the book will be launched at a nighttime event at the Ga'ash branch and will go on sale at other branches Saturday morning.

Yishai said Tuesday that "there must be a limit to the desire to be like other nations." MK Avraham Ravitz (United Torah Judaism) also criticized the planned sale of books on Shabbat. "Harry Potter and the Deathly Hallows," which is the seventh and final installment in the series written by J.K. Rowling, will be launched simultaneously around the world on July 21, at 02:01 A.M. Israel time. A statement from Steimatzky said in response: "Under the agreement with the publisher abroad, the chain is obligated to launch the book in Israel simultaneously with its launch throughout the world."

תיקון המגדר *Tikkun of Gender*

וַיֹּאמֶר, הָאָדָם, זֹאת הַפֶּעַם עֵצָם מֵעַצְמִי, וּבֶשֶׁר מִבְּשָׂרִי; לְזֹאת יִקְרָא אִשָּׁה, כִּי מֵאִישׁ לְקָחָהּ-זֹאת .
בראשית ב': כ"ג

The man said, "This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was taken out of man." Genesis 2:23

What should be the status of women in 60-year-old Israel?

וַדְּבֹרָה אִשָּׁה נְבִיאָה, אִשֶּׁת לַפִּי־דָוִד--הִיא שִׁפְטָה אֶת-יִשְׂרָאֵל, בְּעֵת הַהִיא. שופטים ד':ד'

Deborah, a prophetess, the wife of Lappidoth, was leading Israel at that time
Judges 4:4

What you Love

Meir Goldberg

Take whatever you want, who will refuse you
Take the entire world
Who will say no to you
If you only smile, who will not fall in love with
you
Whoever you would like will come
Don't go with he who won't

Do only what you love
Only what you think
Would be good for you

You have time to grow, how beautiful you are
Take the world like a fruit
Take whatever is possible
There is no one like you, you already know
That you could always choose

מה שאת אוהבת

מאיר גולדברג

קחי מה שתרצי, מי יסרב לך
קחי את העולם כולו
מי יוכל לומר לך לא
אם רק תחייכי, מי לא יתאהב בך
מי שאת רוצה יבוא
אל תלכי עם מי שלא.

תעשי רק מה שאת אוהבת
רק מה שאת חושבת
שיהיה לך טוב.

יש לך זמן לגדול, כמה יפה את
קחי את העולם כמו פרי
קחי כל מה שאפשרי
אין אחת כמוך, את כבר יודעת
שתוכלי תמיד לבחור
כל מה שתרצי לזכור.

תעשי רק מה שאת אוהבת...

All that you'd like to remember

Do only what you love...

One day, the one you've been waiting for will arrive
The one you want will come
with what you love in him.

Do only what you love...

יום אחד יבוא מי שחיקית לו
מי שאת רוצה יבוא
עם מה שאת אוהבת בו.

תעשי רק מה שאת אוהבת...

Beinish unanimously approved as new Supreme Court president Yuval Yoaz, Haaretz, 7 September 2006

The Judicial Appointments Committee on Thursday unanimously voted to appoint Justice Dorit Beinish the next Supreme Court president. Beinish will be sworn in as president next Thursday, immediately after Supreme Court President Aharon Barak's retirement ceremony.

Maariv (Moshe Gorali) 15 September 2006 : "Spread your wings and fly," was what outgoing Supreme Court President Aharon Barak said to his successor Dorit Beinish, in a blessing that was acceptable to her supporters and her adversaries alike. Not only is she the first woman to hold this high office ; not only was she the first to be sworn in at the Knesset ; but she is also the first new incumbent whose appointment has been highly controversial, with adversaries criticizing her conduct, her character as a prosecutor and her level of jurisprudence. On the other hand she is worthy of admiration. In the end she has scaled all the heights, to become state prosecutor, justice of the Supreme Court, and now its president.... Beinish' advantages as president of the court could spring precisely from her shortcomings. It is precisely because she does not have the qualities, the standing or the weight of Barak, that she will not dare to shake up the court with dramatic revolutions, and to get it involved in every political or ideological question. Beinish's capabilities are on the level of common sense, her grasp of reality, her ability to navigate through dangerous waters in a judicious manner.

Tikkun of Preservation תיקון השימור

וַיִּקַּח יְהוָה אֶת־הָאָדָם, אֶת־הַגֶּן־עֵדֶן, לְעַבְדָּהּ וּלְשִׁמְרָהּ בְּרֵאשִׁית ב' ט"ו

The LORD God took the man and put him in the Garden of Eden to work it and take care of it Genesis 2:15

What should be preserved in 60-year-old Israel?

א וְזֹאת הַמִּצְוָה, הַחֻקִּים וְהַמְשָׁפָטִים, אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם, לְלַמֵּד אֶתְכֶם--לְעֲשׂוֹת בְּאֶרֶץ, אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ. ב. לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֵיךָ, לְשָׁמֵר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְנֶךָ, אֶתָּה וּבְנֶךָ וּבְנֵי־בְנֶךָ, כָּל יְמֵי חַיֶּיךָ--וּלְמַעַן, יֵאָרְכּוּ יְמֵיךָ. ג. וְשָׁמַעְתָּ יִשְׂרָאֵל, וְשִׁמְרַתָּ לְעֲשׂוֹת, אֲשֶׁר יִיטָב לָךְ, וְאֲשֶׁר תִּרְבּוּן מְאֹד: כִּפְאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבוֹתֶיךָ, לָךְ--אֶרֶץ זָבַת חֶלֶב, וּדְבַשׁ. דְּבָרִים ו'

1 These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, 2 so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. 3 Hear, O Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your fathers, promised YOU. Deuteronomy 6

Safeguard the World

David D'Or

Safeguard the world, child
 some things should not be seen
 Safeguard the world, child
 if you see, you will cease to be
 a hero of the world, child
 with angel's smile
 safeguard the world, child
 because we are unable to, anymore

Safeguard the world, child
 don't exaggerate with thoughts
 the more you know, child
 the less you will comprehend

שמור על העולם

דוד ד'אור

תשמור על העולם ילד
 יש דברים שאסור לראות
 תשמור על העולם ילד
 אם תראה, תפסיק להיות
 גיבור של העולם ילד
 עם חיוך של מלאכים
 תשמור על העולם ילד
 כי אנחנו כבר לא מצליחים.

תשמור על העולם ילד
 אל תגזים במחשבות
 כי כמה שתדע יותר ילד
 אתה רק תבין פחות

and at a certain time
all doors close
and all love ceases
only you continue pondering.

ובשעה מסוימת
נסגרות כל הדלתות
וכל האהבה נגמרת
רק אתה ממשיך לתהות.

'It's like when a person dies'

Yigal Hai, Ha'aretz, 26 July 2007

As the bulldozer sank its iron teeth into the south wall of the Ussishkin basketball arena yesterday, Hapoel Tel Aviv fan Nati Granai gathered a few young people dressed in Hapoel red and recited a poem he had written to say goodbye to the home of his favorite team. The poem expresses the hall's deep gratitude to the fans who tried to save it; fans who loved it unconditionally and preferred it over more modern venues. "I am going to my destruction sad and bleeding, but knowing you did all you could to leave me whole," one verse reads.

Granai is one of the most interesting figures in the struggle over Ussishkin Hall during the past few months. A fan "since earliest childhood," Granai, 57, a married father of two, lives in Pardes Hannah. He was once the budget head for the Hadera municipality and is now the director and owner of a financial consulting company. "They say that Huldai⁴ did things in the city," he said, referring to Mayor Ron Huldai. "I'm going to check all the Tel Aviv municipality budget books to prove that he didn't do enough with a budget of around \$40 million he had at his disposal for the nine years he's been in office."

The struggle for Ussishkin Hall started after the major steps to demolish it had already been made. In July 2005, the City Council approved, in a few seconds and by a large majority, "an arrangement for the evacuation of Ussishkin Hall and a move to Nokia Hall at Yad Eliyahu." There was no debate, only the vote. There weren't dozens of fans there to protest. "The hall is falling like a house of cards," said former Hapoel Tel Aviv Chairman Amiram Shapira, who initiated the construction of the arena at the end of the 1970s in an empty lot on the corner of Ussishkin and Hata'arucha Streets. There are no substitutes for the memories he has here, Shapira says: "It's the end of an era, like when a person dies."

In the meantime, Granai hands out T-shirts emblazoned with the words "Goodbye Ussishkin: 1980-2007." With regard to the threats on Huldai and the desecration of his parents' graves by vandals, he says: "I firmly denounce this. This is not the way to fight. The police didn't catch anyone and they say it's a provocation. If it was a Hapoel fan, it only did us damage." Many of the area's residents feel otherwise. Talia Shaharabani, who has lived on Ussishkin Street for 45 years, said she was pleased. "This is a residential neighborhood. We suffered for years from the games and the noise. They urinated in our yards and took our

⁴ Ron Huldai is the Mayor of Tel Aviv



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parking spaces. It was a serious nuisance. I bless Huldai." Huldai has said he would expand Hayarkon Park to the area of the demolished hall.

The demolition started at 7 A.M. yesterday under the watchful eye of about 100 police officers, including the police SWAT team, Border Police and private security people. As the demolition began, shouts rose from Hayarkon Park. A Maccabi Tel Aviv fan, Ofer Eisenberg, noticed in the middle of his workout that the Ussishkin ceiling was falling. "I've been waiting for this moment. I'm very happy," he said. "Ussishkin was not a proper hall because of its location and the smell of urine around it. You can't compare it to Yad Eliyahu. I don't understand why the Hapoel fans got so attached to it."

תיקון המקום הקדוש

Tikkun of the Sacred Place and Space

א ומֹשֶׁה, הִיָּה רֹעֵה אֶת-צֹאן יִתְרוֹ חֹתְנוֹ--כֹּהֵן מִדְיָן; וַיִּנְהַג אֶת-הַצֹּאן אַחַר הַמִּדְבָּר, וַיָּבֵא אֶל-הַר הָאֱלֹהִים
חֹרֵבָה. ב. וַיֵּרָא מִלְאָךְ יְהוָה אֵלָיו, בְּלַבַּת-אֵשׁ--מִתּוֹךְ הַסִּינָה; וַיֵּרָא, וַיְהִי הַסִּינָה בַעַר בָּאֵשׁ, וְהַסִּינָה, אֵינְנו
אֵכָל. ג. וַיֹּאמֶר מֹשֶׁה--אֶסְרֶה-נָּא וְאֶרְאֶה, אֶת-הַמְרָאָה הַגְּדֹל הַזֶּה: מַדּוּעַ, לֹא-יִבְעַר הַסִּינָה. ד. וַיֵּרָא יְהוָה,
כִּי סָר לְרֵאוֹת; וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּינָה, וַיֹּאמֶר מֹשֶׁה מֹשֶׁה--וַיֹּאמֶר הַנְּנִי. ה. וַיֹּאמֶר, אֶל-תִּקְרַב
הָלֵם; שֶׁל-נְעֻלֶיךָ, מֵעַל רַגְלֶיךָ--כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו, אֲדַמַּת-קֹדֶשׁ הוּא שְׁמוֹת ג'

1 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. 2 There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. 3 So Moses thought, "I will go over and see this strange sight—why the bush does not burn up." 4 When the LORD saw that he had gone over to look, God called to him from within the bush, "Moses! Moses!" And Moses said, "Here I am." 5 "Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground." Exodus 3

Where should be the sacred places and spaces in 60-year-old Israel?

Here I come...

Hadag Nachash

Jerusalem, a city worth an explosion
walking in the street feels like ingathering of the exiles
a thousand cultures, everyone has a brother and 9 sisters
Arabs in order, ultra-orthodox in the study-room
and all are receiving God here - at a frequency
after Jerusalem's Teddy stadium burnt out fast
from day to day Tel Aviv sparkled more
friend left or got closer to the creator of the heavens
gray, boring, there's no sea
thoughts about leaving
three years it took me to get the decision
I pack my belongings into the suitcase
from the village to the city in the direction of descending

Tel Aviv - here I come
I'm arriving - here I come

I came to sweat - here I come
because you're the only one I swear (x2)

I went in the direction of the shore's plain
what a shock I'm about to faint
and now that I'm in Tel Aviv finally
I mix in with the scenery all is fresh and it's good
whoa, how many breasts, my eyes got burnt
after two years of Sodom and Gamora
I don't recognize myself in the mirror
I know, I mix, I fuse, I embrace with
all the owners of the clubs
Now that I'm in, I know that it doesn't sparkle
how much noise, how much soot, give me grass give me a tree
the whole day is wasted on "shalom" - "shalom"
the rent wealth dampness and craziness
and then the token fell,
I had paradise in my hands
thoughts about leaving
three years it took me to get the decision
I pack my belongings into the suitcase
from the city to the village in the direction

Jerusalem - here I come
I'm returning to you - here I come
to your walls - here I come
because you're the only one I swear (x2)

I returned to Jerusalem, here the humus is good that's known
give me calm, quiet, so no yawn will do damage,
when was the last time I put a note in The Wall,
invested in some food,
made new friends,
this city gives me back the control over life
we'll mix with myself instead of mixing water
we'll breathe some mountain air clear as wine
let's go Beitar, let's go life in the village!
The main thing is to be happy

Here I come...

Tel Aviv - here I come
I'm arriving - here I come
I came to sweat - here I come
because you're the only one I swear

Holy ghost town Neri Livneh, Ha'aretz, 26 August 2004

Two weeks ago, I walked down Bethlehem Road in Jerusalem. I am very familiar with this road, but this time I observed my surroundings carefully. As the time of my departure from the city approaches, I am suddenly discovering beauty in it. It's true that people say that Jerusalem is very beautiful, but I never thought so. After almost 30 years, since I arrived in Jerusalem from Haifa, I'm still disappointed that I have no view of the sea from any of my windows. But now, when time is running out, the beauty of Jerusalem is attacking with the sharpness of clear, dry air.

As is the case every year during this season, Jerusalem seems like a climatic inspiration. When your brain is melting in the August heat of Tel Aviv, this fact can occasionally look like a reason to reconsider the move to the plains, in addition to the fact that some of the people I love most in the world happen to live in Jerusalem. The trees on Bethlehem Road are tall and as old as Jerusalem, and in light of my impending departure, the stone houses look like palaces surrounded by well-tended gardens. Next to one of them I met an old acquaintance. He was once one of the mainstays of the bohemian community which, rumor has it, used to exist in Jerusalem, and dissipated about five years before my arrival. Afterward, as a result of family tragedies, he became an alcoholic. At 10 A.M., when I met him on the sidewalk, he was already unsteady on his feet and reeking of alcohol. He told me he was leaving Jerusalem, that he couldn't go on any longer, that everyone was leaving and the time has come to understand that we have lost Jerusalem to the ultra-Orthodox and that we have to close down the city and give them the key.

The rumors that secular Jerusalem, the city of Jerusalem, is gradually disappearing managed to penetrate even the drunken haze that has been his condition for over a decade. Almost everyone I know from Jerusalem has left the city or plans to leave it. The others stare sadly at the backs of those who are leaving, in a kind of collective fear of abandonment. "Why are you adhering like moss to the sacred stones of Jerusalem?" my brother used to tease me for years, from his home in Canada, until I began to divide my time between Jerusalem and Tel Aviv. And still, everyone who leaves Jerusalem looks to me like someone who "did it," and reinforces my feeling of defeat as someone who has been left behind. "We are still happy here," says Mickey Kolker, an artist who lives in one of the more beautiful buildings in the Baka neighborhood. Amir, her architect husband, has lots of work, "and he's trying to put off the move as long as possible, but eventually we'll leave. Our daughters are already in Tel Aviv, and in a few years we'll be following them, there's no other way."

Secular exodus

In Tel Aviv cafes, even those that are not run by former Jerusalemites, I meet many of the same people I used to meet in Jerusalem. Others spend their time on Highway No. 1 (the main road between Tel Aviv and Jerusalem). For my birthday last year, my friend Anat Ben Moshe congratulated me and wrote that I had earned the title "Founder of the association of mothers who spend most of their time in self-flagellation on Highway No. 1."

Ben Moshe, formerly the editor of the magazine of the Jerusalem weekly Kol Ha'ir, and at present a researcher for the investigative television program "Fact," divided her time between Jerusalem and Tel Aviv for two years. A month and a half ago she gave up and went to live in Tel Aviv. A week later she phoned me excitedly from Meir Park in Tel Aviv. "You wouldn't believe it," she said. "I'm here with Shira [her 4-year-old daughter] and all the parents look like me, secular, and Shira is not the only child running around here half naked, and nobody is afraid of our dog. Everyone here has dogs." I met Ben Moshe for the first time on the ruins of the Moment Cafe on the morning after the terrorist attack there in March, 2002. Later, the cafe was renovated and rebuilt, and after an amazingly short time, it reopened, surrounded by a fence with an electric gate. About a week ago, the authorities came to expropriate the property. They asked the customers to leave and removed everything that was inside. The cafe was closed down. Yoram Cohen, the owner, had already moved to Tel Aviv.

Someone once wrote that Moment wasn't just any old cafe, but a "Jerusalem institution." Every cafe in Jerusalem that doesn't close during its first year is called a "Jerusalem institution," and in all those institutions sit more or less the same people, who will later be sitting in cafes in Tel Aviv. The closure of every such institution is another sad sign of the fact that the left-secular or the liberal-religious preserve in Jerusalem is steadily declining, at the rate of the outgoing migration.

Conspiracy theory

One of the more popular of these institutions is the Caffit cafe, which was twice saved from terror attacks and is located on the main street of the German Colony, which the press calls Jerusalem's "Village" and which is the preferred place of entertainment for secular yuppies or their wannabes. A few weeks ago in Caffit, someone at the next table explained his private conspiracy theory concerning Jerusalem. He said that if there were a train linking Jerusalem to Tel Aviv on a new 26-minute route, Jerusalem would turn into a suburb of Tel Aviv "with an excellent climate and attractive Arab houses." Everyone would be satisfied and nobody would have to leave Jerusalem. But there is no train, and if there were, its track would use the old route, which means an almost one-hour ride. The reason is that "someone high up is interested in leaving Jerusalem cut off and isolated there on the mountain, in order to encourage all the secular people and the sane religious people to leave, so that it will be easy to hand it over to the Haredim [ultra-Orthodox] and the extreme right wing. Meanwhile, we are all hostages of the Haredim, `prisoners of Zion.'"

This conspiracy theory has a factual basis: The Labor Party, for example, long ago decided to give up on Jerusalem. During the latest municipal elections it didn't even field a candidate. Meanwhile, it's not only the Labor Party that feels like a "prisoner of Zion" in the city; the waves of departees have created in some of us a feeling that we have simply been forgotten on the mountain, and meanwhile we have to take comfort in medical reasons (asthma, for example) for being here. "There's no reason to stay in Jerusalem," says Leah Lieberman-Bender. "From every point of view you can think of, you have to leave - education, culture, social life, economics. Anyone who wants to live in a city has to leave Jerusalem, because it hasn't been a city for a long time, and anyone who wants to live in a village can find quieter and more attractive ones. In five years, at the most, the moment things work out with the schools, we're leaving, too."

Except for the wonderful summer weather, Jerusalem has very little to offer in terms of quality of life. Although the property tax in Jerusalem is the highest in the country, the level of services provided to the citizen is one of the lowest. There is no noticeable investment by the Jerusalem Municipality in city maintenance, environmental beautification, education. Jerusalem is a city with poor lighting, very neglected and dirty. The area that was once the city center, the famous Jerusalem pedestrian mall, is in very bad shape: Instead of cafes, there are now kosher fast-food places and a surprising concentration of opticians. The movie theaters disappeared from the center of town years ago. Nobody comes downtown, which has been the scene of a large number of terrorist attacks, without a specific reason, except for young people, who have a large number of entertainment venues. But it's hard for them to plan a future in Jerusalem. Most of them will leave the city at the conclusion of their university studies.

Collective depression

The Jerusalem to which I came in the mid-1970s was an entirely different city, a university town in which the thing to be was a student or a professor at the Hebrew University, the Bezalel Academy of Art and Design or the Rubin Academy of Music; to live in Nahlaot, Rehavia, Kiryat Moshe or Ein Karem; and to wander among the alleys of the Old City. There was a so-called "student life" in Jerusalem. Although already when I arrived I was told that it had once been much livelier here, there were still signs of life in the city. In Haifa all the people I knew looked more or less the same, but in the byways of Jerusalem all kinds of picturesque "Jerusalem types" walked around, arousing anthropological excitement in me. Every time I would decide to travel to visit my parents in Haifa, I felt that I was leaving the festivities behind. Now, very few students come to Jerusalem. The vast majority of those at the Hebrew University are Jerusalemites. The students who come to Bezalel from all over the country stay in the city as little as possible. On weekends, the city is empty of students. The thing to be in Jerusalem today is religious or old or a settler, or simply a fan of the Betar Jerusalem soccer team. A paragraph in the state budget for 2005, which allocates money to Jerusalem for "social reinforcement," is apparently referring to this social mix. When it comes to secular people from the "stronger" populations, there is almost nobody left to reinforce.

"Jerusalem has become very sad, very hopeless," says Orna Angel. Angel travels back and forth every day, and sometimes twice a day, from Jerusalem, where she lives, to Tel Aviv, where she serves as the CEO of Otzar Yam (the Tel Aviv port). She is a native of Jerusalem and her husband, Yaron, is a scion of one of the veteran families in the city, which owns a famous Angel Bakery. "I hope that I will have the strength not to leave, because of the good things - the weather, and the beauty in places that haven't been destroyed yet, and the modest people. But the sad part is that the great mass of good people has already left or is leaving, and nobody knows what will happen to those who remain."

Last weekend, journalist Haim Baram dedicated his column in Kol Ha'ir to the 25th anniversary of the newspaper, which since its establishment has served as a kind of symbol of enlightenment and tolerance, of the war against racism and religious coercion, in a city that has become a symbol of the opposite values. "Almost all of my family has left Jerusalem in the past five years," writes Baram, "my mother, my two brothers, my nephews - but Kol Ha'ir still sustains their attachment to the city. Its very existence and success in such a difficult city may indicate the existence of hope, of a flashing light at the end of the tunnel." Afterward, in a phone conversation, he says that he is afraid that

perhaps "in another 15 years, if not less, there won't be anyone left in Jerusalem who will read Kol Ha'ir." Baram says that one of the things that keeps him in this city is "the fact that I really don't hate Haredim. I also think that most of the people who are leaving have left mainly because of the terror attacks and the neglect of the city, and that the issue of religious coercion is nonsense. The entire area of the city center is open on Shabbat, and there's no sense of siege. "On the other hand, it's true that the number of secular people in the city, or those with liberal views, is declining at an alarming rate, and that entire neighborhoods that were once inhabited by secular people or moderate religious people, have become Haredi neighborhoods, and sometimes that puts even my optimism and tolerance to the test."

Once, until about 10 years ago, at least we had the feeling of being few in number, but good, and in the right. The fact that we were a minority surrounded by enemies reinforced the feeling of solidarity. At some point, this feeling turned into simply a kind of social distress, intolerable crowdedness, a kind of ghetto of losers. The famous Jerusalem depth, the opposite of Tel Aviv superficiality, turned out to be just a type of chronic, collective clinical depression.

`Abroad' in Tel Aviv

For almost six years now I have been dividing my time between Jerusalem and Tel Aviv. In spite of the fact that I work in Tel Aviv, every time I arrive there I feel as though I've gone on vacation - it's almost like being abroad. I used to feel like that when I returned to Jerusalem from Haifa. Afterward, when I had children, the city suddenly ended for me. Since then, for about 15 years, I have been talking about leaving Jerusalem, waiting for the children to grow up enough so we can leave. All the people who stared at me in amazement when I started to talk about it - and warned me about the terrible climate in Tel Aviv and reminded me that a person lives within himself - have since then left the city. For the past six years I have been forced to compromise by commuting regularly. For the past six years, the return to Jerusalem has become more depressing by the week. All the holy people who crowd the entrance depress me.

Those who leave the city don't return. As after a bad and prolonged marriage, they don't understand why they were there in the first place, and why it took them so long to get out. After two years of commuting, one friend has left permanently, and says: "One of the things that stood out in Tel Aviv when I used to come here was the feeling of streets full of colorful young people. After Jerusalem, everything here looks like a celebration. Apparently, at the age of 35 I have exhausted the sex appeal of the existential depression in Jerusalem. "In Jerusalem you quickly use up the reservoir of secular but not right-wing singles/divorcees/widowers. They all sit in the same cafes, and within a second you feel as though you went to school with them, even though you're from Haifa. It's also much more comfortable to sit here [in Tel Aviv] in a cafe, without looking at everyone who enters and checking to see if his coat isn't too big on him, so that he may be hiding a bomb underneath - as they do in Jerusalem. I've been here for a month and a half; I feel as though I'm celebrating all the time. There's a great deal of charm and convenience in the escapist bubble."

"Already now," sums up Baram, "there's a feeling that the liberal residents that have remained in the city are under a kind of siege, that they're in the minority and on the losing side, and that they're disappearing so quickly that the day will soon come when



Lokey International Academy
of Jewish Studies

המרכז הבינלאומי ללימודי
יהדות וע"ש לוקי



those who do remain in the city will be treated with condescending and insulting tolerance, like fans of the Hapoel Jerusalem soccer team, many of whom haven't been living in Jerusalem for a long time either, by the way."

Tikkun of Social Ethics תיקון הכשרות החברתית

לא תוכל, להִתְעַלֵּם⁵ דברים כ"ב: ג'

Do not ignore it Deuteronomy 22:3

What should be the social ethical standard of 60-year-old Israel?

Whoever sees

Yonatan Gefen

Whoever sees me from the back
won't know who I am
whoever sees me from the back
could easily think
That I am Roni or Shoshana's child

Whoever sees me from the back
won't be able to approach me and ask:
Who are you?
What are you doing here?
Why aren't you at school?
When will you get a haircut?

Whoever sees me from the back
won't be able to ask me
Questions asked from the front

Whoever sees me from the back
won't be able to pinch my cheeks
because cheeks are at the front

Whoever sees me from the back
walks quietly by me
I don't see him
and he doesn't see me
whoever sees me from the back
doesn't give me a hard time

In our neighborhood there are a few people

מי שמביט

יהונתן גפן

מי שמביט בי מאחור
לא יודע מי אני
מי שמביט בי מאחור
יכול בקלות לחשוב
שאני רוני או הילד של שושנה

מי שמביט בי מאחור
לא יכול לבוא ולשאל אותי:
ילד, של מי אתה?
מה אתה עושה פה?
למה אתה לא בגן?
מתי תסתפר כבר?

מי שמביט בי מאחור
לא יכול לשאול אותי
שאלות ששואלים מלפנים

מי שמביט בי מאחור
לא יכול לצבוט אותי בלחי
כי הלחיים מלפנים

מי שמביט בי מאחור
עובר בשקט לידי
אני לא רואה אותו
והוא לא רואה אותי
מי שמביט בי מאחור
לא עושה לי עניינים

יש בשכונה שלנו כמה אנשים
שאין להם שום סיכוי
לראות אותי מלפנים

⁵ Originally relating to the return of lost property

who have no chance of
seeing me from the front

Religious Zionists lead rally for rights of disabled

Matthew Wagner, The Jerusalem Post, 13 July 2006

Leading social activists and religious Zionist rabbis will gather at Jerusalem's Safra Square on Thursday, the Jewish fast day of the 17th of Tamuz, to protest discrimination against the disabled. Ramat Gan Chief Rabbi Ya'acov Ariel, Rabbi Shlomo Aviner of Beit El and former deputy chief of General Staff Maj.-Gen. (res.) Uzi Dayan will be among the speakers at the rally, which hopes to raise social consciousness in the light of Jewish ideals of justice and equality.

The rally was organized by Ma'agalei Tzedek, an organization of young religious Zionist social activists who advocate increased emphasis on socioeconomic ideals found in Orthodox Judaism, alongside strictly religious issues such as kashrut, prayer and ritual. Ma'agalei Tzedek has created its own version of a kashrut supervision certificate, called a "social seal," presented to businesses that are accessible to disabled people and that pay their employees fairly and on time. So far, 180 businesses in the Jerusalem area have received Ma'agalei Tzedek's social seal, according to Asaf Bander, one of the group's founders. "We want Israelis to know that Judaism has something to say about the rights of the disabled, not just that you can't eat bread on Pessah," said Bander.

Participants in the rally will call on the government to implement a law that calls for filling 5 percent of all government positions with disabled candidates. Ma'agalei Tzedek's membership includes both left-wing socialists and right-wing supporters of unregulated markets, said Bander. "We concentrate on issues that everyone, no matter what his or her ideological leaning, believes are essential, such as paying salaries on time, providing access to the disabled and providing equal economic opportunities," he said.

For many people, the concept of the "Jewish state" means the authorities' attitude towards Jewish holidays, the Sabbath, the public that studies Torah; far too few feel that the concept of a "Jewish state" conveys a basic moral obligation for certain behavior between people and their peers and between a state and its citizens. <http://www.mtzedek.org.il/> .