

Songs to Remember— A Special Program for Yom Hazikaron, Israel's Memorial Day for Fallen Soldiers May 6, 2008



Photo by Jodi Brinn, "Visions of Israel" photo contest.

ערב שירי לוחמים





On 14 May 1948, Israel proclaimed its independence. Less than 24 hours later, the regular armies of Egypt, Jordan, Syria, Lebanon, and Iraq invaded the country, forcing Israel to defend the sovereignty it had regained in its ancestral homeland. In what became known as Israel's **War of Independence**, the newly formed, poorly equipped Israel Defense Forces (IDF) repulsed the invaders in fierce intermittent fighting, which lasted some 15 months and claimed over 6,000 Israeli lives (nearly one percent of the country's Jewish population at the time).

“Hareut” was written in 1949 by Haim Goury and composed by Sasha Argov. The song symbolizes the feeling of brotherhood among the Israeli soldiers during the war of Independence. The line in the chorus: "Et yafei hablorit vehatohar " was strongly associated with a picture of the young Yitzhak Rabin of those days, in the company of his Palmach commander Yigal Allon. In this picture you can clearly see Rabin's **blorit** (curly fringe).



Hareut

Al hanegev yored leil hastav
Umatzit kochavim cheresh cheresh
Et haru'ach over el hasaf
Ananim mechalhim al haderech.

Kvar shana, lo hirschnu kim'at
Eich avru hazmanim besdoteinu.
Kvar shana, venotarnu me'at
Ma rabim she'einam kvar beineinu.

Ach nizkor et kulam
Et yafei hablorit vehatohar
Ki re'ut shekazot le'olam
Lo titen et libenu lishko'ach
Ahava mekudeshet bedam
At tashuvi beinenu lifro'ach.

Hare'ut, nesanucha bli milim
Afora, akshanit veshoteket
Milelot ha'eima hagdolim
At noteret adira vedoleket

Hare'ut, kinarayich kulam
Shuv bishmech nechayech venele-
cha
Ki re'im shenaflu al harbam
Et chaich hotiru lezecher

Ach nizkor et kulam

The Friendship

In the Negev, the autumn night falls,
And it kindles the stars in the quiet,
As the breeze rustles outside the door
And the dust settles down on the highway.

Time goes on, do we notice at all
How the months have gone by one by one?
Time goes by, there are few of us left,
And so many we once knew are gone.

They are gone from our midst,
All their laughter, their youth and their splendor.
But we know that a friendship like that,
We are bound all our lives to remember,
For a love that in battle is forged,
Will endure while we live, fierce and tender.

Oh, the friendship we bore without words,
It was silent and grey, it was wordless.
From the pain and the blood of those days,
It remains with us, ardent and yearning.

In the name of that friendship we know,
In its name we'll go on, every forward,
For those friends, when they fell on their swords,
Left us this precious gift to recall them.

They are gone from our midst,
All their laughter, their youth and their splendor.
But we know that a friendship like that,
We are bound all our lives to remember,
For a love that in battle is forged,
Will endure while we live, fierce and tender.

הרעות

מלים: חיים גורי; לחן: סשה ארגוב

על הנגב יורד ליל הסתיו
ומצית כוכבים חרש חרש
עת הרוח עובר על הסף
עננים מהלכים על הדרך.

כבר שנה לא הרגשנו כמעט
איך עברו הזמנים בשדותינו
כבר שנה ונותרנו מעט
מה רבים שאינם כבר בינינו.

אך נזכור את כולם
את יפי הבלורית והתואר
כי רעות שכזאת לעולם
לא תיתן את ליבנו לשכוח
אהבה מקודשת בדם
את תשובי בינינו לפרוח.

הרעות נשאנוך בלי מילים
אפורה עקשנית ושותקת
מלילות האימה הגדולים
את נותרת בהירה ודולקת.

הרעות כנערייך כולם
שוב בשמך נחייך ונלכה
כי רעים שנפלו על חרבם
את חייך הותירו לזכר.



Bab-el-Wad (Shaar Hagay in Hebrew) means "Gate of the Valley." It is a place on the road to Jerusalem, originally the Roman Via Maris (the way to the sea) and today Israel's route 1, and it played a crucial and tragic role in the history of modern Israel. Because the road at that point was a narrow defile between a series of ridges, it could be blocked quite easily. The French traveler Victor Guerin wrote that at this point, a few determined men could stop an army.

During the War of Independence the Arabs began blocking the road there with the goal of preventing any supplies from reaching Jerusalem, including food, water and medicine.

The road from Bab-el-wad to Shoeva became the scene of numerous tragedies, as marauders murdered convoy defenders and drivers and carried off the precious supplies. The armored vehicles were left at the side of the road as a monument to the bravery of the men and women who saved Jerusalem from certain starvation.

After a couple of different operations, a "Burma Road" was cut through the mountains to avoid the Arab held areas and break the siege of Jerusalem. Bab-el-Wad came to symbolize the heroism of the "generation of 1948" - the young men and women who were the "the Silver Platter". on which the Jewish people received their state.

This song was written to honor and commemorate the valor of those who died, and those who risked their lives to save the city of Jerusalem (Lyrics by Haim Gouri, composed by Shmuel Pershko).

Bab El Wad

Po ani over, nitzav li ad ha even.
Kvish asphalt shachor, slayim urechasim.
Erev at yored, ruach yam noshevet,
Or kochav rishon mever Beit Maschir.

Bab-el-wad,
Lanetzach z chor na et sh moteinu,
Shayarot partzu baderech el ha ir.
Betzidei haderech mutalim meteinu,
Sheled habarzel shotek kmo re i.

Po shatzfu bashemesh zefet ve oferet,
Po avru leylot be esh vesakinim,
Po shochnim beyachad etzev vetiferet,
Meshurian charuch veshem shel almoni.
Bab-el-wad

Va ani holech, over kan cheresh,
cheresh,
Va ani zocher otam, echad, echad,
Kan lachamnu yachad, al tzukim veteresh,
Kan hayinu yachad mishpacha achat.
Bab-el-wad

Yom aviv yavo, rakafot tifrachna,
Odem kalanit ba ar ubamorad.
Ze, asher yilech baderech shealachnu,
Al ishkach otanu, otanu, Bab-el-wad.

Bab El Wad

Here I am passing, standing by the stone.
An asphalt road, rocks and ridges.
Day goes down slowly, sea-wind blows
Light of a first star, over Beit Maschir.

Bab-el-wad,
Do remember our names forever,
Convoys broke through, on the way to the City.
Our deads lay on the road edges.
The iron skeleton is silent like my comrade.

Here pitch and lead fumed under the sun,
Here nights passed with fire and knives.
Here sorrow and glory live together
With a burnt armoured car and the name of an
unknown.

Bab-el-wad

And I walk, passing here silently,
And I remember them, one by one.
Here we fought together on cliffs and boulders
Here we were one family.

Bab-el-wad

A spring day will come,
the cyclamens will bloom,
Red of anemone on the mountain and on the
slope.
He, who will go on the road we went,
He will not forget us, Bab-el-wad.

באב אל וואד

מלים: חיים גורי; לחן: שמואל פרשקו

פה אני עובר, ניצב ליד האבן.
כביש אספלט שחור, סלעים ורכסים.
ערב אט יורד, רוח ים נושבת
אור כוכב ראשון מעבר בית מחסיר.

באב אל וואד,
לנצח זכור נא את שמותינו,
שיירות פרצו בדרך אל העיר.
בצידי הדרך מוטלים מתינו.
שלד הברזל שותק כמו רעי.

פה שצפו בשמש זפת ועופרת.
פה עברו לילות באש וסכינים.
פה שוכנים ביחד עצב ותפארת,
משוריין חרוך ושם של אלמוני.
באב אל וואד...

ואני הולך, עובר כאן חרש חרש
ואני זוכר אותם אחד אחד.
כאן לחמנו יחד על צוקים וטרש
כאן היינו יחד משפחה אחת.
באב אל וואד...

יום אביב יבוא ורקפות תפרחנה,
אודם כלנית בהר ובמורד.
זה אשר ילך בדרך שהלכנו
אל ישכח אותנו, אותנו באב אל וואד.
באב אל וואד...

This song was written by Dan Almagor in 1956 and composed by Effi Netzer in 1968. It won the Hebrew Songs Festival in 1969, sang by Yehoram Gaon. When it was first aired, after the 1967 war, it was seen by many as a representation of the superb heroic spirit of the Israeli soldier. Others did not like it because it sounds too dramatic, praising death and sacrifice. For many years the song was played only during Yom Hazikaron.

Sinai Campaign 1956



1956 Sinai Campaign

The years of state-building were overshadowed by serious security problems. The 1949 armistice agreements had not only failed to pave the way to permanent peace, but were also constantly violated.

In contradiction to the UN Security Council Resolution of 1 September 1951, Israeli and Israel-bound shipping was prevented from passing through the Suez Canal; the blockade of the Straits of Tiran was tightened; incursions into Israel of terrorist squads from neighboring Arab countries for murder and sabotage occurred with increasing frequency; and the Sinai peninsula was gradually converted into a huge Egyptian military base.

Upon the signing of a tripartite military alliance by Egypt, Syria and Jordan (October 1956), the imminent threat to Israel's existence was intensified. In the course of an eight-day campaign, the IDF captured the Gaza Strip and the entire Sinai Peninsula, halting 10 miles (16 km.) east of the Suez Canal.

A United Nations decision to station a UN Emergency Force (UNEF) along the Egypt-Israel border and Egyptian assurances of free navigation in the Gulf of Eilat led Israel to agree to withdraw in stages (November 1956 - March 1957) from the areas taken a few weeks earlier. Consequently, the Straits of Tiran were opened, enabling the development of trade with Asian and East African countries, as well as oil imports from the Persian Gulf.

Ballada La'chovesh

Hem hitkad'mu le'at. Hakol hayah ragu'a.
Mineged hanahar vegome merash'resh
pit'om ra'am barak, echad tza'ak: patzu'a!
Ani kvar ba - anah lo hachovesh.
Alinu al mokesh! tza'ak az hapatzu'a,
ani kan, letzid'cha - anah lo hachovesh.

Barad shel esh nitach, barad kaved katu'a,
me'ever lanahar, lagome harochesh.
Hash'iru oti kan - bikesh az hapatzu'a,
azov shtuyot - anah az/lo hachovesh.
Tatzil et atzmecha - bikesh az hapatzu'a.
Ani nish'ar itcha - anah lo hachovesh.

Vehem not'ru shneihem, vehasadeh patu'ach.
Vehem not'ru shneihem, vehem g'luium la'esh.
Anachnu avudim - milmel az hapatzu'a,
echoz bi tov - anah lo hachovesh.
Niftzata gam atah - milmel az hapatzu'a
azov, zeh lo nora - anah lo hachovesh.

Ha'esh k'vedah, k'vedah! Kasheh, kasheh lanu'a.
Rak lo lehitya'esh, rak lo lehitya'esh,
ez'kor otcha tamid - nishba az hapatzu'a.
Rak lo lipol- milmel az hachovesh.
Shelcha ad yom motcha - nishba az hapatzu'a.
Hayom hu yom moti - anah lo hachovesh.

Pit'om anan avak, pit'om altah haru'ach,
vetzel al hakarka, ve'hu karev, ro'esh.
Nitzalnu! Hem ba'im! - yibev az hapatzu'a,
ach lo shama milah min hachovesh.
Achi, achi sheli! - yibev az hapatzu'a.
Me'ever lanahar hagome merash'resh,
achi, achi sheli
achi, achi sheli

Ballad for the Medic

They slowly advanced. Everything was calm.
Against the river, with the reeds rustling
suddenly a lightning bolt roared,
and one [person] yelled out: [I'm] wounded!
I'm coming - the medic replied to him.
We went over a mine! the wounded yelled,
I'm here, by your side - the medic replied to him.

A hail of fire is coming down,
a heavy fragmentary hail,
across the river, to the murmuring reeds
Leave me here - the wounded requested,
leave the non-sense
- the medic then answered him.
Save yourself - the wounded requested.
I'm staying with you - the medic answered him.

And the two remained alone, and the field was open. And
the two remained alone, exposed to the fire. We are
[about to] perish - the wounded then muttered, hold me
well - the medic answered him. You were wounded too-
the wounded then muttered
never mind, it's not too bad- the medic answered him.

The fire is very heavy! It's very hard to move.
Just don't despair, just don't despair,
I'll always remember you - the wounded then pledged.
Just don't fall - the medic then muttered.
I'm yours till the day you die - the wounded then pledged.
Today's the day I die - the medic answered him.

Suddenly a dust cloud, suddenly the wind rose,
and a shadow over the ground, it approached loudly.
We're saved! They're coming! - the wounded then whim-
pered,
but he did not hear a word out of the medic.
My brother, my very brother!
- the wounded then whimpered.
Across the river, the reeds are rustling....

בלדה לחובש

מלים: דן אלמגור; לחן: אפי נצר

הם התקדמו לאט. הכל היה רגוע.
מנגד הנהר וגומא מרשרש
פתאום רעם ברק, אחד צעק: פצוע!
אני כבר בא- ענה לו החובש.
עלינו על מוקש! - צעק אז הפצוע,
אני כאן, לצידך - ענה לו החובש.

ברד של אש ניתך, ברד כבד קטוע,
מעבר לנהר, לגומא הרוחש.
השאירו אותי כאן - ביקש אז הפצוע,
עזוב שטויות - ענה אז החובש.
תציל את עצמך - ביקש אז הפצוע.
אני נשאר איתך - ענה לו החובש.

והם נותרו שניהם, והשדה פתוח.
והם נותרו שניהם, והם גלויים לאש.
אנחנו אבודים - מילמל אז הפצוע,
אחוז בי טוב - ענה לו החובש.
נפצעת גם אתה - מילמל אז הפצוע
עזוב, זה לא נורא - ענה לו החובש.

האש כבדה, כבדה! קשה, קשה לנוע.
רק לא להתייאש, רק לא להתייאש,
אזכור אותך תמיד - נשבע אז הפצוע.
רק לא ליפול - מילמל אז החובש.
שלך עד יום מותך - נשבע אז הפצוע.
היום הוא יום מותי - ענה לו החובש.

פתאום ענן אבק, פתאום עלתה הרוח,
וצל על הקרקע, והוא קרב, רועש.
ניצלנו! הם באים! - ייבב אז הפצוע,
אך לא שמע מילה מן החובש.
אחי, אחי שלי! - ייבב אז הפצוע.
מעבר לנהר הגומא מרשרש,
אחי, אחי שלי

Jerusalem of Gold

Interestingly, "Jerusalem of Gold" was also a special piece of jewelry mentioned in a famous legend about Rabbi Akiva. Shemer had this in mind when she wrote the song.

The first three verses of this song were written by Naomi Shemer and sung by Shuli Natan at the Israeli Music Festival on May 15, 1967, shortly before the Six Day War. Only 3 weeks later, the Israel Defense Forces captured the eastern part of Jerusalem and the Old City from the Jordanians. Under the period of Jordanian rule, Jews had been barred from entering Jerusalem, and many holy sites had been desecrated, trashed, or used as animal pens. At that time of Jerusalem's liberation, Shemer wrote the final verse. When the old city was liberated, shofars indeed blew from Temple Mount, which is part of what inspired Shemer to write the line about shofars sounding from the mountain top. Shemer said she had thought of the 2,000 years the Jews were absent from Israel, and not the 19 years since the declaration of Israeli independence.

The song was popularly sung by Shuli Natan and was once considered by the Knesset as a possible replacement to Hatikva, Israel's national anthem. During the Six Day War, this song was the battle cry and morale booster of the Israeli troops. Shemer even sang it for them before the war and festival. They were among the first people in the world to hear it.



Photo by Daniel J. Segal, "Visions of Israel" photo

Avir harim tzalul kayayin
Vereiach oranim,
Nisa beru'ach ha'arbayim
Im kol pa'amonim.

Uvetardemat ilan va'even
Shvuyah bachalomah,
Ha'ir asher badad yoshevet /nitzevet
Uvelibah chomah.

Yerushalayim shel zahav
Veshel nechoshet veshel or
Halo lechol shirayich ani kinor.

Eicha yavshu borot hamayim
Kikar hashuk reikah,
Ve'ein poked et har habayit
Ba'ir ha'atikah.

Uvame'arot asher basela
Meyalelot ruchot,
Ve'ein yored el yam hamelach
Bederech Yericho.

Ach bevo'i hayom lashir lach
Velach lik'shor k'tarim,
Katonti mitze'ir bana'ich
Ume'acharon ham'shorerim.

Ki shmech tzorev et hasfatayim
Keneshikat saraf ,
Im eshcachech Yerushalayim
Asher kulah zahav...

Chazarnu el borot hamayim
Lashuk velakikar,
Shofar kore behar habayit
ba'ir ha'atikah.

Uvame'arot asher baselah
Alfei shmashot zorchot,
Nashuv nered el yam hamelach
Bederech Yericho!

The mountain air is clear as wine
And the scent of pines
Is carried on the breeze of twilight
With the sound of bells.

And in the slumber of tree and stone
Captured in her dream
The city that sits solitary
And in its midst is a wall.

Jerusalem of gold
And of bronze, and of light
Behold I am a violin for all your songs.

How the cisterns have dried
The market-place is empty
And no one frequents the Temple Mount
In the Old City.

And in the caves in the mountain
Winds are howling
And no one descends to the Dead Sea
By way of Jericho.

But as I come to sing to you today,
And to adorn crowns to you
I am the smallest of the youngest of your children
And of the last poet

For your name scorches the lips
Like the kiss of a seraph
If I forget thee, Jerusalem,
Which is all gold...

We have returned to the cisterns
To the market and to the market-place
A ram's horn calls out on the Temple Mount
In the Old City.

And in the caves in the mountain
Thousands of suns shine -
We will once again descend to the Dead Sea
By way of Jericho!

ירושלים של זהב
מלים ולחן: נעמי שמר

אוויר הרים צלול כיין וריח אורנים
נישא ברוח הערביים עם קול פעמונים
ובתרדמת אילן ואבן שבויה בחלומה
העיר אשר בדד יושבת ובליבה חומה

ירושלים של זהב ושל נחושת ושל אור
הלא לכל שיריך אני כינור

איכה יבשו בורות המים, כיכר השוק ריקה
ואין פוקד את הר הבית בעיר העתיקה
ובמערות אשר בסלע מייללות רוחות
ואין יורד אל ים המלח בדרך יריחו

ירושלים של זהב...

אך בבואי היום לשיר לך ולך לקשור כתרים
קטונתי מצעיר בנייך ומאחרון המשוררים
כי שמך צורב את השפתיים כנשיקת שרף
אם אשכחך ירושלים אשר כולה זהב

ירושלים של זהב...

חזרנו אל בורות המים, לשוק ולכיכר
שופר קורא בהר הבית בעיר העתיקה
ובמערות אשר בסלע אלפי שמשות זורחות
נשוב נרד אל ים המלח בדרך יריחו

We Are From the Same Village

This song was written and composed by Naomi Shemer in 1967, inspired by a strong friendship and brotherhood of two young men she met. She asked their permission to add a tragic 'spin' to the song about the death of one of them. Ironically, one of them got killed just 6 years later, during the Yom Kippur war.

Ceasefire Lines After the Six-Day War, 1967



1967 Six-Day War

Hopes for another decade of relative tranquility were dashed with the escalation of Arab terrorist raids across the Egyptian and Jordanian borders, persistent Syrian artillery bombardment of agricultural settlements in northern Galilee, and massive military build-ups by the neighboring Arab states. When Egypt again moved large numbers of troops into the Sinai desert (May 1967), ordered the UN peacekeeping forces (deployed since 1957) out of the area, reimposed the blockade of the Straits of Tiran, and entered into a military alliance with Jordan, Israel found itself faced by hostile Arab armies on all fronts.

As Israel's neighbors prepared to destroy the Jewish state, Israel invoked its inherent right of self-defense, launching a preemptive strike (5 June 1967) against Egypt in the South, followed by a counterattack against Jordan in the East and the routing of Syrian forces entrenched on the Golan Heights in the North.

At the end of six days of fighting, previous ceasefire lines were replaced by new ones, with Judea, Samaria, Gaza, the Sinai peninsula, and the Golan Heights under Israel's control. As a result, the northern villages were freed from 19 years of recurrent Syrian shelling; the passage of Israeli and Israel-bound shipping through the Straits of Tiran was ensured; and Jerusalem, which had been divided under Israeli and Jordanian rule since 1949, was reunified under Israel's authority.

WE ARE FROM THE SAME VILLAGE

We are both from the same village, the same height, the same forelock, the same clipped speech — what is there to say for we are from the same village.

We are from the same village, we walked through the high grass of the fields and in the evening returned to the village square — for we are from the same village.

Chorus: And on Friday evenings, when a soft breeze passes through the black tree tops I remember you.

In the orange groves and among the avenues of trees we always loved the same girls; but in the end we said — it doesn't matter — it all stays in the village. We ran away to the same places. We went to the same wars. We crawled among the thorns and brambles but we returned together to the village.

I remember, in the battle that did not end, how I suddenly saw how you were broken. And when the dawn rose among the hills I brought you back to the village. You see — we are here in the village — almost everything has remained almost the same. I pass through the green fields and you lie on the other side of the fence.

For we are both from the same village.



Anachnu shneinu me'oto hakfar:
Otah komah — otah blorit se'ar
Oto chituch dibur — ma yeish lomar
Hen anachnu me'oto hakfar.

Anachnu shneinu me'oto hakfar
Sade yarok chatsinu ad tsavar
Ba'erev shavnu yachad lakikar
Ki anachnu me'oto hakfar.

*Uv'leiyot shishi
K'sheru'ach charishi
B'tsamarot shchorot over
Az ani otcha zocher.*

Tamid bapardesim uvashderot
Ahavnu et otan hane'arot
Aval basof amarnu — ein davar
Ze hakol nishar b'toch hak'far.

Barachnu el otan ham'komot
Halachnu el otan hamilchamot
Zachalnu al kotsim v'al dardar
Aval shavnu yachad el hakfar.

Uv'leiyot shishi...

Ani zocher bakrav shelo nigmar
Pitom ra'iti eich ata nishbar
Uch'she'ala hashachar min hahar
Az otcha heveti el hakfar.

Ata ro'eh — anachnu kan bakfar
Kimat hakol nishar oto davar
B'toch sade yarok ani oveir
V'ata me'ever lagader.

Uv'leiyot shishi...

Ki anachnu shneinu me'oto hakfar
Anachnu shneinu me'oto hakfar
Anachnu
Shneinu
Me'oto hakfar.

אנחנו שנינו מאותו הכפר

מלים ולחן: נעמי שמר

אנחנו שנינו מאותו הכפר:
אותה קומה, אותה בלורית שיער
אותו חיתוך דיבור - מה יש לומר
הן אנחנו מאותו הכפר

אנחנו שנינו מאותו הכפר
שדה ירוק חצינו עד צואר
בערב שבנו יחד לכיכר
כי שנינו מאותו הכפר

ובלילות שישי
כשרוח חרישי
בצמרות שחורות עובר
אז אני אותך זוכר

תמיד בפרדסים ובשדרות
אהבנו את אותן הנערות
אבל בסוף אמרנו - אין דבר
זה הכל נשאר בתוך הכפר

ברחנו אל אותם המקומות
הלכנו אל אותן המלחמות
זחלנו על קוצים ועל דרדר
אבל שבנו יחד אל הכפר

ובלילות שישי...

אני זוכר בקרב שלא נגמר
פתאום ראיתי איך אתה נשבר
וכשעלה השחר מן ההר
אז אותך הבאתי אל הכפר

אתה רואה - אנחנו כאן בכפר
כמעט הכל נשאר אותו הדבר
בתוך שדה ירוק אני עובר
ואתה מעבר לגדר

What blessings can I give this child,
what can he be blessed with? Asked the angel
What blessings can I give this child,
what can he be blessed with? Asked the angel

And he blessed him with a smile, bright as light
And he blessed him with big observing eyes
With them to catch every flower, every living creature
or bird
And with a heart to feel what he sees.

What blessings can I give this adolescence ,
what can he be blessed with? Asked the angel
What blessings can I give this adolescence,
what can he be blessed with? Asked the angel

And he blessed him with legs to dance for ever
And a soul to remember all tunes
And a hand to collect shells on the beach
And a ear attentive to old and young

What blessings can I give this man ,
what can he be blessed with? Asked the angel
What blessings can I give this man,
what can he be blessed with? Asked the angel

And he blessed that his hands which are used to flowers
Will succeed in learning the might of the steel
And his legs to dance the roads journey
And lips to sing the command pace

What blessings can I give him , what can he be blessed with?
This child this young adult
What blessings can I give him, what can he be blessed with?
This child this young adult

I gave him all I could give
A song a smile and legs to dance
And a delicate hand and a trembling heart
What else can I bless you with?

This boy is now an angel
No one will bless him, he will never be blessed
God God God
If only you blessed him with life...

About the song:

Rachel Sahpira wrote this song in memory of her classmate Eldad Kruk, who fell during the Six-Day War. Yair Rozenblum discovered the song in a memory booklet, composed it and made it a national memorial day anthem.

Eldad, born in 1945, was a member of Kibbutz Shefayim. During the Six-Day War he was lightly injured, but insisted that his friends would be treated first. He was killed when he was injured for the second time, at the age of 22.



Ma avarech lo bame yevorach
Ze hayeled sha'al hamal'ach
Ma avarech lo bame yevorach
Ze hayeled sha'al hamal'ach

Uverach lo chiyuch shekamohu ka'or
Uverach lo enayim gdolot vero'ot
Litpos ban kol perach vechai vetzipor
Velev lehargish bo et kol hamar'ot

Ma avarech lo bame yevorach
Ze ha'elem sha'al hamal'ach
Ma avarech lo bame yevorach
Ze ha'elem sha'al hamal'ach

Uverach lo raglayim lirkod ad ein sof
Venefesh lizkor ba et kol halchanim
Veyad ha'osefet tzdafim aley chof
Ve'ozen kshuval ligdolim uktanim

Ma avarech lo bame yevorach
Ze hagever sha'al hamal'ach
Ma avarech lo bame yevorach
Ze hagever sha'al hamal'ach

Uverach ki yadav halmudot bifrachim
Yitzlechu gam lilmod et otzmat haplada
Veraglav harokdot et masa hadrachim
Usfatav hasharot et miktzav hapkuda

Ma avarech lo bame yevorach
Ze hayeled ha'elem harach
Ma avarech lo bame yevorach
Ze hayeled ha'elem harach

Natati lo kol she'efshar li latet
Shir vechiyuch veraglayim lirkod
Veyad me'udenet velev meratet
Uma avarech lecha od

Hana'ar haze achshav hu mal'ach
Lo od yevarchuhu lo os yevurach
Elohim Elohim Elohim
Lu ach berachta lo chayim



וברך כי ידיו הלמודות בפרחים
יצלחו גם ללמוד את עוצמת הפלדה
ורגליו הרוקדות את מסע הדרכים
ושפתיו השרות את מקצב הפקודה.

מה אברך לו, במה יבורך?
זה הגבר? שאל המלאך.
מה אברך לו, במה יבורך?
זה הגבר? שאל המלאך.

נתתי לו כל שאפשר לי לתת
שיר, וחיוך, ורגליים לרקוד
ויד מעודנת, ולב מרטט
ומה אברך לך עוד?

מה אברך לו, במה יבורך?
זה הילד? העלם הרך.
מה אברך לו, במה יבורך?
זה הילד? העלם הרך.

הנער הזה - עכשיו הוא מלאך.
לא עוד יברכהו, לא עוד יבורך.
אלוהים, אלוהים, אלוהים
לו אך ברכת לו - חיים.

מה אברך

מלים: רחל שפירא; לחן: יאיר רוזנבלום

מה אברך לו, במה יבורך?
זה הילד? שאל המלאך.
מה אברך לו, במה יבורך?
זה הילד? שאל המלאך.

וברך לו חיוך שכמוהו כאור
וברך לו עיניים גדולות ורואות
לתפוס בן כל פרח וחי וציפור
ולב להרגיש בו את כל המראות.

מה אברך לו, במה יבורך?
זה הנער? שאל המלאך.
מה אברך לו, במה יבורך?
זה הנער? שאל המלאך.

וברך לו רגליים לרקוד עד אין סוף
ונפש לזכור בה את כל הלחנים
ויד האוספת צדפים עלי חוף
ואוזן קשובה לגדולים וקטנים.

מה אברך לו, במה יבורך?
זה העלם? שאל המלאך.
מה אברך לו, במה יבורך?
זה העלם? שאל המלאך.

About this song:

Throughout the summer of 1973, the Beatles' "Let it Be" was played over and over again on the Israeli Radio. Naomi Shemer decided to write Hebrew words for this song. The final version was compiled at the beginning of the war, with new music. During the war it was performed over and over again, in the front for fighting IDF soldiers and back home for injured soldiers and families. Later it was sang when the captive soldiers came back from Syria, during the festive reception in the airport.

Naomi Shemer revealed in an interview that part of the song was inspired by her father. They were members of a Kibbutz by the Kinneret, and he used to spend lots of time far away working in Tel Aviv and Jerusalem. Once when they sat by the lake, and she complained about him being away so often. He asked her to tell him what she sees in the Kinneret. When she replied that she sees a white sail in the horizon, he said that as long as she sees a white sail in the horizon, everything is going to be all-right....



1973 Yom Kippur War

Three years of relative calm along the borders were shattered on Yom Kippur (Day of Atonement), the holiest day of the Jewish year, when Egypt and Syria launched a coordinated surprise assault against Israel (6 October 1973), with the Egyptian Army crossing the Suez Canal and Syrian troops penetrating the Golan Heights.

During the next three weeks, the Israel Defense Forces turned the tide of battle and repulsed the attackers, crossing the Suez Canal into Egypt and advanced to within 20 miles (32 km.) of the Syrian capital, Damascus. Two years of difficult negotiations between Israel and Egypt and between Israel and Syria resulted in disengagement agreements, according to which Israel withdrew from parts of the territories captured during the war.



Lu Yehi

Od yesh mifras lavan ba'ofek
mul anan shachor kaved
Kol shenevakesh - Lu Yehi.

Ve'im bacholonot ha'erev
Or nerot hachag ro'ed -
Kol shenevakesh - Lu Yehi.

Lu Yehi, Lu Yehi, Ana, Lu Yehi
Kol shenevakesh - Lu Yehi.

Ma kol anot ani shomei'a
Kol shofar vekol tupim
Kol shenevakesh lu yehi

Lu tishama betoch kol eileh
Gam tefila achat mipi
Kol shenevakesh lu yehi

Betoch sh'chuna ktana mutzelet
Bait kat im gag adom
Kol shenevakesh lu yehi

Zeh sof hakayitz, sof haderech
Ten lahem lashuv halom
Kol shenevakesh lu yehi

Ve'im pit'om yizrach mei'ofel
Al rosheinu or kochav
Kol shenevakesh lu yehi

Az ten shalva veten gam ko'ach
Lechol eileh shenohav
Kol shenevakesh - lu yehi

All We Pray For

There is still a white sail on the horizon
Opposite a heavy black cloud
All that we ask for - may it be
And if in the evening windows
The light of the holiday candles flickers
All that we seek - may it be

May it be, may it be - Please - may it be
All that we seek - may it be.

What is the sound that I hear
The cry of the shofar and the sound of drums
All that we ask for - may it be

If only there can be heard within all this
One prayer from my lips also
All that we seek - may it be

Within a small, shaded neighborhood
Is a small house with a red roof
All that we ask for, may it be

This is the end of summer, the end of the path
Allow them to return safely here
All that we seek, may it be

And if suddenly, rising from the darkness
Over our heads, the light of a star shines
All that we ask for, may it be

Then grant tranquility and also grant strength
To all those we love
All that we seek, may it be

לו יהי

מלים ולחן: נעמי שמר

עוד יש מפרש לבן באופק
מול ענן שחור כבד
כל שנבקש לו יהי.
ואם בחלונות הערב
אור נרות החג רועד
כל שנבקש לו יהי.

לו יהי, לו יהי
אנא - לו יהי
כל שנבקש לו יהי.

מה קול ענות אני שומע
קול שופר וקול תופים
כל שנבקש לו יהי
לו תישמע בתוך כל אלה
גם תפילה אחת מפני
כל שנבקש לו יהי

בתוך שכונה קטנה מוצלת
בית קט עם גג אדום
כל שנבקש לו יהי.
זה סוף הקיץ סוף הדרך
תן להם לשוב הלום
כל שנבקש לו יהי.

ואם פתאום יזרח מאופל
על ראשנו אור כוכב
כל שנבקש לו יהי.
אז תן שלוה ותן גם כוח
לכל אלה שנאהב
כל שנבקש לו יהי.



Photo by Eric Hattenbach, “Visions of Israel” photo contest.



Photo by Alison Ivers, “Visions of Israel” photo contest.

Mi Shechalam

L: Didi Menussi M: Yohanan Zarai.

Mi shechalam lo venishar lo hachalom
Mi shelacham hu lo yishkach al ma lacham
Mi shenish'ar er kol halaila od yir'eh or yom
Mi shehalach hu lo yashuv od le'olam

Mi shehiv'tiach lo heni'ach et charbo
Mi shekar'u lo hu tza'ad berosh kulam
Mi she'ahav lo od tzfuyot lo ahavot rabot
Mi shehalach hu lo yohav od le'olam

Veheharim od bo'arim be'esh s'refot/z'richot
Uvein arbayim od noshevet ruach yam
Elef prachim od meshamchim kol lev bish'lal prichot
Mi shehalach hu shuv lo yir'eh zot le'olam

Mi shechalam vehit'gashem lo hachalom
Mi shechalam ad shesham'a kol menatzchim
Mi she'avar et kol halaila vera'ah or yom
Hu lo yaniach shenishkach et haholchim.

Mi shehiv'tiach vezachah gam lekayem
Mi shehitz'liach lachazor min hadrachim
Mi sheka'av aval hevin shehake'ev ilem
Hu lo yaniach she nishkach et haholchim

Veheharim od yiv'aru be'esh z'richot
Uvein arbayim tenashev od ruach yam
Elef prachim od yifreichu bein uvetoch suchot
Hem sheya'idu ki zacharnu et kulam

He Who Dreamt

He who dreamt and the dream remained
He who fought will not forget what he fought for
He who remained awake all night shall still see the light of day
He who is gone, shall never return.

He who promised, never abandoned his sword
He who was called, marched in front of everyone
He who loved, many loves still await him
He who is gone, shall never love again

And the mountains still burn with a shining/burning fire
And at dusk, the ocean breeze still blows
A thousand flowers make our hearts rejoice as they flower
He who is gone, shall never again see this

He who dreamt and realised his dream
He who fought until he heard the voice of victory
He who passed the night until he saw the light of dawn
Will not allow us to forget those who left.

He who promised and managed to make it happen
He who was able to return from the roads
He who suffered, but understood that pain is dumb
Will not allow us forget those who left.

And the mountains shall yet burn with shining fire
And at dusk, the ocean breeze shall yet blow
A thousand flowers shall yet flower in and between the fields
And shall be witnesses that we have remembered all of them.

מי שחלם

מלים: דידי מנוסי; לחן: יוחנן זראי

מי שחלם לו ונשאר לו החלום
מי שלחם, הוא לא ישכח על מה לחם
מי שנשאר ער כל הלילה עוד יראה אור יום
מי שהלך הוא לא ישוב עוד לעולם

מי שהבטיח לא הניח את חרבו
מי שקראו לו הוא צעד בראש כולם
מי שאהב לו - עוד צפויות לו אהבות רבות
מי שהלך הוא לא יאהב עוד לעולם.

וההרים עוד בוערים באש זריחות
ובין ערביים עוד נושבת רוח ים
אלף פרחים עוד משמחים כל לב בשלל פריחות
מי שהלך הוא שוב לא יראה זאת לעולם.

מי שחלם והתגשם לו החלום
מי שלחם עד ששמע קול מנצחים
מי שעבר את כל הלילה, וראה אור יום
הוא לא יניח שנשכח את ההולכים

מי שהבטיח וזכה גם לקיים
מי שהצליח לחזור מן הדרכים
מי שכאב, אבל הבין שהכאב אילם
הוא לא יניח שנשכח את ההולכים.

וההרים עוד יבערו באש זריחות
ובין ערביים תנשב עוד רוח ים
אלף פרחים עוד יפרחו בין ובתוך שוחות
הם שיעידו, כי זכרנו את כולם.

Shir L'Shalom (Hebrew: **שיר לשלום**; literally: Song for Peace) is a popular Israeli song that has come to be an anthem of the Israeli peace camp. The song was first written in 1969. The lyrics were by Yaakov Rotblit and the melody was written by Yair Rosenblum. Though the song was originally written by members of the Nahal Brigade Entertainment Troupe of the Israeli Defense Forces, many in the Israeli military establishment were not pleased by its anti-war message and Rehavam Zeevi who was then the IDF's head of Central Command, banned the song from being played during performances.

The song was sung at the rally where Yitzhak Rabin was assassinated and is often associated with his assassination and its aftermath in Israeli culture. A copy of the song's lyrics was found on Rabin's body, soaked in his blood.



Yitzhak Rabin sings Shir L'Shalom at the peace rally with Miri Aloni, Shimon Peres and others. Minutes later, while leaving the rally, Rabin was assassinated. The Peace song is now associated with that tragic event.



Egyptian President Sadat, US President Carter and Israeli Prime Minister Begin (1979)



Prime Minister Yitzhak Rabin and King Hussein of Jordan (1994)

Shir La'Shalom

Tnu lashemesh la'alot
laboker le'ha'ir
Hazaka shebatfilot
otanu lo tachzir

Mi asher kava nero
u've'Afar nitman
Bechi mar lo ya'iro
lo yachziro le'chan

Ish otanu lo yashiv
mibor tachtit a'fel -
kan lo yo'ilu -
lo simchat hanitzachon
Velo shirei hallel

Lachen rak shiru shir lashalom
al tilhashu tfila
lachen rak shiru shir lashalom
bitze'aka gdola

Tnu lashemesh lachador
miba'ad laprachim
al tabitu le'achor
hanichu la'holchim

S'u eina'yim betikva
lo derech kavanot
shiru shir la'ahava
velo lamilchamot

Al tagidu yom yavo
havi'u et hayom -
ki lo chalom hu -
uve'chol hakikarot
hari'u rak shalom

Song of Peace

Let the sun rise
light up the morning
The purest of prayers
will not bring us back

He whose candle was snuffed out
and was buried in the dust
bitter crying won't wake him up
and won't bring him back

Nobody will bring us back
from a dead and darkened pit here,
neither the victory cheer
nor songs of praise will help

So just sing a song for peace
don't whisper a prayer
Just sing a song for peace
in a loud shout

Allow the sun to penetrate
through the flowers
don't look back
let go of those departed

Lift your eyes with hope
not through the rifles' sights
sing a song for love
and not for wars

Don't say the day will come
bring on that day -
because it is not a dream -
and in all the city squares
cheer only for peace!

שיר לשלום

מילים: יענקל'ה רוטבליט; לחן: יאיר רוזנבלום

תנו לשמש לעלות
לבוקר להאיר,
הזכה שבתפילות
אותנו לא תחזיר.

מי אשר כבה נרו
ובעפר נטמן,
בכי מר לא יעירו
לא יחזירו לכאן.

איש אותנו לא ישיב
מבור תחתית אפל,
כאן לא יועילו
לא שמחת הניצחון
ולא שירי הלל.

לכן, רק שירו שיר לשלום
אל תלחשו תפילה
מוטב תשירו שיר לשלום
בצעקה גדולה.

תנו לשמש לחדור
מבעד לפרחים.
אל תביטו לאחור,
הניחו להולכים.

שאו עיניים בתקווה,
לא דרך כוונות
שירו שיר לאהבה
ולא למלחמות.

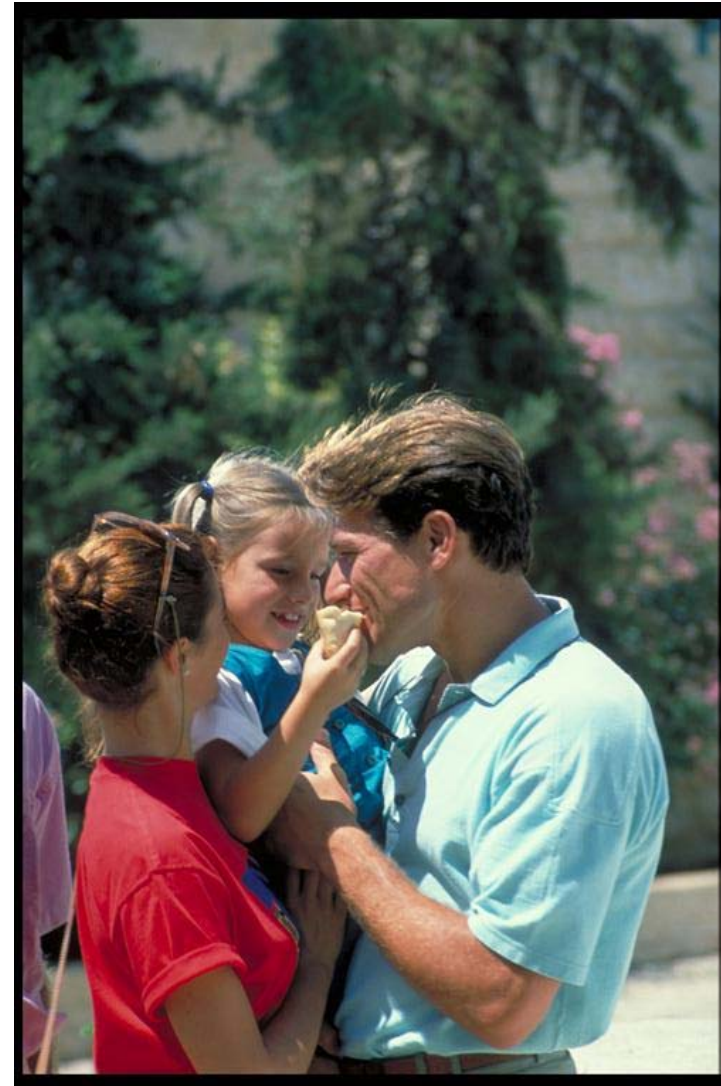
אל תגידו יום יבוא -
הביאו את היום!
כי לא חלום הוא
ובכל הכיכרות
הריעו לשלום!

About the song:

The winter of 1973 was Israel's "baby boom" following the Yom Kippur war.

This song, written in 1995 by Shmuel Hasfari, reflects the frustration of young adults who were born after the war and now are parents themselves in their continued desire for peace yet to come. At the same time the song speaks of the older generation's frustration who promised their children peace and doves.

This song was first performed by a military band (Education Corps) and became so popular that it was rated second of all Israeli songs on a top hit list in honor of Israel's 60th anniversary; second only to Jerusalem of Gold.



Anachnu hayeladim shel choref shnat shiv'im veshalosh
Chalamtem otanu larishona im shachar betom hakravot
Hayitem gvarim ayefim shehodu lemazalam hatov
Hayitem nashim tze'ivot mud'agot veratziten kol kach le'ehov
Uchsheharitem otanu be'ahava bechoref shiv'im veshalosh
Ratzitem lemale begufchem et ma shechisla hamilchama

K'shenoladnu hayta ha'aretz ptz ' ua va'atzuva
Hibatetem banu chibaktem otanu nisitem limtzo nechama
K'shenoladnu berchu hazkenim be'enayim dom'ot
Amru hayeladim hae'leh halevai lo yelchu el hatzava
Ufnechem batatzlum hayashan mochichot
shedibartem mikol halev
Kshehivtachttem la'asot bishvilenu hakol
lahafoch oyev le'ohev

Hivtachttem yona , aleh shel zayit
hivtachttem shalom, Babayit hivtachttem aviv ufrichot
hivtachttem lekayem havtachot hivtachttem yona

Anachnu hayeladim shel choref shnat shiv'im veshalosh
Gadalnu anachnu achshav batzava
im haneshek kasda al harosh
Gam anachnu yod'im la'asot ahava tzochakim veyod'im
livkot
Gam anachnu gvarim gam anachnu nashim
gam anachnu cholmim tinokot
Velachen lo nilchatz velachen lo nidrosh
velachen lo ne'ayem
K'shehayinu k'tanim amartem havtachot tzarich lekayem
Im darush lachem ko'ach niten
lo nach'soch rak ratzinu lilchosh
Anachnu hayeladim shel hachoref hahu shnat shiv'im ve-
shalosh

Winter 73

We are the children of winter 1973
You dreamt us first at dawn at the end of the battles
You were tired men that thanked their good luck
You were worried young women and you wanted so much to
love
When you conceived us with love in winter 1973
You wanted to fill up with your bodies that what the war finished
And we were born the country was wounded and sad
You looked at us you hugged us you were trying to find comfort

When we were born the elders blessed with tears in their eyes
They said:" we wish those kids will not have to go to the army"
And your faces in the old picture prove
That you said it form the bottom of your hearts
When you promised to do every thing for us
To make an enemy into a loved one

You promised a dove,
an olive tree leaf,
you promised peace
You promised spring at home and blossoms
You promised to fulfill promises, you promised a dove

We are the children of winter 1973
We grew up and now in the army
with our weapon and helmet on our heads
We know how to make love to laugh and cry
We are men we are women
and we too dream about babies
This is why we will not pressure you we will demand of you
And we will not threaten you
When we were young you said promises need to be kept
We will give you strength if that is what you need
We will not hold back
We just wanted to whisper
We are the children of that winter in the year 1973

אנחנו הילדים של חורף שנת שבעים ושלוש
חלמתם אותנו לראשונה עם שחר בתום הקרבות
הייתם גברים עייפים שהודו למזלם הטוב
הייתן נשים צעירות מודאגות ורציתן כל כך לאהוב
וכשהריתם אותנו באהבה בחורף שבעים ושלוש
רציתם למלא בגופכם את מה שחיסרה המלחמה.

כשנולדנו הייתה הארץ פצועה ועצובה
הבטתם בנו, חיבתם אותנו, ניסיתם למצוא נחמה
כשנולדנו ברכו הזקנים בעיניים דומעות
אמרו הילדים האלה הלואי לא ילכו אל הצבא
ופניכם בתצלום הישן מוכיחות דיברתם מכל הלב
כשהבטתם לעשות בשבילנו הכל להפוך אויב לאוהב.

הבטתם יונה
עלה של זית
הבטתם שלום בבית
הבטתם אביב ופריחות
הבטתם לקיים הבטחות
הבטתם יונה

אנחנו הילדים של חורף שנת שבעים ושלוש
גדלנו אנחנו עכשיו בצבא עם הנשק קסדה על הראש
גם אנחנו יודעים לעשות אהבה צוחקים ויודעים לבכות
גם אנחנו גברים גם אנחנו נשים גם אנחנו חולמים
תינוקות

ולכן לא נלחץ ולכן לא נדרוש ולכן לא נאיים
כשהיינו קטנים אמרתם: הבטחות צריך לקיים
אם דרוש לכם כ'ח ניתן, לא נחסוך, רק רצינו ללחוש
אנחנו הילדים של החורף ההוא שנת שבעים ושלוש

הבטתם יונה...

About the song:

Lanetzach Achi was written by singer/songwriter Aviv Geffen in memory of his friend Nir Shpiener who was killed in a car crash in 1992 at the age of 18. Aviv and Nir played music together. Later the song was adopted by others as it reflected the feelings about the premature death of many young soldiers. Even later, and when Yitzhak Rabin was assassinated, it took on yet another meaning.

Aviv Geffen is one of Israel's top songwriters and singers and is the young generation's idol although he has a lot of followers among the older generations too. Aviv made a lot of waves in the early 1990's when he refused to serve in the army and began to write protest songs.

This song became an anthem for all the young soldiers who were being getting killed in South Lebanon, and quite often is read by their friends on their fresh graves.



Lanetzach achi

Ani holech livkot lecha tihyeh chazak lema-ala
Ga'aguai kmo dlatot sheniftachot balaila

lanetzach achi ezkor otcha tamid
Venipagesh basof ata yode-ah
Veyesh li chaverim aval gam hem kavim
El mul orcha hameshage-ah

Ksheatzuvim holchim layam
Lachen hayam maluach
Veze atzuv shelehachzir tziud efshar
Lo ga-aguah

lanetzach achi ezkor otcha tamid
Venipagesh basof ata yode-ah
Veyesh li chaverim aval gam hem kavim
El mul orcha hameshage-ah

Uchmo hagalim anachnu mitnaptzim
El hamezach el hachayim
Uchmo...

Lanetzach achi...

Az ani holech livkot lecha
Tihyeh chazak lema-ala.

I am going to cry for you, be strong up there
My longings are like doors opened at night.

Forever, my brother, I will always remember you
And at the end we will meet, you know,
I have other friends but they all fade away
Against your unbelievable light.

When we are sad we go to the sea, that's why the sea
is salty
And it is very sad you can return equipment
But you can not return the longings.

Forever, my brother, I will always remember you
And at the end we will meet, you know,
I have other friends but they all fade away
Against your unbelievable light.

And like the waves we are getting smashed
Against the pier, against life.
So I am going to cry for you, be strong up there.
Forever, my brother, I will always remember you

So I'm going to cry for you,
be strong up there

לנצח אחי

מלים ולחן: אביב גפן

אני הולך לבכות לך
תהיה חזק למעלה
געגועי כמו דלתות
שנפתחות בלילה

לנצח אחי
אזכור אותך תמיד
וניפגש בסוף, אתה יודע
ויש לי חברים
אבל גם הם כבים
אל מול אורך המשגע

כשעצובים הולכים לים
לכן הים מלוח
וזה עצוב שלהחזיר ציוד אפשר
לא געגוע

לנצח אחי
אזכור אותך תמיד
וניפגש בסוף, אתה יודע
ויש לי חברים
אבל גם הם כבים
אל מול אורך המשגע

וכמו הגלים אנחנו מתנפצים
אל המזח אל החיים



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