

Hatikvah

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HaTikvah is the national anthem of Israel. Here is a hyperlink to it: <https://www.youtube.com/watch?v=NjfFpFW9OdA>

Naphtali Herz Imber, a Jewish poet from what is now Ukraine, wrote the first version of Hatikvah as a poem in 1878. He was inspired by the creation of the first Jewish community in Ottoman Palestine. It was called Petach Tikvah, Opening of Hope, settled in 1878 in an area north of what is now Tel Aviv called the Valley of Achor.

Petach Tikvah based its name on a verse from Hosea:

And I will give her vineyards, and the Valley of Achor for an opening of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

Ten years later another Jewish immigrant to Palestine, Shmuel Cohen, arranged the music for Hatikvah, basing it on a folk song he remembered from his childhood in Romania.

Hatikvah was first adopted as an anthem by Chovevei Zion, lovers of Zion, using a somewhat different tune. They were also early Jewish pioneers, moving to Palestine in 1882. Though they were not the first to create a Jewish community in Palestine, they nevertheless named their community Rishon LeZion, meaning first to Zion. They also based their name on a biblical verse, this one from Isaiah:

First to Zion are they, and I shall give herald to Jerusalem

Hatikvah became the rallying song of the Zionist movement founded by Theodor Herzl, adopted as such at the first Zionist conference in 1897.

When the State of Israel was established in 1948, Hatikvah became the national anthem but only unofficially. It did not become the official national anthem until 2004, when the Knesset passed a law making it the national anthem of Israel.

Following is an explanation of the meaning and derivations of the words of each line of Hatikvah:

As long as in
the heart,
within,

Kol'od
balevav
penimah

Kol'od: kol = all. od = yet or still. kol'od
= as long as

Balevav: levav = heart [a form of the
simpler word lev, also meaning heart.]
Prefix ba = in the. Balevav = in the heart

Penimah: derived from panim =face.
Literally faceward (from the point of view
of someone entering a room) and so
toward the inside or within

A Jewish soul
still yearns,

Nefesh
yehudi
homiyah,

Nefesh = soul

Yehudi =Jewish

Homiyah =yearns

And onward,
towards the
ends of
the east,

Ul(e)fa'atei
mizrach
kadimah,

Ul(e)fa'atei: U = and. L = to or toward.

Peah = end or edge. Pa'at = end of.

Pa'atei = ends of

The dageish in the p drops out in this
form, resulting in an f rather than a p.

Ul(e)fa'tei = to the ends of

Mizrach = east [the direction in which we
who are in the west are looking when we
look toward Jerusalem]

Kadimah = onward or forward.

An eye still
watches
toward Zion;

'Ayin
letziyon
tzofiyah;

Ayin =eye

Letzion = toward Zion. Zion, pronounced
tzion in Hebrew, first appears in the
Book of Samuel, referring to a castle on
Mount Zion, and subsequently coming to
mean the Temple Mount.

Tzofiyah from tzafah = look [with the
connotation of keep watch, look
expectantly]

Our hope still is not lost,	'Od lo avdah tikvateinu,	'Od lo = still not avdah = lost tikvateinu = tikva [hope] + einu [our] A reversal of the lament of the dry bones in Ezekiel 37:11 - "yavshu atzmoteinu, v'avdah tikvateinu" "our bones are dry, our hope is lost"
The hope of two thousand years,	Hatikvah bat sh(e)not 'alpayim,	Hatikvah = the hope Bat = born of Sh'not = years [plural of shanah = year] Eleph = 1,000 Alpayim = 2,000 [dual form, like yadayim for hands]
To be a free people in our land,	Lihyot 'am chofshi b (e)'artzeinu,	Lihyot = infinitive of "to be" Am chofshi = a free people B'artzeinu: Aretz = land. Artzeinu = our land.
The land of Zion and Jerusalem .	'Eretz-Tziyon viy(e) rushalayim.	Eretz-Tzion = the land of Zion viy(e)rushalayim = and Jerusalem