

K1 - RAV KOOK



Aims

1. To learn about Rav Kook's life
2. To learn about his philosophy regarding the secular Zionists building the state
3. To learn about his *vision* for (the State of) Israel

Introduction

Rav Avraham Yitzchak HaCohen Kook, the first Chief Rabbi of the Yishuv (the Jewish Community in Mandate Palestine) was a profound thinker, teacher and writer, who has had an immeasurable influence on the religious Zionist world. In truth, although religious Zionism claims him as their own, Rav Kook towered above ideological differences and political bickering and concerned himself with **all** groups of the Jewish community.

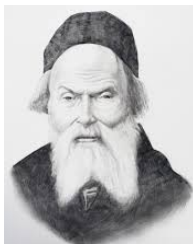
Rav Kook was aware of the need to inject the ancient doctrines and concepts of Judaism with fresh life and relevance to the problems of the day. To achieve this goal, however, he never compromised a single principle of Orthodoxy. What was needed was not the trimming down of Jewish practice but rather its emotional revitalisation. Rav Kook's works are often considered the foundation stone for religious Zionism as his teachings place Jewish nationalism and *binyan ha'aretz* (building up the land) at the centre of the Divine plan for the Jewish people.



Early Life

Avraham Yitzchak was born in 1865, in north-west Russia the little shtetl of Grieve. His *yichus* (ancestral lineage) on both his mother's and father's side was impressive. He was plunged into the sea of Talmud early on and by the age of nine he had already earned himself the title of "illui" (child prodigy). He joined his father's yeshiva in Volozhin where he spoke to his friends in Hebrew rather than Yiddish and he became more interested in Zionism...

After he got married, he began to venture outside the sphere of Talmud. He read the literature of the Haskalah (enlightenment), current philosophers and drew from western philosophy and culture the elements that enriched and deepened his religious beliefs. He also became highly prolific in his studies of the Kabbalah, and the Leshem (his teacher) testified that he was holding in all Kabbalistic doctrines and approaches.



After encouragement from the Chafetz Chaim, Rav Kook entered the rabbinate and took up several rabbinical positions in Lithuania. By the age of 30, his brilliant sermons and essays on current problems brought him national recognition and fame.

During this time, Rav Kook published a number of articles about Zionism and the necessity to return to Eretz Yisrael. At the same time, he worked tirelessly to obtain the cooperation of the Orthodox masses in the **practical** tasks involved in building up Eretz Yisrael. Based on these ideals, he willingly accepted a call from the community of Yafo to become its Rabbi in 1904.

Q: Jaffa Cake - cake or

biscuit?

Living in Palestine

As well as being the Rabbi of Yafo, Rav Kook also took an interest in the Moshavot (growing communities) in the surrounding area. In 1913, 1923 and 1927, Rav Kook went on a tour of the Kibbutzim and Moshavot in the Galilee, with Rav Yosef Chaim Sonnenfeld and other Rabbis to meet and inspire their residents. He took a particular interest in ensuring the young people in these areas received a sound Jewish education.

He deliberately sought to build positive relationships with the secular settlers, assisting them Chalutzim in observing the mitzvot hateluyot ba'arets (mitzvot that are specific to the land of Israel). This countered the common view that all Orthodox Rabbis lived in an insulated bubble without concern for the problems of the day.



Q: Is there spiritual value in religious Jews interacting with non-religious Jews regarding things that seem to have nothing to do with religion?

Challenges in the Diaspora

In 1914, Rav Kook travelled to Germany to attend a conference. During his visit World War I broke out, making him unable to return to Eretz Yisrael for the duration of the war. During this time, he lived in St Gallen, Switzerland and London. Whilst in London, he served as Rabbi of the Machzikei Hadas Synagogue in the East End (now the Brick Lane Mosque!).

During his time Chutz la'Aretz he campaigned for a Jewish State, particularly in the run-up to the Balfour Declaration in 1917. He particularly focused on addressing the prevailing sentiment among religious Jews that nationalism contradicted Torah. In response to the failure of other movements to attract Orthodox Jews to the Zionist cause, Rav Kook launched the Degel Yerushalayim (Banner of Jerusalem) movement. Little came of the organisation – the challenge of galvanising Orthodox Jews was a hefty one – and in 1919 Rav Kook accepted an invitation from the Jewish community of Yerushalaim to become its Chief Rabbi, and in 1921 he became Chief Rabbi of all of Palestine.



Challenges in Israel

As Chief Rabbi, Rav Kook's first achievement was the organisation of the Rabbinate of Eretz Yisrael, which allowed the religious character of the rapidly growing Jewish community to be maintained. Despite his attempts to bring different factions together, the splintering of the community continued. Rav Yosef Chaim Sonnenfeld, leader of the Edah Chareidis movement, did not recognise Rav Kook's authority and often challenged his seemingly more lenient halachic rulings towards issues such as Shemittah, as well as his warm attitude towards the secular Zionists. It's important to note that despite arguing in *Machloket Leshem Shamayim* the two Rabbis had utmost personal respect for each other.

One of Rav Kook's greatest educational achievements was the founding of Yeshivat Merkaz HaRav. Rav Kook called for a creative approach to the study of the Talmud, an approach that would make it the basis for a renaissance in Orthodox Judaism. His dream was that great minds, in approaching Torah with fresh genius, would enrich Judaism. One of his much-quoted expressions, fervently uttered on the occasion of a visit from a nonreligious scientist, was, "May the day come when the great of the Jews will also be Jewishly great."

To the last day of his life, while suffering from cancer, Rav Kook laboured for the strengthening of the united community of Palestine, remarking with the last ounce of his strength, "there is nothing that justifies and permits division in Israel". On the last Friday evening before his death, he urged participation in the nineteenth World Zionist Congress, observing "How can one not be a Zionist seeing that the Lord God has chosen Zion?" Rav Kook passed away in Jerusalem in 1935.

Rav Kook and Secular Zionists

Rav Kook's philosophy is highly complex, but the bottom line is that, in terms of *kodesh vechol*, there is no black and white in the world, but a myriad of colours.

This is why Rav Kook serves as one of the conceptual foundation stones of religious Zionism. **A complete separation of 'kodesh' and 'chol' is not possible or in desirable. Rather, the two concepts play off one another.** The building up of the land and the establishment of our state in Israel was a process which was dominated by forces which, to the untrained eye, seemed to be thoroughly *chol* but to anyone wearing the spectacles of Rav Kook contained holy sparks of *kedusha*. Rav Kook felt that secular Zionists, thinkers and pioneers were, in fact, doing the work of God even if it was being done without realising.



With the pioneers of "Avodat Yisrael," during the Teshuvah Campaign



In a pseudo-prophetic manner, Rav Kook recognised *“that a spiritual rebellion [would] come to pass in Eretz Yisrael amongst the people of Israel, in the beginnings of the nation’s revival” (Orot HaTechiya)*. Rav Kook predicted that the early Zionists would rebel against the Torah but saw it as a mere ‘birth pang’ of redemption: *“The planting of God develops and blooms; and the light of Salvation and Redemption spreads out slowly like the dawn which stretches over the mountains” (Orot HaTeshuva)*.

The question is: Why would God bring about the beginning of the redemption of Israel through those who are not loyal to Him and have rejected his Torah? Surely one imagines the Geulah to be spearheaded by faithful Jews who shine with Kedusha?

To this, Rav Kook answers: *“In all paths of life it is the secular which awakens first, and then the holy is compelled to awaken, to complete the renewal of the secular, to beautify it and to redeem it.”* This was evident in his struggles to win support of religious people in Europe and America, and in the way the Degel Yerushalayim movement floundered. Secular Jews led the modern Zionist movement from its inception, while Rabbis who called for active participation of the religious community in this enterprise were very much the minority.

When challenged by other Orthodox leaders as to why G-d would allow atheists to build the path towards redemption, he would answer that:

In the Temple the Holy of Holies was of such a degree of holiness that even the high priest was only allowed to enter it once a year on Yom Kippur. Yet, when the temple needed to be rebuilt, **ordinary workmen in working clothes** were allowed to enter and do their jobs. The present time, he declared, was one of building which would lead one day to the establishment of the Holy of Holies. Secular workmen therefore precede priests.



Q: Was Rav Kook right? Were the secular Zionists the builders of something holy, or has their input resulted in a country that is not what Israel is supposed to be?

Rav Kook and (the State of) Israel

As a child, Rav Kook was famous for his special love and passion for Eretz Israel. It is told that in his youth he would play a game about Aliyah to Israel (sounds like Machane!).

His well-known book Orot begins with the following statement:

ארץ ישראל איננה דבר חיצוני, קנין חיצוני לאומה רק בתור אמצעי למטרה של ההתאגדות הכללית והחזקת קיומה החמרי או אפילו הרוחני. ארץ ישראל היא חטיבה עצמותית קשורה בקשר חיים עם האומה, חבוקה בסגולות פנימיות עם מציאותה

Eretz Yisrael is not a peripheral matter, an external acquisition of the nation; it is not merely a means toward the goal of the general coalescing of the nation, nor of strengthening its material existence, nor even its spiritual existence. Eretz Yisrael is an independent unit, bound with a living attachment with the nation, bound with inner Segulot with the nation's existence. (See Additional Chomer for more on the special relationship between people and land)

Rav Kook's vision for the State of Israel (remember he died pre-1948) was of a country run by, and populated with, religious Jews. In his vision there were no factions, no stone throwing, no name calling, no violence. There was just a people connected to their faith and their land, just **עם ישראל, בארץ ישראל**, על פי תורת ישראל - It sounds cheesy, but we did get the idea from somewhere! His dreams were of a united people, living according to the Torah and in a land renewed by our very presence on it.

Or in his words: *"There is no doubt that we cannot fulfill our all-embracing mission unless we settle in the Holy Land, for only there can the spirit of our people develop and become a light unto the world."*

Is 'Or LaGoyim' best achieved when we are spread in the diaspora and able to influence them directly, or best achieved by being a 'model' nation in Israel, as Rav Kook suggested?



Summary of K1

1. Rav Kook's life.
2. He believed that even though the secular Zionists who were building the state were irreligious, they were still carrying out the work of Hashem.
3. He saw the land of Israel as an intrinsic part of the Jewish people
4. Rav Kook's vision for the state was one of the whole Jewish people fulfilling Hashem's Torah and being a light unto the nations.

K2 - Contrasting visions



Aims

1. To look at what led to the establishment of the State, and the event itself
2. To look at the Declaration of Independence and some of the controversy surrounding it
3. To learn about the debates surrounding other important issues at the start of the State which have continued up to the present day

Introduction

So far, we have looked at Rav Kook's vision for a Jewish country – something that would unify the Jewish people, be a tool for bringing the redemption and fulfil God's plan for the Jewish people. Or, in the words of Rav Kook himself:

"One [state] with the most supreme ideal content inscribed in its being, that is, the greatest happiness of the individual. This state is in truth uppermost on the scale of happiness, and this state is our state, the State of Israel, the foundation of God's throne in the world, whose sole desire is that the Lord will be One, and His Name One, for that is indeed the most sublime happiness." (Orot, 160).

But this vision was not shared by all the people at the time, not even the whole religious community agreed with Rav Kook's positive attitude towards Zionism. In this kvutzah we will look at what the people who founded the State wanted Israel to be like – and there's no better place to start than with the Declaration of Independence.

Background to Independence

While the possibility of a Jewish homeland in Palestine had been a goal of Zionist organisations since the late 19th century, it was not until 1917 and the Balfour Declaration (which Rav Kook was instrumental in bringing about – see extra chomer) that the idea gained the official backing of a major power. The declaration stated that the British government supported the creation of a national home for the Jewish people in Palestine. In 1936 the Peel Commission suggested partitioning Mandate Palestine into a Jewish state and an Arab state, though it was rejected as unworkable by the government and was at least partially to blame for the 1936-39 Arab revolt.

The UN partition plan

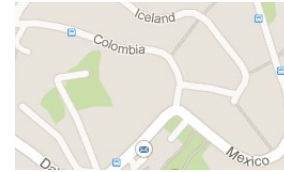
In the face of increasing violence and increased attempts at Jewish immigration, the British handed the issue over to the United Nations. The result was Resolution 181, the partition plan to divide Palestine between Jews and Arabs. The Jewish state was to receive around 56% of the land area of Mandate Palestine, encompassing 82% of the Jewish population, though it would be separated from Jerusalem, designated as an area to be administered by the UN.

The plan was accepted by most of the Jewish population, but rejected by much of the Arab populace. On 29 November 1947, the plan was put to a vote in the United Nations General Assembly. The result was 33 to 13 in favour of the plan, with 10 abstentions (including the UK). The Arab countries (all of which had opposed the plan) proposed to query the International Court of Justice on the



competence of the General Assembly to partition a country against the wishes of the majority of its inhabitants, but were again defeated.

All the countries which voted in favour of this agreement have a road named after them in Israel! Pretty cool right?



Fighting began, and Arabs attacked many Jewish towns and roads between November '47 and May '48. Likewise, many Jews retaliated, and a civil war ensued. As a result, many Arabs fled to neighbouring countries.

Independence

The Declaration of Independence of the State of Israel was publicly read by Ben-Gurion in Tel Aviv on May 14, 1948, before the expiration of the British Mandate of Palestine at midnight. It was drafted during the preceding months, and the final version was a result of a compromise between the various parts of the Israeli public of that time.



The declaration was first drafted by Zvi Berenson, the Histadrut trade union's legal advisor and later a justice of the Supreme Court. A committee meeting which included David Ben-Gurion, Yehuda Leib Maimon (a Religious Zionist Rabbi), Moshe Sharett and Aharon Zisling produced the final text, which was approved in a meeting of Moetzet HaAm (the People's Council) at the JNF building in Tel Aviv on 14 May, starting at 13:50. It ended at 15:00, an hour before the declaration was due to be made, and despite ongoing disagreements, with a unanimous vote in favour of the final text.

Controversy: Borders and the 'Tzur Yisrael' debate

During the process, there were two major debates, revolving around the issues of borders and religion. On the border issue, the original draft had declared that the borders would be those set by the UN partition plan. While this was supported by Rosen and Bechor-Shalom Sheetrit, it was opposed by Ben-Gurion and Zisling, with Ben-Gurion stating: *"We accepted the UN Resolution, but the Arabs did not. They are preparing to make war on us. If we defeat them and capture western Galilee or territory on both sides of the road to Jerusalem, these areas will become part of the state. Why should we obligate ourselves to accept boundaries that in any case the Arabs don't accept?"*

The second major issue was over the inclusion of God in the last section of the document, with the draft using the phrase "and placing our trust in the Almighty".



The two rabbis, R' Shapira and R' Yehuda Leib Maimon, argued for its inclusion, saying that it could not be omitted, with Shapira supporting the wording "God of Israel" or "the Almighty and Redeemer of Israel." It was strongly opposed by Zisling, a member of the secularist Mapam. In the end the phrase "Tzur Yisrael" (Rock of Israel) was used, which could be interpreted as either referring to God, or the land of Eretz Israel. Ben-Gurion said that "Each of us, in his own way, believes in the 'Rock of Israel' as he conceives it. I should like to make one request: Don't let me put this phrase to a vote." Although its use was still opposed by Zisling, the phrase was accepted without a vote.

The writers also had to decide on the name for the new state. Eretz Israel, Ever, Judea, and Zion were all suggested, as were Ziona, Ivriya and Herzliya. Judea and Zion were rejected because, according to the partition plan, Jerusalem (Zion) and most of Judean mountains would be outside the new state. Ben-Gurion suggested 'Israel' and it passed by a vote of 6-3.

The debate over wording did not end completely even after the Declaration had been made. Declaration signatory Meir David Loewenstein later claimed that "It ignored our sole right to Eretz Israel, which is based on the covenant of the Lord with Abraham, our father, and repeated promises in the Tanach. It ignored the aliya of the Ramban and the students of the Vilna Gaon and the Ba'al Shem Tov, and the [rights of] Jews who lived in the 'Old Yishuv'."

As we shall see when we get to K4 the debate is still going on.

Proclamation ceremony



The ceremony to proclaim independence was to be held in the Tel Aviv Museum (today known as Independence Hall - wonder why...?) An invitation was sent out by messenger on the morning of 14th May telling recipients to arrive at 15:30 and to keep the event a secret. The event was to start at 16:00 (a time chosen so as not to break Shabbat), and was to be broadcast live as the first transmission of the new radio station Kol Yisrael.

At 16:00, Ben-Gurion opened the ceremony by banging his gavel on the table, prompting a spontaneous rendition of Hatikvah, soon to be Israel's national anthem, from the 250 guests. On the wall behind the podium hung a picture of Theodor Herzl, the founder of modern Zionism, and two flags, later to become the official flag of Israel. After telling the audience "I shall now read to you the scroll of the Establishment of the State, which has passed its first reading by the National Council", Ben-Gurion proceeded to read out the declaration, ending with calling on Rabbi Fishman to recite the Shehecheyanu blessing.

*Did you know?
 The last person alive who was at the declaration ceremony was Bnei Akiva legend, Arie Handler!*



More controversy: Citizenship

Another major debate around the nature of the Jewish State was the **Law of Return**. This law responded to the Declaration of Independence which said that "The State of Israel will be open to the immigration of Jews and for the ingathering of exiles from all countries of their dispersion."



In 1950, this principle was given shape as the Law of Return, enshrining this Zionist principle within Israeli law. It defined a Jew as anybody with at least one Jewish grandparent - this is the same definition used by the Nazis in the Nuremberg Laws. The Law of Return did not stem from ideology alone; it was also a practical measure. In the wake of the Holocaust, the first act of the new Israeli government was to abolish all restrictions on Jewish immigration. Israel, the government declared, would provide Jews the world over with a haven from anti-Semitism.

The Law of Return has also functioned as a means of maintaining a Jewish majority within the State of Israel by promoting aliyah. During the 1940s and 50s, Israel's population balance was decisively shifted through the immigration of millions of Jews. But today, even within the pre-1967 borders, more than 20% of Israel's citizens are non-Jewish, and as a result of higher

birth-rates, the demography of the country is slowly shifting away from that Jewish majority.

But there are many problems with the Law of Return - none of which have been properly solved:

- Is Israel about letting in those who the Nazis would have killed OR is it a Jewish State, i.e. halachically Jewish people only?
- Israeli law obligates Jews who wish to marry, to have an (orthodox) religious marriage. There are Israeli citizens who are Jewish by right of return but cannot be married in Israel because they are not halachically Jewish.
- How can Israel claim to be democratic with these rules? Does this law deny the principle of equal rights and opportunities for all?
- What happens when over a million Jews come into Israel with little Jewish background and for some, questionable halachic status, for example, the influx of Russian Immigrants after the end of the Cold War?
- What about those who have converted through non-orthodox factions?
- What about allowing non-Jewish relatives of Jews to enter Israel through the Law?

Q: What were the visions of the founders of the State in 1948? Clearly, they disagreed a lot, as we have learnt above. But **What did they agree on?**



Summary of K2

1. Rav Kook had grand visions for a Jewish State - but these weren't shared by those who actually founded it.
2. There was such a rush to get the State up and running that many key debates about the Jewish nature of the State were avoided - and have been ever since.
3. This has led to inconsistent policies and practices regarding citizenship and the Jewish character of the State (as we will discuss further later)
4. Yet there are certain fundamental values that the founders shared, in common with our religious principles based on Rav Kook. It is this shared ground that allows Religious Zionism to still flourish in a secular State.

K3 - Israel Today



Aims

1. For the chanichim to gain an insight into the different types of people and cultures that exist in Israel
2. To look at the impact Olim have on Israel
3. To Discuss the idea of an 'Israeli culture'
4. To look at the impact poetry and music has in Israeli life

Introduction

Israel's mandate as an ingatherer of the Jewish exiles from all four corners of the earth has made it one of the most ethnically diverse countries in the world. It is amazing to think that there is such a variety of Jewish ethnic groups and Jewish communities in one small country. And what is even more amazing is they all call Israel home.

As Theodor Herzl suggested, Israel is an old-new country (Altnueland), small in size, but with a widely varied landscape and a culturally active, varied population of some 8.3 million. It is a place where East meets West, where past and present touch, and where ideologies mould lifestyles. Four thousand years of Jewish heritage, more than a century of Zionism, the 'ingathering of the exiles' and seven decades of modern statehood have contributed to a culture which has already created an identity of its own, while preserving the uniqueness of many different communities.

To understand this better, let's look at some demographics. The table below shows the progression of religious demographics since the beginning of the state in Thousands/Percentages.

Year	Druze		Christians		Muslims		Jews		Total
	Thousands	Percentage	Thousands	Percentage	Thousands	Percentage	Thousands	Percentage	
1950	15.0	1.1	36.0	2.6	116.1	8.5	1,203.0	87.8	1,370.1
1960	23.3	1.1	49.6	2.3	166.3	7.7	1,911.3	88.9	2,150.4
1970	35.9	1.2	75.5	2.5	328.6	10.9	2,582.0	85.4	3,022.1
1980	50.7	1.3	89.9	2.3	498.3	12.7	3,282.7	83.7	3,921.7
1990	82.6	1.7	114.7	2.4	677.7	14.1	3,946.7	81.9	4,821.7
2000	103.8	1.6	135.1	2.1	970.0	15.2	4,955.4	77.8	6,369.3
2010	127.5	1.7	153.4	2.0	1,320.5	17.2	5,802.4	75.4	7,695.1
2011	129.8	1.7	155.1	2.0	1,354.3	17.3	5,907.5	75.4	7,836.6
2012	131.5	1.7	158.4	2.0	1,387.5	17.4	5,999.6	75.1	7,984.5
2013	133.4	1.6	160.9	1.9	1,420.3	17.4	6,104.5	75.0	8,134.5
2014	135.4	1.6	163.5	1.9	1,453.8	17.5	6,219.2	74.9	8,296.9
2015	137.3	1.6	165.9	1.9	1,488.0	17.5	6,334.5	74.8	8,463.4
2016	139.3	1.6	168.3	1.9	1,524.0	17.6	6,446.1	74.7	8,628.6
2017	141.2	1.6	171.9	1.9	1,561.7	17.7	6,554.5	74.5	8,797.9

JEWISH RELIGIOUS GROUPS

Chareidim

Chareidim make up 11.7% of the Israeli population with a 5% growth rate (Israel Central Bureau of statistics, 2014). They live their lives strictly according to Halacha and tend to live in isolated communities. They are represented in the Knesset by the United Torah Judaism party (Ashkenazim) and the Shas party (Sephardim) and have varying attitudes towards the State. Chareidim do not usually view the State of Israel as 'Reishit Semichat geulateniu' but view living in the Land of Israel as a fulfillment of a positive Mitzvah.

Secular Jews

Secular Jews make up the largest sector of Israeli society. Away from Jerusalem, most major cities have a secular majority, made up mainly of Mizrahi Jews. It is important to note that whilst most of these people would consider themselves secular, the majority of Israelis (72%) say they light Shabbat candles and over 90% have mezuzot on their doors. It seems that whilst people are not necessarily religious, they have a strong connection to their Judaism and see an inherent value in traditional customs. Even in Israeli popular culture, for example the music industry, it is not uncommon to hear songs with verses from tehillim and various Pesukim making up the lyrics.

Religious Zionists

Like the Chareidim, Religious Zionists also live according to Halacha. They believe that we have a God-given right to the Land of Israel, and it is one of the most important Mitzvot to settle and build the land. They also believe that the building of the State of Israel is the beginning of the redemption (Reishit Tzemichat Geulateinu). So even though the State is not perfect from a religious perspective, they point out that after 2000 years of exile there is a Jewish government and Jewish country in the land; if Hashem has chosen to bring about the Geula this way, they argue, then the State should be viewed as Holy, and an important part of the modern religious Jewish story.

NON-JEWISH NATIONAL GROUPS

Israeli Arabs

Israeli Arabs make up 20.7% of Israel's population (2014 census). They are mainly Muslim but there are also many Christian Arabs. Palestinians living in Judea and Samaria (West Bank) and in the Gaza Strip do not have Israeli citizenship, whereas Israeli Arabs living on the Israeli side of the Green Line are full Israeli citizens. Arabic culture has worked its way into society with Arabic phrases and foods popular with Israelis. Arabs participate in Israeli life and culture in a variety of positions such as footballers, supreme court judges, policemen, and at one point, Acting President of the State of Israel (Majalli Wahabi, a Druze politician in 2007).

There has also been much hostility between Jews and Arabs, even since before the creation of the State of Israel, with terror attacks, political fighting and violent protests common on both sides.

Muslim Arabs

Almost one million people, most of whom are Sunni, reside mainly in small towns and villages, over half of them in the north of the country.

Christian Arabs

Christianity in Israel is practiced by more than 171,900 Israeli citizens, the majority being 133,000 Christian Arabs. They live mainly in urban areas, including Nazereth, Shefarim and Haifa. Although many denominations are nominally represented, the majority are affiliated with the Greek Catholic, Greek Orthodox and Roman Catholic churches.

Druze

These are 141,200 Arabic-speakers living in several villages in northern Israel (2017). They constitute a separate cultural, social and religious community. While the Druze religion is not accessible to outsiders, one known aspect of its philosophy is the concept of taqiyya which calls for complete loyalty by its adherents to the government of the country in which they reside.

Bedouin Arabs

Also Muslim (estimated at 170,000 though this growing quickly), belong to some 30 tribes, a majority scattered over a wide area in the south. Formerly nomadic shepherds, the Bedouin are currently in transition from a tribal social framework to a permanently settled society and are gradually entering into Israel's labour force.

THE IMPACT OF NEW OLIM

Israel's Jewish populations largely an immigrant and second-generation society, and the Influx of these people has had various impacts on Israeli society.

Ethiopian immigration

The first major wave of aliyah from Ethiopia took place in the mid-1970s. In 1984/5 during Operation Moses some 6,500-8,000 Ethiopian Jews were flown to Israel. In 1991 Operation Solomon was launched to bring in the Beta Israel Jews of Ethiopia. On 24th May, 34 aircraft landed at Addis Ababa and brought 14,325 Jews from Ethiopia to Israel. Since that time, Ethiopian Jews have continued to immigrate to Israel bringing the number of Ethiopian-Israelis today to over 100,000. In the past they have struggled significantly to integrate in society and get jobs, but this situation is certainly improving; there are more Ethiopians in more



distinguished positions in business, politics, and the army, and the Beta Israel festival of Sigd was even recognised as an official festival in Israel in 2008.

Russian Immigration

The wave of immigration from the Soviet Union that began at the end of 1989 brought 200,000 new immigrants to Israel by the end of 1990 and was a surprising turnaround after long years of low immigration. The Soviet immigration, the largest wave of immigration in the history of Israel, continued steadily until 1994. More than 100,000 Soviet Jews reached Israel during the course of the 4 years. They brought with them expertise, experience and training. However, their professional skills had been developed in Russia, and therefore could not manage the Israeli system. Furthermore, mass Russian immigration led to a population growth of about 6% and as such the job market became very saturated, with many highly qualified immigrants and local residents found it difficult to find work due to the amount of people looking for jobs.

Immigration from Arab countries

Since 1948, between 800,000–1,000,000 Jews, primarily of Sephardi and Mizrahi background, migrated from Arab and Muslim countries such as Iraq, Iran & Syria. Some reasons for this were push factors, e.g. persecution, anti-Semitism, political instability, poverty and expulsion and others are with pull factors e.g. the desire to fulfil the Zionist dream or find a better economic status and a secure home. (See Extra Chomer for a breakdown of Olim's by country of origin.)

Olim

Now that we've seen the breakdown of Israel's population let's have a look at a range of Olim and see how they have contributed to Israel in their own unique way.

Yael Naïm

Yael Naim was born in Paris in 1978 in Paris and made Alyah with her family when she was four. After being a Soloist in the IAF orchestra, she began writing her own songs in French, Hebrew and English which were very successful in Israeli and French charts. In 2008, Apple used her song "New Soul" in its first MacBook Air laptop selected by Steve Jobs himself. The song peaked at No.7 on the Billboard Hot 100 becoming her first U.S. top ten single, and making her the first Israeli solo artist to ever have a top ten hit in the United States. The song was also featured on the soundtrack of the movies The House Bunny and Wild Target.



Dov Lipman

Dov Lipman was born in Silver Spring, Maryland in 1971 and made Aliya with in 2004. prior to that he spent many years in different Chareidi Yeshvot. He now lives in Beit Shemesh with his wife and four children. Lipman became active in politics in response to local extremism and was asked to join the list of candidates of the Yesh Atid Party for the 2013 elections where he was placed 17th on the party list. Yesh Atid won 19 seats and he entered the 19th Knesset, although he lost his seat in the 2015 elections. As an MK Lipman advocates basic secular education for all schools in Israel wanting to receive government funding, increased employment opportunities for those among the Orthodox population who want to join the work force and some form of national service, whether in the IDF or Sherut Leumi for every citizen. Lipman was part of the official Israeli delegation to Nelson Mandela's funeral in South Africa. Lipman authored the book "An 'American' Mk: Behind the Scenes in the 19th Knesset" about his time in the Kenesset and through Nefesh B'Nefesh he frequently tours the U.S speaking about the book and promoting Aliyah.

Yehuda Avner

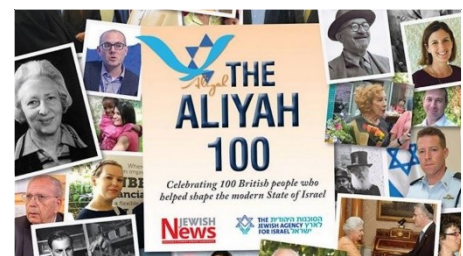
Yehuda Avner was born in Manchester in 1928 and made Aliyah in 1947 after being heavily involved in BAUK. Avner fought in the war of independence and was one of the founders of Kibbutz Lavi before moving back the UK be Mazkir of our beloved Tnuva BAUK for 3 years.

Over the next 25/30 years, he worked for five Israeli prime ministers. He was Speechwriter and Secretary to Prime Ministers Levi Eshkol and Golda Meir, and as Advisor to Prime Ministers Yitzhak Rabin, Menachem Begin, and Shimon Peres. Avner was a top aide and was present for major decisions including Operation Entebbe, and the signing of the Israel-Egypt Peace Treaty.

Avner also served in diplomatic positions at the Israeli Consulate in New York City, and the Israeli Embassy in Washington D.C. Ambassador to Britain, Non-resident Ambassador to the Republic of Ireland and Ambassador to Australia.

In 1992, Avner published The Young Inheritors: A Portrait of Israel's Children. In 2010, he authored The Prime Ministers: An Intimate Narrative of Israeli Leadership, in which he shares his first-hand experiences working with Israel's political leaders. This was recently turned into a two part film.

There are many more Olim from different countries that have made a significant Impact



on Israel in a wide variety of fields from many countries. Perhaps a glimpse of this can be seen through the Jewish News' recent feature "The Aliyah 100 List". Over 25% of the list had been involved in BAUK. Let's see some of you and our Chanichim in the Aliyah 150 list!

CULTURAL IMPACT

Israel's creative expression has absorbed many different cultural and social influences from a variety of places, as the traditions of each group not only compete with those of other groups, but also contend with the country's recent history and life in a Middle Eastern context. The constant search for cultural identity is expressed through creativity in a broad range of art forms, appreciated and enjoyed by many people as part of daily life.

Israeli Poetry and Music

What's amazing about Israeli music and poetry is it does more than entertain; it provokes emotions, discusses issues of the day and makes people think. These musicians aren't popular because they have the 'X-factor', they're popular because it's real and relates to their audiences' lives. Let's take a look at the following poem:

An Arab Shepherd is Searching for his Goat on Mount Zion,
By Yehuda Amichai

*An Arab shepherd is searching for his goat on Mount Zion
 And on the opposite hill I am searching for my little boy.
 An Arab shepherd and a Jewish father
 Both in their temporary failure.
 Our two voices met above
 The Sultan's Pool in the valley
 between us.*

*Neither of us wants the boy or the goat
 To get caught in the wheels
 Of the 'Had Gadya' machine.
 Afterward we found them among
 the bushes,
 And our voices came back inside
 us
 Laughing and crying.
 Searching for a goat or for a child
 has always been
 The beginning of a new religion in
 these mountains.*

- **What similarities and differences do the shepherd and the father have?**
- **What is their 'temporary failure' referring to?**
- **What is 'Sultan's Pool' referring to?**
- **Why is 'Had Gadya' significant?**
- **Why the emphasis on 'voices'?**



Poems like these are scattered all over Israel – this is what the culture is like at the moment, and probably always has been. The additional Chomer for this Kvutsa is filled with Israeli songs and their translations. Read

them, find out about when and why they were written, ask yourselves the same questions as on the above poem.

NOTE: DO NOT CONFUSE GENERAL JEWISH MUSIC WITH ISRAELI CULTURAL MUSIC.



Q: What is the difference between these songs and ones we might hear in the charts in the UK?

It is important for us to inform our Chanichim that Israel is not just about tourist sites and beaches, but that it is also a very cultural country – and that culture is very different and unique. We are fortunate in the UK that politics don't dictate our culture, but this is what Israel is all about. Every element of life and culture is infused with current events, and current events in Israel have no choice but to exist in the framework of this culture.

Summary of K3

1. There are many different types of people, not just Jewish, who live in Israel and the demographics are constantly changing.
2. Olim are having a largely positive impact on Israeli Society
3. Israel as a melting pot is that a good thing or a bad thing? Will we, or the country, lose our identity?
4. Is there a true Israeli culture, or is there no such thing?

K4 - Internal Challenges for the State of Israel



Aims

To consider the following challenges facined by Israel today:

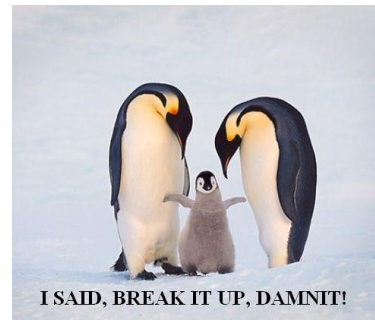
- 1.** The Jewish identity of the state
- 2.** Religious policies
- 3.** Economy - cost of living

[Note: As the title suggests, this Kvutza will look at challenges within the State of Israel, as opposed to conflicts with its neighbours or the Palestinians. Important discussion to be had, but not for now....]

1. RELIGIOUS COERCION

As we learned in K2, from the beginning of the Zionist enterprise, there has always been conflict regarding the role that religious Judaism should play in society. Should, for example, Torah be taught in schools as part of the national curriculum? Broadly speaking, there are two sides to this debate:

Secular(ist) Zionists: Non-observant Jews have made up the majority of Israel's population since long before Independence and still do today. Secularist Zionist seek an Israel that reflects this and want to see an Israel that is, broadly speaking, secular in a similar way to how the UK is today. For them, the main purpose of the State is political self-determination and freedom from persecution, not a fulfilment of a religious dream.



Religious(ist) Zionists: Eretz Yisrael was given to us by Hashem and is the ideal place to be fulfilling Mitzvot. Therefore, the State of Israel should be run in accordance with Halacha, or at least place some value on Judaism.

Secular and religious Zionists argue passionately about what a Jewish state should represent.

Q: What do you think?



Here are some different opinions given about this topic:

Professor Ariel Rosen-Zvi, an observant Jew, and one of the authors of a proposed constitution for the State of Israel, believed that religion must not be imposed by force; it can only function within the framework of freedom of choice. **"All religious laws must be withdrawn except those having general application. For example, we need a day of rest, so it is reasonable to choose Shabbat. Anybody wishing to take a bus or visit a cinema on their day of rest should be able to."** Yet he did not believe in banning the sale of pork: **"Persons ought to refrain from eating pork by their own choice, and not because it is not available."**

Aviezer Ravitsky, a liberal-minded Professor of Jewish Philosophy at the Hebrew University. He feels that the secular Jew requires the country to be free and the religious Jew must go along with that, **but at the same time, the secular Jew must cooperate in keeping the nation Jewish.** Concerning the Shabbat observance, Ravitsky would ban all

transport because it is financed in part from the public purse. He would, however, permit private taxis and cars to run since they are financed by the individuals who travel in them.

Rabbi Zvi Weinman, "If we don't believe in religion, what are we doing in this land? Hashem promised it to our ancestors on condition that we observe the Torah. If we do not, then we are here as conquerors. We were united over the ages not by common ethnic descent nor by a common history, territory or language...but by a common faith."

2. BUSES ON SHABBAT

Israel's policy with regard to the public bus services is that there are no buses that run within the majority of cities throughout Saturday. With regard to buses that run between cities, there are no buses at all on Friday afternoon/night. Some services start from some cities on Saturday afternoon before Shabbat is over (e.g. Eilat, Tel Aviv) but no buses leave to, or arrive from, Jerusalem during the hours of Shabbat.

Some opinions:

- a) As Israel is a Jewish State buses should not be driven on Shabbat.
- b) There should be respect for Shabbat-observant Jews and traditional Halacha and thus there should be no buses at all on Shabbat, anywhere.
- c) The majority of the country is secular so there should be no restrictions at all on buses on Shabbat. However, bus drivers should not be discriminated against if they don't want to work on Shabbat.
- d) It is unfair that people who own cars can travel on Shabbat whereas those who can afford only public transportation are discriminated against. Either all transportation should be banned (including using private cars) or it should all be allowed.
- e) A "day of rest" is a value Judaism introduced to humanity millennia ago. It is appropriate that the State of Israel continue to champion this central ideal. However, that does not mean that the 'rest' needs to be according to halacha. Having a day where limited public services still run, much like Sundays in the UK, is a far more appropriate way for a modern country to mark this day of rest.
- f) There may be a halachic issue. Jews pay for the buses through the tax they pay. If the buses run on Shabbat and Jews ride on the buses thus breaking Shabbat, all Jews who pay taxes will indirectly have facilitated other Jews breaking Shabbat.

Related points on this topic

In November 2017, Charedi Minister Yaakov Litzman resigned as a minister due to the government allowing train repairs to happen on

Shabbat. Whilst compromises were made no solution was found. Litzman and the rest of the UTJ remain the government coalition.

As of the December 2017, two laws were proposed. The first, to allow Municipalities to limit which supermarkets open on Shabbat, and the second, to further limit the work done Shabbat by government owned companies (such as Israel's railways).

3. THE ARMY

Although Israel has conscription, many Israelis do not serve in the military for various reasons. Israeli Arabs are not drafted, though they may enlist, and small numbers serve voluntarily. Charedi Jews were exempt so long as they studied in a yeshiva, based on an arrangement worked out with David Ben-Gurion in 1948.



There is, however, a debate as to whether this should continue. Many in Israel believe that it shouldn't, but most Charedim disagree. Charedi Rabbi Moshe Zeldman says:

"The difficulty a secular Israeli is going to have is just not understanding the whole world-view that the Charedi world is coming from... If you look at the whole history of the Jewish people, it can't be explained in physical terms. But, what made us survive this long? We really believe Hashem has a hand in history... You also need a balance. And the balance has to be that as much as you're worried about your physical survival, you're also focussed on your spiritual survival."



Q: Should all Israeli Citizens be made to serve in the Israeli army? Should all Jews living in Israel be made to serve in the Israeli army? Are Charedim right not to serve in the Israeli army?

Even though the main divide with regards to the Israeli army is between the secular and the Charedi there are many Religious Zionists who also have to make the decision of whether to serve in the army or to continue their Torah study. Early on in the history of the State, a compromise was reached to allow them to do both. Hesder is a five year programme which combines advanced Talmudic studies in Yeshiva with military service. These Yeshivot allow religious Jews to participate in the defence of the Israeli people, while still engaging in intense Torah study. Many Religious Zionist women choose to serve their country in a different way; through Sherut Leumi, which involves spending their years of public service doing things other than the army, such as helping public services to run.



Q: Is Hesder a compromise or an ideal?

In 2014, under pressure from Yesh Atid party chairman Yair Lapid, the government (which did not include the Chareidi parties), passed a revolutionary law requiring Haredi men to join the IDF and, introduced criminal sanctions for draft-dodgers.

In 2015, the Haredi parties passed an amendment postponing the implementation of obligatory enlistment until 2020. The amendment also gave the defence minister the authority to exempt any number of yeshiva students after that date, essentially undermining the original motion.

In September 2017 the Israeli High Court struck down the government's original law, saying that it fails to meet its goal (of recruiting Haredim) and discriminates against most Israelis who are drafted. The court gave the government one year to pass a new law before the default emergency regulations kick in, which will require drafting all of-age men, with no exemptions for Haredim. (See: <http://www.jpost.com/Israel-News/Politics-And-Diplomacy/Court-orders-govt-to-pass-new-law-or-draft-all-haredim-504901>)

Regardless of this legal to and fro, there is an increase in Haredim enlisting to various units, and there are several programmes designed to ease them in and prepare them to enter the work force after their service (see: <https://www.timesofisrael.com/israel-program-aims-to-give-haredim-cybersecurity-skills/>)

4. CONVERSION AND MARRIAGE

As previously mentioned, the Law of Return applies to anyone with one Jewish grandparent, or someone who has obtained a conversion (and this includes non-Orthodox conversions). However, marriage and divorce in Israel are conducted under the supervision of the Rabbanut, who follow the halachic definition of who is a Jew (i.e. one with a Jewish mother). This it creates a very unfortunate situation for many people who cannot get married in Israel, because although the State considers them Jewish the Rabbanut does not. (This difficult situation is worsened by the Rabbanut's sometimes stringent approach to conversion, leaving people in a limbo.) Thus, Israelis who want a civil marriage/mixed marriage/gay marriage have to get married abroad. (The state recognises the rights of people of other religions to get married by their respective religious representatives.)



5. JEWISH CHARACTER OF ISRAEL

"The establishment of a Jewish State in Eretz-Israel, to be known as the State of Israel" (Declaration of Independence)

The State of Israel was clearly founded as a country that would firstly, offer all Jews refuge, and secondly, be a place where Jews could govern themselves, not be ruled over by a host power. However, this comes with some challenges:

- Demographics – the Arab Israeli population is increasing. There are areas in which it may be difficult to maintain a Jewish majority in coming years.
- National rights of minority populations – If Israel is a Jewish country, how do we cater to non-Jews living in the State? Do they have rights as a national group, as Israeli Jews do?

In July 2018, the Knesset voted to adopt the Nation-State Bill, an addition to the 'Basic Laws' – the closest thing Israel has to a constitution. The Law has been in the works since 2011 and seeks to maintain the Jewish nature of the State of Israel in the face of the uncertainties outlined above. MK Amir Ohana (Likud), Chairman of the special joint committee that shaped the bill, stated "This is the law of all laws. It is the most important law in the history of the State of Israel, which says that everyone has human rights, but national rights in Israel belong only to the Jewish people. That is the founding principle on which the state was established".

The general gist of the content is:

- Reaffirming the Law of Return
- Establishing the flag, national anthem and other symbols of Israel as official emblems
- Make all of Israel's holidays match the Jewish religious holidays
- Make Hebrew the only official language of Israel
- Jewish Law would be the basis of Israeli Law

Where does it leave non-Jewish inhabitants of Israel? Under this proposed bill, they would have rights as individuals, but not as national groups. The broader content of the bill can be found in the additional Chomer.

After a fierce debate lasting many hours, the Nation-State Law was enshrined into Israeli Law by a vote of 62 for to 55 against with two abstentions. The Joint List, the party representing Arab Israeli interests in the country, decried the Law as 'Apartheid' and tore up their copy of the text after the vote passed. The MK's of the coalition, on the other hand, applauded and cheered.

Q: Does the bill lead to the formation of a two-tiered society? Or is Israel acting no differently from any other country with an official religion?



6. COST OF LIVING

In 2011, a series of protests worked their way through Israel. In June a mass boycott of dairy goods was organised through Facebook. Known as the Cottage Cheese protests, people were upset and frustrated by the rising and unregulated prices of basic foods.



An investigation into Tnuva, one of the leading dairy companies, declared that their prices were “excessive and unreasonable”. Government price restrictions, and increased market competition from opening up the country to foreign imports, drove prices back down. (A similar protest began again in 2014 when Naor Narkis, a 25-year old former intelligence officer, wrote an online post which

comparing the price of the “Milky” desert pot in Israel to its equivalent in Germany, which was around 20% of the price.)

In July of the same year a series of demonstrations began involving thousands of people from all walks of life and from a variety of socio-economic and religious backgrounds. Known as the Social Justice protests (מחאת צדק חברתי), the participants protested rising housing costs, living expenses, government corruption and poverty rates and the deterioration of public services such as health and education.



In response, **then Mayor of Jerusalem Nir Barkat** said, “the government must produce affordable housing”, while **Labour MK Isaac Herzog** said, “all efforts to encourage affordable housing construction in Tel Aviv fail due to the resistance of [many bodies] and the position of the prime minister against government intervention of market prices ... it's time to examine an intervention.” **Rabbi Meir Lau**, currently Chief Rabbi of Tel Aviv, said, “this is the first time I remember ever having seen this many people who didn’t know each other before, coming together – outside of a time of war. You have captured my heart.”

To bring this up to current times, parties now focus themselves on these issues (a shift away from ‘classic’ political interests of security, agriculture and religion). As one example, in 2013 Likud MK Moshe Kahlon left the party and set up Kulanu. Their platform is to tackle social economic issues. Over time there have been some improvements to the cost of living and the housing crisis, but there is still a long way to go.

There are many more current struggles we could talk about, here are just a few ideas. If you’d like to talk about them in Kvutsa please let us know!

1. Tension between Israeli societal sectors (Chilonim and Charedim etc.)
2. Israel’s Relationship with diaspora Jews (see the kerfuffle over the pluralist section at the Kotel)

3. The increasing number of Israelis (home born or Olim) making Yereida
4. The rabbinates control over religious affairs (e.g. conversions and Kashrut)
5. Jews not being allowed to daven on Har Habayit
6. A major earthquake could happen in the next few years, Israel's readiness for such a situation is often doubted.

Addressing these challenges is difficult from within the Israeli political system due to coalition governments with each party fighting for its own aims. Early elections often scupper long term plans. But living in Israel is not all doom and gloom. Many of the above issues are being solved to some degree, and at least and there's always room to be active in Israeli society! Additionally, the UN's world happiness report ranked Israel at 14/156 countries when it was first created in 2012. In 2017 they were up to 11th.

Summary of K4

1. Different sectors of Israeli society have different views the extent to which Halacha should influence life in Israel
2. These disputes have been occurring since before the founding of the State.
3. This causes arguments about the running of public services and conscription, among other issues
4. Whatever decision is made about an issue, someone is going to be unhappy!
5. Haredim prioritise Torah learning over serving in the IDF
6. The Hesder programme allows a fusion of army service with Torah study
7. The Israeli economy is increasingly a topic of concern

K5 - Vision vs Reality: Rav Kook's vision today



Aims

1. To think about whether the modern State of Israel today lives up to Rav Kook's vision
2. To think about other visions of Israel, and their actualisation (or lack thereof)
3. To think about what *our* vision is *now* for the future
4. To ask (and answer?) what we can DO to make this a reality

Introduction

So, it's the final Kvutza, where we bring it all together looking back at the previous Kvutzot asking, "Who cares? What has it got to do with me?"

We have seen all these lofty ideals, these dreams of the Jewish people returning and of essentially a messianic era, but does this match today's State of Israel? Has the state of Israel become ראשית צמיחת גולתיו - the beginning of the flowering of our redemption? Or is it case of falsely placed messianic hope?



Q: Would Rav Kook see the Israel of today and smile or cry?

Rav Kook's vision and the reality today

On a very basic level, what Rav Kook wanted from the state of Israel was a return to the Land of our forefathers, but for it to be a country like no other. The launching of his Degel Yerushalaim movement came with a heartfelt plea to the religious. The letter which launched the movement (which came from England, and was in fact signed by the Rabbis of London, Manchester, Newcastle and Sunderland), put forward Rav Kook's dream of Israel:

He dreamt of a state without a party-political system, where everything and everyone would be harmonious. He called for a mass Religious Zionist movement for it. He wanted everyone religious to join together to make this happen. To put it even more succinctly, he wanted:

*AM YISRAEL,
B'ERETZ YISRAEL,
AL PI TORAT YISRAEL*

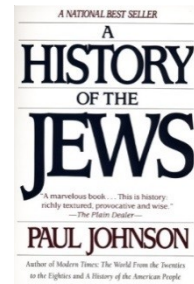
But his plea fell on deaf ears. The state came about with only a very small religious element in the early governments. This led to a downhill slope; the State didn't support religious Jews and the Charedi world distanced itself. It spiralled to essentially what we have today.

Secondly, the dream of Rav Kook, and of Yishayahu before him, was one of Israel being an 'Or LaGoyim'. The new state was supposed to be an example to the world of how to run a country. At the founding of the Hebrew University, Rav Kook gave the following address:

"The [...] path of the spirit in the nation serves not only to deepen the holiness of the Torah deep within, but also serves as a path for a two-way traffic: to bring concepts and values of Judaism from our private domain to the public domain of the world in general, since it is for this that we stand as a light to the nations; and to bring in the general sciences from the breadth of humanity, and adapt that which is good and elevated to the

treasure of our life in its purity; for ultimately doing so makes it possible for us to bring forth a logical and lovely expression from our world to the world at large."

Furthermore, according to Paul Johnson (not a Jew) in "A History of the Jews", the State of Israel was supposed to spread the Light of Torah and the morals of Judaism throughout the world in much the same way that Avraham spread the notion of ethical monotheism far and wide.



Rav Kook concluded that speech at Hebrew U with a warning...

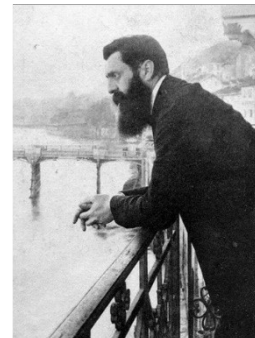
"...alongside that, this university must function at a level where it will cause God, the Jewish people and the land of Israel to be publicly sanctified and not profaned in any manner ...Then our fear, together with our great sight of the "glorious" vision of this day, and together with the illumination shining upon our souls from the radiance of the lights of the various and multi-hued currents of spirit that pass over us, will bring us to that very "happiness of heart" that we seek, and which contains a blessing within itself."

Rav Kook's fears showed themselves pretty quickly. Nowadays the academia in Israel is at the forefront of biblical criticism, secular philosophy and similar things which were warned of. In that respect it didn't go quite to plan...

Other visions of Israel, and the reality today

It is worth considering 'other' visions for the State which different pre-state Zionists had, and see how they have fared:

- Labour Zionism envisaged a class-less society (in the spirit of Marxism) based on agricultural work - FAILED
- Revisionist and Revolutionary Zionism wanted a national kingdom (led by a re-established Jewish monarchy) ruling in the whole of 'Greater Israel' - FAILED
- Cultural Zionism wanted a cultural revolution to turn Israel into a cultural and educational centre of excellence, a revival of Hebrew, and not much more - Kinda worked
- Herzl's vision (set out in Altneuland - Old New Land) called for a modern welfare state, based on liberal and social values of equality, enterprise and culture - SUCCESS



The truth is that all the various visions of Zionism, and how the State should be, were neither total failures nor compete successes. Rav Kook's Religious Zionism was partially successful, as were the other visions for

the State. We talked in K4 about the problems Israel faces – problems that in a lot of ways prevent Israel from being an Or LaGoyim. Nevertheless, we can be extremely proud of many contributions Israel has made.

So, what has Israel given the world? Some examples...

- The first computer anti-virus software was developed in Israel.
- Israel has developed a chemical free, anti-mosquito method that has saved millions of lives from malaria.
- Intel Centrino technology was developed in Israel.
- Israel has more museums per capita than any other country in the world.
- Israel developed the ingestible camera that fits inside a pill and helps doctors diagnose cancer and digestive disorders
- Israeli engineers developed the drip irrigation system now used worldwide in water starved countries.
- Israeli rescue workers are amongst the first on the scene in disasters around the world.
- A total of 140 countries around the world have benefited from Israeli humanitarian aid.
- The Kimberly process, for certifying diamonds as being conflict free was developed in Israel.
- Amongst many more



Story Time

Rav David Milston (formerly Rosh of Edgware United Sviva, Mazkir in 1989, Composer of “We believe in the Torah”, Rosh Midrasha at Midreshet Harova, and general all round Zionist keeno) often tells this story...

A friend of his was on the bus in Israel and two big Russians came on, and weren't too Jewish-looking. A handful of Charedim made distasteful comments about them coming into our country and not being happy about it. Rav Milston's friend accosted them, and they held the following conversation:



“Did you daven Shacharit this morning?”
 They replied that of course they had.
 “Oh, so you must've missed the Amidah then.”
 “No, we said the Amidah...”
 “And you said all the Brachot of the Amidah?”
 “Yes...”
 “Even the one about גליות קבוץ - The Ingathering of Exiles...?”
 “Yes...”
 “THEN WHAT WERE YOU EXPECTING?!?”

If you look around at Am Yisrael, the situation is not one filled with religious and spiritual ideals (e.g. the rate of intermarriage, Shabbat observance, halachic adherence, etc.) so the State of Israel, which holds a large proportion of such people, is going to be indicative of that. Of course, buses are going to run on Shabbat when the vast majority of people want to use buses on Shabbat!

And while Rav Kook writes of the early pioneers...

"When we compare their moral quality with the human morals of the masses of all nations that live on their lands, and to the state of our people in the previous period, we must admit that they stand on such a high level that we can take pride in them in the eyes of the entire world."
 (Ma'amrei HaRe'iyah)



...the modern-day reality is something quite different. As Rav Amital zt"l noted:

"the violence, corruption and growing tensions among the various segments of society prove beyond a shadow of a doubt that we have not reached the ideal state of which Rav Kook dreamt".

Q: What are we, as Madrichim/Chanichim of Bnei Akiva going to do about it? What is our vision? What can we do to fulfil Rav Kook's vision, and ours?



Sometimes it's enough for Israelis to just appreciate that we, as Jews living in the diaspora, care. The more we learn about the topic, the more we are likely to show the necessary enthusiasm, interest and compassion to our fellow Jews living in Israel.

Possible ideas include:

- Try to read an Israeli paper every now and then.
- Keep up to date with Israeli current affairs online.
- Speak to Israelis who are in the UK (Shlichim), and Israelis in Israel.
- Speak to your friends, parents and madrichim about Israel to learn and discuss ideas.
- If you find yourself in Israel, try to take yourself out of your comfort zone a bit and experience a side of Israel you haven't seen before!

Another great thing we can do, once we know a little more about our beloved Israel, is educate others about it! Try to engage with people on topics which interest you both and push them to the next level.

Possible ideas include:

- Get involved (or start up) an Israel Society in your school
- Teach those younger than you about these issues

- Suggest to your parents that the next time you are in Israel you visit somewhere where you haven't been before.
- Start a blog/Facebook note on any issue you feel particularly strongly about, so those who are interested can read up on the issues.
- Write letters into newspapers
- Keep taking Machane!

One of the more tangible things which our chanichim can do is to raise money for charities in Israel. This can often be done in fun and imaginative ways, like at Sviva. Often doing such acts in a group can be more fun and successful than being a lone ranger.

Given all we have learnt about Rav Kook, his life and vision, the modern reality, what would he think of us? What would he think of BAUK, sitting in North Wales, talking about all this? Would Rav Kook actually wear a BA shirt??



Summary of K5

1. Rav Kook's vision about a unified, religious people in the land is probably not doing all that well
2. However, his idea about being an Or L'Goyim is still alive and as illustrated by many of Israel's successes in various fields
3. There were (/are) other visions of the state
4. They have all had limited success, but partial failure too
5. To start to think about how we, as BAUK, can help to change some of the bad stuff



K1-5 - Additional Chomer



To serve as a supplement to the educational material provided in the Chomer for Haroeh Winter Machane

4.

K1 - Rav Kook

A Story

When Rav Kook first came to Jerusalem, word spread quickly that he was always willing to help a fellow Jew in need. Consequently, numerous people came to him at all hours of the day, burdening him with all kinds of requests. When his friends and relatives realised what was happening, they decided to take action. They prepared a sign listing visiting hours and hung it on Rav Kook's front door.

The next day, however, the sign was gone. Rav Kook's well-wishers immediately drew up another sign and hung it in place of the first; but that, too, disappeared. Finally, they decided to investigate the matter and find out who was responsible for taking down the signs.

Unexpectedly, they discovered that the Rav himself was the culprit! When asked why he opposed an arrangement that was designed to help lighten his load, he explained: "A Rabbi is not his own master. He is a servant of the people, and a servant must be available to serve his master at all times."

The special relationship between the people and the land

The Torah reveals to us the horrors that will come on the Jewish people if they do not listen to Hashem. In this long list the Torah states the following:

"וְהִשְׁמַתִּי אֶת הָאָרֶץ וְשָׂמְמוּ עָלֶיהָ אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ." (ויקרא כו:לב)
And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it.

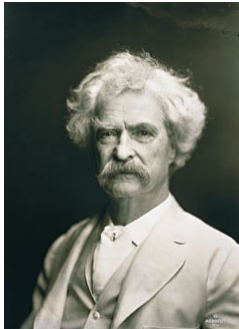
The simple understanding of the verse seems to be that this is a continuation of the terrible events that will occur to the Jewish people, but the Ramban explains differently:

וכן מה שאמר בכאן (בפסוק לב) ושממו עליה אויביכם, היא בשורה טובה מבשרת בכל הגליות שאין ארצנו מקבלת את אויבינו, וגם זו ראייה גדולה והבטחה לנו, כי לא תמצא בכל הישוב ארץ אשר היא טובה ורחבה ואשר היתה נושבת מעולם והיא חרבה כמוה, כי מאז יצאנו ממנה לא קבלה אומה ולשון, וכולם משתדלים להושיבה ואין לאל ידם:

Similarly, that which He stated here, and your enemies that shall dwell therein shall be desolate in it constitutes a good tiding, proclaiming that during all our exiles, our Land will not accept our enemies. This also is a

great proof and assurance to us, for in the whole inhabited part of the world one cannot find such a good and large Land which was always lived in and yet is as ruined as it is [today], for since the time that we left it, it has not accepted any nation or people, and they all try to settle it, but to no avail.

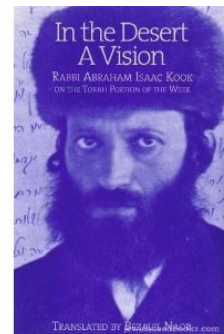
Throughout the centuries the Land of Israel has received visitors who described their visits in their memoirs. The famous author Mark Twain wrote a book (Innocents Abroad) describing his journeys which brought him to Israel and thus he writes:



“Palestine sits in sackcloth and ashes...Renowned Jerusalem itself, the stateliest name in history, has lost all its ancient grandeur, and is become a pauper village; the riches of Solomon are no longer there to compel the admiration of visiting Oriental queens; the wonderful temple which was the pride and the glory of Israel, is gone, and the Ottoman crescent is lifted above the spot where, on that most memorable day in the annals of the world, they reared the Holy Cross. Palestine is desolate and unlovely. And why should it be otherwise? Can the

curse of the Deity beautify a land? Palestine is no more of this work-day world, it is sacred to poetry and tradition, it is dream-land.”

It seems that Hashem kept His promise that the Land would remain desolate for all these centuries! It is a well-known fact the first settlers, who came to Petach Tikva, had to first deal with swampy grounds and struggling in squalid conditions with malaria and typhus. A hundred years later, we can witness that the Land of Israel is fertile with trees fields and orchids. This idea can be explained nicely by the Gemara in Sanhedrin 97b which claims that the sign for the future redemption will be the trees of Israel producing fruit. The only way, according to our understanding, for the land of Israel to produce fruit is to have Jewish people living and working in it.



Similarly, we believe that Mashiach will arrive humbly, “*v’rochev al chamor*” (Zechariah 9:9) - riding on a donkey. The Maharal connects the word ‘Chamor’ to ‘Chomer’ - physicality. Rav Kook uses this idea to explain that redemption will come ‘riding’, or on the back of, physical renewal in the Land of Israel - a physical precursor to a spiritual ideal.

K2 - Contrasting Visions

Rav Kook in Parliament

In parliament at the time of the Balfour declaration people were unsure as to why a religion deserved or required a country. A debate occurred in the House of Commons about whether Judaism was a religion or nation. If it was a religion, then there was no need for them to have a country. This side was argued by Lord Montagu, a Conservative politician who had previously served in Mandate Palestine before the end of British rule.

However, Rav Kook, who was in England at the time (Coincidence? Hashgacha? Besheret?), was quoted during the debate as calling Judaism a nation. The MPs made the decision was made to follow Rav Kook, seeing as a Rabbi probably knew more about Judaism than Lord Montagu!

K3 - Israel Today

Paternal country of origin of Israeli Jews (including non-Halachically Jewish Russians) as of 2014 is as follows (CBS).

Country of origin	Born abroad	Israeli born	Total	%
Total	1,538,400	4,623,400	6,161,800	100
Israel	—	2,657,000	2,657,000	43%
Europe/Americas/Oceania	1,046,100	884,300	1,930,400	31%
Soviet Union	618,500	270,500	889,000	14%
Africa	309,000	586,300	895,300	15%
Asia	183,400	495,700	679,100	11%
Morocco	144,400	342,000	486,400	8%
Iraq	55,700	172,200	227,900	4%
Romania	76,100	126,400	202,500	3%
Poland	39,900	149,200	189,100	3%
North America/Oceania	99,900	75,600	175,500	3%
Iran/Afghanistan	46,200	94,300	140,500	2%
Yemen	24,900	110,500	135,400	2%
Algeria/Tunisia	41,400	91,800	133,200	2%
Ethiopia	79,400	49,500	128,900	2%
Turkey	22,900	52,500	75,400	1%
Germany/Austria	21,500	50,200	71,700	1%
Libya	14,100	53,300	67,400	1%
France	47,500	33,000	80,500	1%
Czech Republic/Slovakia/Hungary	16,300	44,600	60,900	1%
Argentina	34,300	28,100	62,400	1%
Egypt	16,400	38,800	55,200	1%
Europe, other	28,100	32,600	60,700	1%
Bulgaria/Greece	14,000	32,300	46,300	1%
India/Pakistan	17,400	29,800	47,200	1%
Latin America, other	28,000	19,000	47,000	1%
United Kingdom	21,100	22,800	44,900	1%
Syria/Lebanon	9,700	25,000	34,700	0.5%
Other (Africa)	13,400	10,900	24,300	0.4%
Other (Asia)	6,600	11,400	18,000	0.3%

Other songs

Café Shahor Hazak - Strong Black Coffee

Uri Elman and Ilek Sahalu are cousins born in Ethiopia, raised in Israel, and served in the IDF. Sohulo was a First Lieutenant, platoon commander, and combat officer in the Nahal Brigade of the Israel Defense Forces. Together they make up "Café Shahor Hazak" - known for the single "Hakol Yihyeh B'Seder".



In July 2015, Chris Brown chose the duo to open a concert of his in Rishon LeZion, Israel. They were invited by then U.S. Ambassador to Israel, Dan Shapiro to perform on the Fourth of July at the official residence of the Ambassador. The duo was a nominee for the 2015 MTV Europe Music Awards Best Israeli Act award.

Hakol Yihyeh Beseder/Everything - Café Shahor Hazak

Amok betochi ani yoda'at shehakol yihyeh beseder (hakol yihyeh beseder) bein hashurot nishma'at ne'imat z'richah ukechol she'ani yoter noga'at ani makirah otcha	Deep inside I know that everything will be fine (everything will be fine) between the lines a tune of sunshine is heard and more than everything I touch I know you
Amok betochi ani nirga'at ki hakol yihyeh beseder (hakol yihyeh beseder) hase'arot nir'ot miba'ad chalonot etmol va'ani holechet eleicha, lo nirta'at	Deep inside I'm calm because everything will be fine (everything will be fine) the storms are seen through yesterday's windows and I'm going to you, I'm not deterred
mishum mich'shol	by any obstacle
Yesh mashehu bi shema'amin shehakol yihyeh beseder afilu kshe'eincha mav'chin bega'ash rigshotai ani yoda'at sheyom echad tavin zeh lo chashuv matai . Yihyeh beseder (yihyeh beseder)	There's something within me that believes that everything will be fine even if you don't evaluate the rage of my feelings I know that one day you'll understand it doesn't matter when it will be fine (it will be fine)
Amok betochi ani yoda'at...	Deep inside I know... There's something within me...

<p>Yesh mashehu bi...</p> <p>Amok betochi ani nirga'at ki hakol yihyeh beseder (ken, hakol yihyeh beseder)</p>	<p>Deep inside I'm calm because everything will be fine (yes, everything will be fine)</p>
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Speak the language of the Hebrew man, Ehud Banai

<p>Speak up, the language of the Hebrew Man. Loud and clear! The language of the Hebrew Man.</p> <p>It is the language of the prophets, Of the sign upon the wall It is old, and sacred, It will open up your soul. Speak up, the language of the Hebrew Man. Loud and clear! The language of the Hebrew Man.</p> <p>From the deepest mess of downtown Babylon It will take you to the next train to Mount Zion, It will get you up, it will make you fly, The language of the Hebrew man will take you high.</p> <p>You know, Abraham spoke the language of the Hebrew Man And also Jesus from Nazareth and Mary Magdalene, Einstein, Jeremiah, the Dylan and the Cohen They knew something about the language of the Hebrew Man...</p>	<p>And when the Lord said" "Let there be light!" It was in the language of the Hebrew Man And when Moses said: "Let my people go!" It was in the language of the Hebrew Man. Speak the language of the Hebrew Man.</p> <p>Vehaya bayom hahu, or chadash gadol ya`ir Le`at niftach hasedek le`at nofel hakim Uch`shetagia ha`sha`ah yavo echad b`shem echad Yakiru v`yedu kol ha`olam safa achat Speak the language of the Hebrew Man</p> <p>Vehaya bayom hahu, yavo echad b`shem echad Yakiru v`yedu kol haolam safa achat Le`at nivna habayit kav l`kav v`ot l`ot Al na tomar li bye bye, emor rak l`hitraot. Speak the language of the Hebrew Man.</p> <p>And let us all say: "Halleluyah!" Let us all say: "Amen!" A day will come, and everybody Will speak the language of the Hebrew Man!</p>
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Matanot Ketanot/Small Gifts - Rami Kleinstein (Also an Oleh)

<p>Zeh od yom shishi noshem et ha'avir Ahor ve'atzel mesachakim shoov tofeset Ashulchan aruch tmunot yaldut al akir Shayarot levenot chozrot mibet kneset Ve'are'ach azeh shesoret li et alev Mitganev mitganev vepote'ach dlatot El osher ktan, el oto shir yashan She'over etzlenu bemeshech dorot</p> <p><i>Chorus:</i> Matanot ktanot Mishehu shalach li matanot ktanot Resisim shel kavana higulim shel emuna Matanot ktanot Kmo hako'ach lekabel et ma she'en et ma sheyesh Ma od efshar kvar levakesh?</p> <p>Zeh od yom shishi mirpeset ve'iton Ashemesh kmo ade'agot le'at nimcheket Manginot pshutot zochalot me'achalon Ve'shum sehara kvar lo tastir po et asheket</p> <p><i>Chorus:</i> Ki banu bacharta , ve'otanu kidashta Baruch ata adon_i mekadash ashabat</p> <p>Ve'are'ach hazeh shesoret li et halev Mitganev mitganev vepote'ach dlatot El osher ktan, el oto shir yashan She'over etzleinu bemeshech dorot</p>	<p>Another Friday, breathing the air, Light and shadow are playing "tag" again. The table is set, childhood photos on the wall, White processions are returning from shul, And that smell which scratches my heart- Sneaking in and opening doors To a small joy, to the same old song which is being passed along for generations.</p> <p><i>Chorus:</i> Small gifts Someone has sent me small gifts Shrapnels of intent, circles of belief Small gifts - Such as the strength to accept what I lack and what I possess What more can one ask for?</p> <p>Another Friday- balcony and newspaper, The sun, like worries, is slowly being erased, Simple melodies crawl through the window and there is no longer any storm which can hide the silence.</p> <p><i>Chorus:</i> For thou hast chosen us and sanctified us... Blessed art thou, G-d, sanctifier of the Sabbath And that smell which scratches my heart Sneaking in and opening doors To a small joy, to the same old song Which is being passed along for generations</p>
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Modeh Ani / I give thanks - Shlomi Shabat

<p>Modeh ani kol boker shehehartzta et nishmati modeh ani aal beged shehenahta aal gofi shelo ihiy'yhe li kar ata shomr aalaih</p> <p>modeh ani kol boker aal ha'aor aal etsem heyoti modeh ani aal lehem shehenahta leshoulhani shlo ehe'yhe raa'ev shlao edaa ke'ev</p> <p>aal ein sfor hi'yokhahii modeh ani aal kol kishroinotaih ve'aal kol shiraih ve'aal kol shiraih et koulam akdish lekha daa lekha daa lekha she'modeh ani lekha</p> <p>etsa'ak lekha adir shimkha eleycha ekra yha lekha hayaih lekha libi vetoudati eleykha ekra yha eleykha ekra yha</p> <p>modeh ani kol bokr aal kouchi aal aci ve'aal iimi modeh ani aal geshem shanatata besdotaiii li'do'oug le'ohavaih natat li haii</p>	<p>I offer my thanks to you, every morning For having returned me my soul I offer my thanks to you for the clothes You have laid on my body To keep me from the cold, you protect me</p> <p>I offer my thanks to you, every morning For the light, for the fact that I am alive I thank you for the bread You have put on my table So I won't know hunger, and so I wo't feel pain</p> <p>I offer my thanks to you for my countless smiles For my talents and for all my songs All of my songs are Idedicted to you Know, know that I thank you</p> <p>I will cry for you, your glorious name, I will call for you ya<u>2</u> For you my life for you my thanks I will call for you ya, I will call for you ya</p> <p>I offer my thanks to you, every morning For the strength, for my father and for my mother I offer my thanks to you, for the rain you poured on my fields To care for my loved ones, you gave me my life</p>
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Wikipedia - Hanan Ben Ari

It's so comfortable to flow with your brain, with
automatic charging that don't demand effort
Only to tag and to bark, to tempt, and to sacrifice to
the rating, item gods with all we can
Everything is already arranged in our heads drawers-
drawers
We won't let reality stop us from seeing
That every leftist is a traitor, every Arab is a suicide
bomber,
Every Haredi is a robber and all the settlers killed
Rabin,
Everybody in Tel-Aviv is a vegan, everybody in
Netivot is a hippie Conservative,
All the religious people are primitives with tzitzit and
on the way they erased Darwin

Don't lock me in any cage
Don't summarize me on Wikipedia
I am everything, I am nothing at all
Forever light dressed in a body
So don't lock me in any cave

Call me a Don Quixote that dares to criticize
Put a prize on my head and a guillotine in the square
The time of the demons is past and the king is naked
Erase everything you knew about me up to now
No, I am not *the* settler, I am not G-d's
representative,
Not a religious guy who excludes women, not a
bridge between the sectors
The sectors will be burned, burn previous opinions
Everyone will have a chance to write their own story
Because if everything is revealed and known from the
beginning cliché by cliché
We will not let reality stop us from seeing
That every Mizrahi is segregated, every non-religious
person is dirty heretic,
All the women should go to the kitchen and all the
Russians, the Russians love Stalin
All the extremes have already been, every member of
Parliament is a box of roaches,
All the Ethiopians run and those that don't sing with
Reichel

Don't lock me in any cage
Don't summarize me on Wikipedia
I am everything, I am nothing at all
Forever light dressed in a body
So don't lock me in any cave

A day will yet come...

A day will come and you won't lock me in any cage
You won't summarize me on Wikipedia
I am everything, I am nothing at all

כמה נוח לזרום עם המוח
בהתניות אוטומטיות שלא דורשות
לטרור
רק לתייג ולנבוח, להסית ולזבוח
לאילי הרייטינג אייטמים בכל
הכוח
הכול כבר מסודר לנו בראש
מגירות-מגירות
לא ניתן למציאות להפריע לנו
לראות
שכל שמאלני הוא בוגד
כל ערבי מחבל מתאבד
כל חרדי הוא שווד
וכל המתנחלים רצחו את רבין
כל תל אביב טבעונית
כל נתיבות מסורתית עממית
כל הדתיים פרימיטיביים עם ציצית
ועל הדרך מחקו את דארווין

אל תכלאוני בשום כלוב
אל תסכמו אותי בויקיפדיה
אני הכול, אני לא-כלום
אור אינסוף לבוש בגוף
אז אל תכלאוני בשום כלוב

תקראו לי דון קישוט שמעז לקרוא
תיגר
שימו לי פרס על הראש וגיליוטינה
בכיכר
השדים זמנם עבר והמלך הוא
עירום
תמחקו את כל מה שידעתם עליי
עד היום
לא אני לא המתנחל, לא נציג של
אלוהים
לא דוס שמדיר נשים, לא גשר בין
המגזרים
יישרפו המגזרים, תשרפו דעות
קדומות
לכל אחד יהיה סיכוי לכתוב את
הסיפור שלו
כי אם הכול גלוי וידוע מראש
קלישאות קלישאות
לא ניתן למציאות להפריע לנו
לראות
שכל מזרחי מקופח
כל חילוני הוא כופר מלוכלך

<p>I came naked and thus I will return So don't lock me in any cage You will not lock me in any cage</p>	<p>כל הנשים למטבח וכל הרוסים הרוסים על סטאלין כלו כבר כל הקיצים כל חבר כנסת קופה של שרצים כל האתיופים רצים ואלו שלא שרים עם רייכל</p> <p>אל תכלאוני בשום כלוב אל תסכמו אותי בויקיפדיה אני הכול, אני לא-כלום אור אינסוף לבוש בגוף אז אל תכלאוני בשום כלוב</p> <p>עוד יבוא יום...</p> <p>יום יבוא ולא תכלאוני בשום כלוב לא תסכמו אותי בויקיפדיה אני הכול, אני לא-כלום עירום באתי ואשוב אז אל תכלאוני בשום כלוב לא תכלאוני בשום כלוב</p>
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Mimamakim/From the depth - Idan Raichel

<p>Mime'amakim kar'ati elaich boi elai beshuvech yach'zor shuv ha'or be'ainai lo gamur, lo ozev t'aamaga beyadaich sheyavo veyar'ir lemish'ma kol tz'chokech.</p> <p>Mime'amakim kar'ati elaich boi elai mul yare'ach me'ir et darkech shuv elai nifrasu venamsu mul maga shel yadaich be'oznaich lochesh sho'el: Mi zeh kore lach halailah - hakshivi mi shar bakol elaich - el chalonech mi sam nafsho shetehi me'usheret mi yasim yad veyivneh et beitech. Mi yiten chayav, yasimam mitachtaich mi ka'afar leraglaich yichyeh mi yohavech od mikol ohavaich mi mikol ru'ach ra'ah yatzilech mime'amakim.</p> <p>Mime'amakim kar'ati elaich boi elai</p>	<p>From deep depths I called to you to come to me with your return the light in my eyes will come back it's not finished, I am not leaving the touch of your hands that it may come and light up/wake upon hearing the sound of your laugh.</p> <p>From deep depths I called to you to come to me the moonlight I will again light your way to me they're spread out and melted again the touch of your hands I whisper, ask in your ears: Who is it that calls to you tonight - listen who sings loudly to you - to your window who put his soul so you'd be happy who will put his hand and build you your home who will give his life, put it underneath you who will be like dust living at your feet who will love you of all your lovers who will save you from all evil spirits from the deep depths.</p>
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<p>mul yare'ach me'ir et darkech shuv elai nifrasu venam'su mul maga shel yadaich be'oznaich lochesh sho'el: Mi zeh kore lach halailah ...</p> <p>Mi zeh kore lach halailah ... (x2)</p>	<p>From deep depths I called to you to come to me the moonlight I will again light your way to me they're spread out and melted against the touch of your hands I whisper, ask in your ears: Who is it that calls to you at tonight ...</p> <p>Who is it that calls to you at tonight ... (x2)</p>
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What's the difference between this love song and many English love songs?

K'shehalev Boche/When the heart cries - Sarit Hadad

<p>Kshehalev bohe rak elokim shomea Hake-ev ole metoh haneshama Adam nofel lifne shehu shokea Vetfilat ktana hoteh et hadmama</p> <p>Shma Israel elohay ata hakol yahol Natata li et hayay natata li hakol Beenay dima halev bohe besheket Oo'kshe halev shotek haneshama zo-eket Shma Israel elohay ahshav ani levad Hazek oti elokay asse shelo efnad Hake-ev gadol veen lean livroah Asse shehigamer ki lo notar bi koah</p> <p>Kshehalev bohe hazman omed milehet Adam roeh et kol hayav pitom El halo noda hu lo rotse lalehet Le elokav kore al saf tehom</p> <p>Shma Israel elokay ata hakol yahol Natata li et hayay natata li hakol Beenay dima halev bohe besheket Ookshe halev shotek haneshama zo-eket Shma Israel elohay ahshav ani levad Hazek oti elohay asse shelo efnad Hake-ev gadol ve-en lean livroah</p>	<p>When the heart cries only God hears The pain rises out of the soul A man falls down before he sinks down With a little prayer (he) cuts the silence</p> <p>Shma (Hear) Israel my God, you're the omnipotent You gave me my life, you gave me everything</p> <p>In my eyes a tear, the heart cries quietly And when the heart is quiet, the soul screams</p> <p>Shma (Hear) Israel my God, now I am alone Make me strong my God; make it that I won't be afraid</p> <p>The pain is big, and there's nowhere to run away End it because I can't take it anymore (make the end of it because I have no more energy left within me)</p> <p>When the heart cries, Time stands still All of a sudden, the man sees his entire life He doesn't want to go to the unknown He cries to his God right before a big fall</p>
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Asse shehigamer ki lo notar bi koah.

Sior Lama'alot by Yosef Karduner has been covered by several mainstream Israeli artists.

To be at a concert on Thursday night and hear "Uptown funk", "Happy", "the fresh prince of bel air", "Speedy Gonzales" and "the jungle Book" - followed by "Shalom Aleichem" - isn't uncommon.

Shabbat/Chagim songs appear on karaoke playlists!!!



K4 - Internal Challenges

BASIC LAW: ISRAEL - THE NATION STATE OF THE JEWISH PEOPLE

(Unofficial translation by Dr Susan Hattis Rolef)

1. Basic Principles
 - A. The Land of Israel is the historical homeland of the Jewish people, in which the State of Israel was established.
 - B. The State of Israel is the nation state of the Jewish People, in which it realizes its natural, cultural, religious and historical right to self-determination.
 - C. The exercise of the right to national self-determination in the State of Israel is unique to the Jewish People.

2. State Symbols
 - A. The name of the State is "Israel".
 - B. The State flag is white, with two light-blue stripes close to the edge, and a light-blue Star of David in its centre.
 - C. The State emblem is a seven-branched menorah with olive leaves on both sides, and the word "Israel" at its base.
 - D. The State anthem is "Hatikvah".
 - E. Details regarding the State symbols shall be determined by law.

3. State Capital Jerusalem, complete and united, is the capital of Israel.

4. Language
 - A. Hebrew is the State language.
 - B. The Arabic language has a special status in the State; arrangements regarding the use of Arabic in state institutions or vis-à-vis them will be set by law.
 - C. Nothing in this article shall affect the status given to the Arabic language before this law came into force.

5. Ingathering of the Exiles The State shall be open for Jewish immigration, and for the Ingathering of the Exiles.

6. The Connection with the Jewish People
 - A. The State shall strive to ensure the safety of members of the Jewish People and of its citizens, who are in trouble and in captivity, due to their Jewishness or due to their citizenship.
 - B. The State shall act, in the Diaspora, to preserve the ties between the State and members of the Jewish People.
 - C. The State shall act to preserve the cultural, historical and religious heritage of the Jewish People among Jews in the Diaspora.

K5 - Vision vs Reality

Even within our tnuva's approach to Zionism there are many different versions. In April-May 2017 the BAUK Yediot blog asked bogrim to write their thoughts on Zionism in 301 words or less. Here are their thoughts:

Zionism 301 - The Salmon of Certainty

By Jonny Sherman, Shevet Lavi, Mazkir 5773

So let's talk Salmon. Classic machane analogy #27: There are two types of Salmon in the supermarket: farmed and wild. Difference? Farmed Salmon are raised in a protected environment - sans predators, but tastes...average. Wild Salmon are free to roam the rivers, developing greater flavour...but may not end up on your plate, since bears eat them.

So it's risk vs reward:

Salmon = Jews

Farm = Chareidi world

Rivers = World, rest of

Bears = Bad things.

We Religious Zionists, aim to be the wild salmon that do end up on your plate. We aim to live in the world, to learn from it and influence it for the better. We acknowledge that risks to our Judaism exist...yet we believe struggling with, and overcoming them serves to deepen our commitment to, and understanding of our role in the world.

As a young boger I was drawn into a talk by Rav Milston by the promise of free Met Su Yan. It's lucky someone splashed out for that, since the shiur had a profound effect on me. Rav Milston stated in no uncertain terms the role of Religious Zionism in today's world: being the bridge.

Judaism is polarised, and is becoming more so, but it's us, who exist in all parts of the spectrum, that are tasked with bringing everyone together. This can happen on many levels, but most important of all... we **must** be able to talk. If you cannot hold a conversation on football with your secular friend or give a DT at a chareidi friend's Shabbat meal - **you are failing as a religious Zionist**. We must be the conduit through which our sometimes-disparate nation is brought together. That's why the Hebrew for Religious Zionism is Dati Le'umi - at least how I choose to translate it - Religious, for the Nation.

Zionism 301 - Conviction and Inclusivity

By Jordan Bernstein, Shevet Ne'eman

On the one hand, you have a religion that has been around for 4000 or so years, caked in history, spirituality, transcending all physical structures or fleeting political ideals. On the other hand, you have a belief that the Jewish people have a right to national self-determination in the Land of Israel, something very much grounded, seemingly, in physicality, and couched in terms and concepts that hadn't really been formed until early modernity. In the words of the Chief Rabbi, an attempt to separate the ideas fundamentally misunderstands that the story of the Jewish people is immutably one towards self-determination in the land of Israel, with Jerusalem constantly at the centre of our prayers.

Zionism, at its core, is the expression of the inalienable right of a people. But to me it is as nothing if we don't know why we're in Israel specifically. It is as nothing if we do not recognise that the return to Israel of Jewish rule in 1948 was the beginning of our redemption. And it is as nothing if we as religious Zionists are coy about why we believe what we do, being unafraid to rely on religious conviction as much as we do rational argument.

At the same time, however, it is antithetical to everything Zionism stands for to believe that it either is, or can be, of one legitimate kind. Not only do we see at the most basic level that it was in the early days secular Zionists who built up the land (s/o to Haroeh Chomer 5777) but in many ways, Zionism is inclusion; Herzl originally imagined the Zionist movement as comprising Western Europeans, yet the vision constantly became revised, the story constantly retold, until the point where Zionism, fixed in history and religion, adapted to survive and come to fruition.

Zionism 301 - A Third Path

by Yehuda Fink, Shevet Shvut, Technical Director 5775

"The national religious are dangerous. More dangerous than Hezbollah, more than drivers in car-ramming attacks or kids with scissors. The Arabs can be neutralized, but they cannot..."

These are charming words of "journalist" Yossi Klein, printed in Ha'aretz this week. I do not need to explain his words, they are clear. However, I wish Mr Klein had visited a BA Machane before writing this piece. If Mr Klein had spent just one day in the bubble of Religious Zionism, be it in a Welsh field or Dutch residential centre, he would know that being *Dati Leumi* means taking what was old and making it new: constantly reinventing ourselves to make the world a better place.

I am a Religious Zionist Jew, not a Zionist Religious Jew. For me, my Zionism does not depend on my religious practice. I am a Jew regardless of religious belief. It may sound strange and contradictory, but it matters not to me, and I do not believe it should matter to any Jew in the world. Israel is our home, our roots are deep in its ground, and we forever will call it our home.

Moulding religion with Zionism adds a whole new perspective to the future of the Jewish people in Israel. My religious practice adds meaning to the way I live my life, and to the way that I want to contribute to the Jewish State through my Zionism.

Yehuda Avner, Rav Kook, Esther Cailingold, Roi Klein - just a few Religious Zionists who helped make this nation stronger, and more just. Religious Zionism combines two paths to create a third, and we use it to better our world through Israel.

One thing Mr Klein did get right: we cannot, and will not be neutralised, we are here to stay.

Sorry, not sorry - עלה נעלה

Zionism 301 - Modern and Divine

By Rafi Dover, Shevet Hagevura

For me, Zionism has to justify itself in two interconnected ways, and through these justifications, I find profound meaning in it.

The Modernist-Zionist Way

As Zionism (even Religious Zionism) is self-consciously a product of modernism, it has to justify itself through tangible 'hard facts' - we are a people existing in continuation with those of the Tanakh, we are a people whose connection to the Land is verifiable (and, indeed, verified) historically and scientifically, the Land looms large over Jewish cultural memory. Zionism's mission of re-establishing a Jewish presence in the Land is therefore justified and right.

The Divine-Zionist Way

A deep longing for the Land looms large in our faith. This is identifiable all over the place, as we all know, but I think it is summed up best when the narrative arc of Shemot through Devarim is considered alongside the Talmudic command that every individual in every generation must consider themselves as having come out of Egypt (this command is conspicuously not restricted to Seder night). Bearing this all in mind, we clearly all must see ourselves as religiously obligated to participate in bringing a Jewish presence to the Land.

It is neither obvious nor is there a consensus that these two Zionisms ought to be brought together in our hearts and minds. Haredim consider the second without the first, and non-religious Zionists the first without the second. But to me, each without the other is hollow, a means without an end or an end without a means.

As a hybrid of these two ideas, our Zionism must also retain a sense of Kiddush Hashem. Partly as a result of the success of our hybrid idea, Israel is uniquely a player in the international arena while representing religious values. We need to make sure that we do them justice.

Zionism 301 - Escaping Definition

By Shira Collins, Shevet Ne'eman

Not long ago, 'Zionist' was just something I said I was. I used to think I understood what it really meant, but on the Torani pre-Pesach Seminar I got an insight of how broad Zionism is and what modern Zionism actually means.

Before the seminar, I thought Zionism was a label which came hand-in-hand with my Judaism. I knew I could be one without the other but I grew up as a Modern Orthodox Zionist Jew. The meaning of Zionism was loving Israel and wanting to live and contribute there as a Jew. Most of my knowledge came from my family and Bnei Akiva. Many people view this kind of education on Zionism as brainwashing and naivety; even I say my education on, and definition of, Zionism was (and maybe still is) tunnel visioned.

That's why my definition of Zionism has changed and continues to, because of my continuous education.

During the seminar I saw true Modern Zionism from people who didn't just have the ideal of, but were living Zionism. I saw it from religious and secular viewpoints. I learnt how Zionism is a fast and adapting term, and how it can be used for continuous establishment, even in places like Tel Aviv where everything is extremely developed. I learnt how Zionism means giving up many privileges that we may be used to in order to achieve something greater.

Zionism today is similar to modern society: you can't put anyone or anything in a box. Everyone's Zionism means something different and portrays a love for the land in some way or another.

Defining Modern Zionism in 301 words is almost impossible for me. But I do believe we as Bnei Akiva can try and broaden our education on Zionism, and then maybe we'll see the huge spectrum of modern Zionism today.

Zionism 301 - Herzl and the Belzer Rebbe

By Hannah Cowen, Shevet Na'aleh

When the Belzer Rebbe was escaping the Holocaust, the rescue committee insisted that he be issued travel certificates for Eretz Yisrael. These certificates were reserved for 'tziyonim vatikim' (longtime/outstanding Zionists). His brother argued that the Rebbe was entitled to one. "Three times a day he says 'And may our eyes behold Your return to Zion'; thus he is a Zionist. Furthermore, he is a vatik [longtime/outstanding] Torah scholar." In fact, this bracha from the Amida featured on the poster for the 5th Zionist Congress in 1901, marking the Rebbe's Zionist credentials in black and white.

For thousands of years Jews davened the Amida, through persecutions and times of hope. But when it came to the Belzer Rebbe's time, the hope was concrete. Now, it seems even more real, more grounded in the affairs of the world, like every other nation, as Hertzl dreamed.

I have a different kavannah than the Jews of aeons past. Because now I can physically live in Zion and contribute to the homeland of the Jewish people. I can fight its battles and argue for its legitimacy. But as a religious Zionist I say more than this. What we have now, although it fulfils Herzl's dream, is far from my vision of the future.

Herzl's vision was a purely physical one:

"We shall live at last as free men on our own soil, and die peacefully in our own homes. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness. And whatever we attempt there to accomplish for our own welfare, will react powerfully and beneficially for the good of humanity."

But as a religious Zionist, I say we have not achieved the ultimate goal. Everyday I say, " וְתִקְוָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרִבְחֵימִים" because the redemption is not complete.

What does it mean to be a Zionist?

By Adam Shasha

As the "Zionism 301" series draws to close and I reflect upon the articles published I thought I would join the conversation with the above question.

A few years ago, Bnei Akiva brought over Rabbi Jeremy Gimpel as a guest speaker. In one of his discussions he attempted to answer the above question by exploring the difference between being "Pro-Israel" and being a "Zionist."

In the name of Rabbi Yehuda Hakohen he described someone who is "pro-Israel" as someone who supports Israel the way someone supports a football team. They follow them in the news and results, attend games when they can and cheer them on. In contrast, a Zionist isn't on the sidelines cheering on his team. A Zionist sees himself as a player in the game. A Zionist is an active character in the story of the Jewish people and their return to Eretz Yisrael.

Personally, I feel that Zionists have always had to fight for something. Having recently made Aliyah, I've heard people make various complaints about Israel-bureaucracy, the difficulties in finding a job, among others. These are obstacles that Olim have to overcome but they're not different from those in the past.

Olim of the 18/1900's, who came from different countries, didn't know the language, didn't know where they were heading, were living in places with no infrastructure yet. Very slowly they built up Kibbutzim and built the country we know today. They built up something from nothing—took their problems and worked to solve them, did their best to perfect something that was imperfect. They were the "active characters" I just mentioned.

Although Zionism takes different forms and there are many different pieces in the puzzle to our end goal. Based on the above this how I chose to define a Zionist.

- A Zionist is someone who is playing an active role in the story of the Jewish people and their return to Eretz Yisrael.
- A Zionist strives to protect and improve as many aspects of Eretz Yisrael as they can.
- A Zionist is someone who takes the challenges they're faced and does what they can to solve them.
- A Zionist aims to perfect an imperfect country and nation - which hopefully we'll all live to see it perfect.