

Rabbi Isaac Elchanan Theological Seminary
Yarchei Kallah

Inyanei Eretz Yisrael at this Crucial
Moment in History,
Shemittah and Har HaBayit,
Conflict and Community

*Rav Kook:
A Religious Zionism
of Inclusion*



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Rav Avraham Isaac HaKohen Kook: A Religious Zionism of Inclusion



Abraham Isaac Hakohen Kook (5625/1865-5695/1935), served as the first Ashkenazic chief rabbi of Erets Israel. He was born in Grieva, a suburb of Dvinsk, Latvia, to Rabbi Shlomo Zalman Hakohen Kook and Perel Zlata Felman. The elder Kook's intellectual roots were in the famed Volozhin Yeshiva, founded by the eminent disciple of the Vilna Gaon, Rabbi Hayyim of Volozhin. Abraham Isaac's maternal grandfather Raphael, on the other hand, was a hasid of Rabbi Menahem Mendel Schneersohn of Lubavitch, author of Responsa Tsemah Tsedek. <http://orot.com/rav-kook/>

בראשית מטעו של העם הזה, אשר ידע לקרוא בשם הרעיון האלהי הברור והטהור בעת השלטון הכביר של האליליות בטומאתה-פראותה, נתגלתה השאיפה להקים צבור אנושי גדול אשר "ישמור את דרך ד' לעשות צדקה ומשפט". זוהי השאיפה, שבאה מכח ההכרה הברורה והעזה והתביעה המוסרית הכוללת והרמה, להוציא את האנושיות מתחת סבל נורא של צרות רוחניות וחמריות ולהביאנה לחיי חופש מלאי תוד ועדן, באור האידאיה האלהית, ולהצליח בזה את כל האדם כלו. למלאה של שאיפה זו צריך דוקא, שצבור זה יהיה בעל מדינה פוליטית וסוציאלית וכסא ממלכה לאומית, ברום התרבות האנושית, "עם חכם ונבון וגוי גדול", האידאיה האלהית המוחלטת מושלת שמה ומחיה את העם ואת הארץ במאור-חיה. למען דעת, שלא רק יחידים חכמים מצוינים, חסידים ונוזירים ואנשי-קדש, חיים באור האידאיה האלהית, כי גם עמים שלמים, מתוקנים ומשוכללים בכל תקוני התרבות והישוב המדיני: עמים שלמים, הכוללים בתוכם את כל השדרות האנושיות השונות, מן רום האינטליגנציה האמנותית, הפרושית, המשכלת והקדושה, עד המערכות הרחבות, הסוציאליות, הפוליטיות והאקנומיות, ועד הפרולטריון לכל פלגותיו, אפילו היותר נמוך ומגושם.

At the birth of this Nation [the Jews], which knew to recognize the "Godly idea" even during the reigns of the greatest idolaters in their unholy state, the yearning to establish a community which would "guard the way of God to do what is righteous and just" was realized. This is the aspiration that stems from the clear and strong recognition, as we as the heavenly and moral call, to redeem mankind from the terrible physical and spiritual suffering from which he aches, and to bring him to a free life full of splendor and tranquility, inspired by the Godly idea, and by so doing, bring mankind to his fullest potential. To properly fulfill this aspiration, it is necessary that this community be the master of its own nation, both politically and socially, with a nationally representative government, all this resting on basic human culture--"a wise and understanding nation and a great people"--with the undisputed Godly idea present throughout, reviving the nation and the land with its life-force. Furthermore, those who live in the Godly idea are not just singular scholars and wise-men, holy-men and nazirites, but also entire nations developed in all the areas of culture and national-political thought. Entire nations include in their ranks all the varieties of humankind, from the elite of the upper crust to the vast numbers of the middle class, steeped in the political and the economic, until the proletariat in its many forms and even the lower classes in their basest state...

From:

ר' אברהם יצחק הכהן קוק - אורוטי

Kedushat Torat Yisrael

The Gold Of That Land Was Good

“And the gold of that land was good”—this teaches that there is no Torah like the Torah of the land of Israel” (Bereishis Rabbah 16:7).

In every generation, it is fitting to have great love for the Torah of the land of Israel. This is particularly true now. We must give our generation the life-giving medicine of the Torah of the land of Israel. We must show this generation the greatness of truth and clarity found within our G-dly treasure, in the ideas and insights of the true Torah, in the beauty and exalted nature of its mitzvos, and in its overall view of life. This can be achieved only via the light of the Torah of the land of Israel, via its depth and breadth. Only that connects all one's awareness and ideas so that one can completely experience it and, more, transfer that experience to others. All of this is possible only via the light of the Torah of the land of Israel.

Our generation is ready. It must be influenced by ideas that have a fresh life and greatness. Shriveled, small matters can no longer capture its heart. Its communal nature has grown exceedingly. We must give everything to this generation in an inclusive fashion: a stream of the flow of life of the entire nation.

This brings us to the essential difference between the Torah of the land of Israel and the Torah of chutz la'aretz (outside the land of Israel). Whatever is small and individual (whether in the general context of spiritual ideas or, more particularly, of those ideas that deal with the great breadth of Torah and faith) when viewed from the perspective of the Torah of chutz la'aretz becomes great and inclusive as soon as it draws to itself the atmosphere of the land of Israel.

The Torah of chutz la'aretz is only aware of how to care for the individual, for his spiritual and physical completion, his temporal as well as eternal condition. But the Torah of the land of Israel is concerned with the totality, with the nation: with its soul and energy, its body and spirit, its total present, its total future, and the living imprint of its past—simultaneously. All details enter it and are subsumed in its exalted state. This is the inner renewal, deep and broad, of the Torah of the land of Israel. It declares that all individual thoughts and ideas proceeding in an impoverished and scattered state—the atmosphere of the land of other nations—must form one bundle, must clothe themselves in one general intent related to the life of the entire nation, under the influence of the land of Israel.

translated from Chevyon Oz, quoted in Moadei Harayah, pp. 157-8

Kedushat Am Yisrael

"Listen to me, my people! I speak to you from my soul, from within my innermost soul. I call out from the living connection by which I am bound to all of you, and by which all of you are bound to me. I feel this more deeply than any other feeling: that only you – all of you, all of your souls, through all of your generations – you alone are the meaning of my life. In you I live. In the aggregation of you, my life has that content that is called 'life.' Without you, I have nothing. All hopes, all aspirations, all purpose in life, all that I find inside myself – these are only when I am with you. I need to be with all of your souls. I must love you with a boundless love...."

"Each one of you, each individual soul from the aggregation of all of you, is a great spark, part of the torch of the Light of the universe which enlightens my life. You give meaning to life and work, to prayer, to song and hope. It is through the conduit of your being that I sense everything; through you, I sense everything." (*Shemonah Kevatzim* 1:163)

התקורה והאמונה והתקורה and Comparison between

האמונה הראיית קודם ציוני	התקורה נפתלי חרץ אמבר
1 לעד חיה בלבנו	1 כל עוד בלבב פנימה
2 האמונה הנאמנה	2 נפש יהודי הומיה
3 לשוב אל ארץ קדשנו	3 ולפאתי מזרח קדומה
4 עיר בה דוד חנה.	4 עין לציון צופיה.
5 שמה עטבוד לגורלנו	5 עוד לא אבדה תקוותינו
6 אב המון קנה	6 התקורה הנושנה (התקורה בת שנת אלפיים)
7 שמה נחיה חינה	7 לשוב אל ארץ אבותינו (לחיות עם חפשי בארצנו)
8 חיי עזת מי מנה.	8 לעיר בה דוד חנה (ארץ ציון וירושלים)
9 שמה עטבוד אלקנו	9 שמוע אחי בארצות נודי
10 בחדה בגילה וברנה	10 את קול אחד חוליע
11 שמה נעלה לרגלנו	11 כי רק עם אחרון היהודי
12 שלש פעמים בשנה.	12 גם אחריית תקותנו.
13 תורת חיים המדונה	13 כל עוד חומת מחמדנו
14 מפי עליון ויתנה	14 לעניי מוכעת
15 נצה היא נחלתנו	15 ועל חורבן מקדשינו
16 ממדבר מתנה.	16 עין אחת דומעת.
	17 כל עוד רגש אהבת חלאום
	18 בלב יהודי פועם
	19 עוד נוכל קוות גם היים
	20 כי ירחמנו אל זועם.