



TJJ
2012

Israel As Our Homeland

ISRAEL:

OUR PAST, OUR FUTURE



ISRAEL? UGANDA? DOES IT MAKE A DIFFERENCE?

In 1903, while trying to determine a homeland for the Jews, the British government suggested giving a tract of land in Africa, what is now Uganda and Kenya.

DOES IT MAKE A DIFFERENCE WHERE THE JEWISH HOMELAND IS?

The debate continues today:

The Uganda Debate is still brought up in the political debates within present-day Israel.

Religious-nationalist Israeli settlers, who place supreme importance on settling in the Biblically-hallowed Judea and Samaria (i.e., the West Bank), have used the term "Latter-Day Ugandists" on some occasions to describe the Israeli peace camp, who are willing to give up the West Bank and have a state centered on Tel Aviv and the Mediterranean Coastal Plain - areas where the ancestral mountain-dwelling Hebrews of Biblical times did not dwell. The implication is that liberal Israelis - like the adherents of Uganda Programme - are simply interested in a place where Jews can live in peace, and care little about restoring past historical or religious glories.

WHAT DO YOU THINK?

“No one cares about Zion” (Yirmiyahu 30:17). From this we gather that she needs to be cared about.

THE HISTORY OF THE WORLD



RASHI BEREISHIS 1:1

Now for what reason did He commence with “In the beginning? For if the nations of the world should say to Israel, “You are robbers, for you conquered by force the lands of the seven nations [of Canaan],” they will reply, “The entire earth belongs to the Holy One, blessed be He; He created it (this we learn from the story of the Creation) and gave it to whomever He deemed proper When He

wished, He gave it to them, and when He wished, He took it away from them and gave it to us.

RABBI MOSHE BEN CHAIM- RELIGION OF REASON (322)

Observant Jews view Israel as the land given to us by God: a haven secure for following His laws. To the observant Jew, God is essential to our land’s objective. God created the Earth



and gave us Israel. The existence of the world and following the Torah are both God’s will. There is no separation. The non-observant Jew sees Israel purely as nationalistic, similar to any people’s land. God is not essential, as all decisions concerning the state are decided politically. Both positions cannot be correct. ...The Jewish people do not deserve God’s land and His protection, unless they follow God’s Torah. We do not rely on God’s intervention alone, but in the intelligent combination of well-guided politics, action, prayer, and Torah adherence as exemplified by Jacob when he was hunted by his twin brother [Eisav].

WHY IS IT IMPORTANT FOR ISRAEL TO EXIST?

TOSEFTA AVODAH ZARA 5:2

Dwelling in the land of Israel is equal to all the mitzvot of the Torah.

THE MEGILAT HAATZMA'UT OR THE THE ISRAELI DECLARATION OF INDEPENDENCE - WRITTEN **THE 5TH, IYAR, 5708 / MAY 14TH 1948:**

ERETZ-ISRAEL [(Hebrew) - the Land of Israel, Palestine] was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.



Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, MA'PILIM [(Hebrew) - immigrants coming to Eretz-Israel in defiance of restrictive legislation] and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

The catastrophe which recently befell the Jewish people - the massacre of millions of Jews in Europe - was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the comity of nations.

Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.

In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom- and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

ACCORDINGLY WE, MEMBERS OF THE PEOPLE'S COUNCIL, REPRESENTATIVES OF THE JEWISH COMMUNITY OF ERETZ-ISRAEL AND OF THE ZIONIST MOVEMENT, ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-ISRAEL AND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN ERETZ-ISRAEL, TO BE KNOWN AS THE STATE OF ISRAEL.

WE DECLARE that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the

Constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel".

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

WE APPEAL to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the comity of nations.

WE APPEAL - in the very midst of the onslaught launched against us now for months - to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

WE EXTEND our hand to all neighboring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream - the redemption of Israel.

PLACING OUR TRUST IN THE "ROCK OF ISRAEL", WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE, THE 5TH DAY OF IYAR, 5708 (14TH MAY, 1948).

DAVID BEN-GURION

DANIEL AUSTER
MORDEKHAI BENTOV

RACHEL COHEN
RABBI KALMAN KAHANA

DAVID ZVI PINKAS
AHARON ZISLING

YITZCHAK BEN ZVI
ELIYAHU BERLIGNE
FRITZ BERNSTEIN
RABBI WOLF GOLD
MEIR GRABOVSKY
YITZCHAK GRUENBAUM
DR. ABRAHAM GRANOVSKY
ELIYAHU DOBKIN
MEIR WILNER-KOVNER
ZERACH WAHRHAFTIG
HERZL VARDI

SAADIA KOBASHI
RABBI YITZCHAK MEIR LEVIN
MEIR DAVID LOEWENSTEIN
ZVI LURIA
GOLDA MYERSON
NACHUM NIR
ZVI SEGAL
RABBI YEHUDA LEIB
HACOHEN FISHMAN

MOSHE KOLODNY
ELIEZER KAPLAN
ABRAHAM KATZNELSON
FELIX ROSENBLUETH
DAVID REMEZ
BERL REPETUR
MORDEKHAI SHATTNER
BEN ZION STERNBERG
BEKHOR SHITREET
MOSHE SHAPIRA
MOSHE SHER TOK

ISRAEL AND ONLY ISRAEL

RABBI DAVID AARON – TEFILLAH TRAINING (143)

The Jewish dream could never have never been fulfilled in Uganda, because we were not simply looking for shelter from persecution or a place where we could create the ideal Jewish political or cultural society. The Jewish dream and destiny can only be fulfilled in the Land of Israel because, metaphysically, this is our home, and no other place is our home. The land is the body for our national soul.

JUST LIKE A WAIVING FLAG

EXCHANGING TERRORISTS FOR SOLDIERS

This sheet will lay down the facts for you to be able to use in your arguments. Just because it is not on this sheet doesn't mean you can't use it. If you are familiar with other information, please feel free to use it in your argument. Whether you agree with this subject or not doesn't matter. Whatever group you are assigned to - read over the facts and try to support your side. It is always good to argue both sides of an argument so you can get a better understanding of the subject matter.

When making your arguments please remember the two facts were related to you in the beginning of the session. Israel allows any Jew to become a citizen and Israel cares deeply about Human Rights. These two facts might help you tip the scale your way in your argument. Good luck and remember to always be respectful!



PIDYON SHVUYIM (REDEEMING CAPTIVES) IN THE TORAH

- Talmud - Tractate Bava Batra 8b
 - Redeeming captives is a *Mitzvah Rabbah*, a great mitzvah
 - Captivity is worse than starvation and death
- The Rambam (Maimonides)
 - The redeeming of captives takes precedence over supporting the poor or clothing them. There is no greater mitzvah than redeeming captives for the problems of the captive include being hungry, thirsty, unclothed, and they are in danger of their lives too.
 - Ignoring the need to redeem captives goes against these Torah laws:
 - “Do not harden your heart or shut your hand against your needy fellow” (Devarim 15:7)
 - “Do not stand idly by while your neighbor’s blood is shed” (Vayikra 19:16)
 - Not redeeming captives ignores the following Mitzvot:
 - “You must surely open your hand to him or her” (Devarim 15:8)
 - “...Love your neighbor as yourself” (Vayikra 19:18)
 - “Rescue those who are drawn to death” (Proverbs 24:11)
- The Shulchan Aruch – Code of Jewish Law - Y”D 252:3
 - Every moment that one delays in freeing captives, in cases where it is possible to expedite their freedom, is considered to be tantamount to murder

The exception to the rule

Although we have all these Torah sources showing the importance of redeeming captives, there are still exceptions to the rule:

- Mishna Gittin 4:6
 - One does not ransom captives for more than their value because of Tikkun Olam (literally: “fixing the world”; for the good order of the world; as a precaution for the general good) and one does not help captives escape because of Tikkun Olam...
- Tractate Gittin 45a
 - The gemarah explains the reason behind this rule in two ways
 - Because of the [financial] burden on the community
 - So that they [=the robbers] should not seize more captives,” i.e., paying a high ransom for captives will encourage kidnapers to kidnap more Jews and demand still higher ransoms
 - It has been debated which of these explanations is the true explanation and because of this uncertainty throughout history Rabbis have made decisions based on each one separately
 - They have saved some captives because of reason A ignoring reason B and vice versa
 - Rashi explains why we need two examples. If you accept the first explanation, a *relative* could pay an excessive ransom, because that does not place a financial burden on the *community*; whereas according to the second explanation, a relative may *not* pay the high ransom because that will still encourage the kidnapers to kidnap more Jews.



Now that we know the sources of this mitzvah from the Torah, let's apply it to our modern day example of Israel.

PRISONER EXCHANGES IN MODERN ISRAELI HISTORY

	Israelis	Arabs
Six Day War	4	6000 soldiers
Yom Kippur War	294	8400 soldiers
November 1983	6	4500 Lebanese + 99 terrorist
May 1985	3	1150 terrorists
October 2003	3	400 terrorists
January 2004	4	431 terrorists
Feburary 2005	0	900 terrorists

The first two exchanges were with Arab countries and were part of a ceasefire agreement after war. In the 1985 case, there was no ceasefire; 800 of the 1150 terrorists were returned to the West Bank where many of them resumed terrorist activity. It is also important to note that in majority of these exchanges, Israel exchanged living prisoners for dead Israeli soldiers.

THOSE IN FAVOR OF EXCHANGING TERRORISTS FOR SOLDIERS

Here are just some reasons why people might be in favor of these exchanges. Please think of many more when making your argument.

Israel has a moral obligation to do whatever it takes to redeem its citizens.

The soldiers that are still alive have been tortured and are sick. We must save them now, because they are in immediate danger.

Israel must do everything it can to redeem captives because if not, our soldiers might retreat in battle rather than risk capture.

THOSE NOT IN FAVOR OF EXCHANGING TERRORISTS FOR SOLDIERS

Here are just some reasons why people might not be in favor of these exchanges. Please think of many more when making your argument.

1. Israel should not redeem captives at any price. If terrorists know that they will always be freed, Israel loses its power of deterrence.
2. Exchanging hundreds of terrorists for one Israeli encourages future kidnappings of Israelis.
3. There is no such thing as a “harmless” terrorist.