



taught by Rabbi Jeremy Winaker



Agenda for February 13, 2021

- I. Welcome
- II. From Definitions to Challenges
- III. Nationalism
 - A. Types of
 - B. Key levers
 - 1. Priorities
 - 2. Narrative
- IV. Encumberedness
- V. Physical Needs First
- IV. An Ethical Army
- V. Israel's Nation-State Law
- VI. Between Now and Next Class
 - A. Recommended Materials
 - B. Which nationalism is harder for you to articulate: Israeli/Jewish or American? Why?



Syllabus

Part I: Stories of Jewish Peoplehood

Unit 1: From No Home to Two Homes

Unit 2: Judaism of Being

Unit 3: Judaism of Becoming

Unit 4: On Universalism and Particularism

Part II: Contemporary Challenges to Jewish Peoplehood

Unit 5: Between Nationalism, Ultra-Nationalism, and Fascism

Unit 6: Moral Implications of Jewish Nationalism

Unit 7: Israel's Nation-State Law: Ramifications for a Jewish and Democratic State

Unit 8: Antisemitism as a Divisive Force

Unit 9: Antisemitism and Anti-Zionism

Unit 10: The Accusation and Dilemma of Dual Loyalties

Unit 11: "What's Good for the Jews?" Identity Politics in North America

Part I: Jewish Peoplehood

January 9: Introduction From No Home to Two Homes

January 16: Judaism as Ethics *and* Beliefs
(Units 2 & 3)

January 23: On Universalism and Particularism

Part II: Challenges to Jewish Peoplehood

February 13: Nationalism
(Units 5, 6, & 7)

February 20: Antisemitism
(Units 8 & 9)

February 27: Dual Loyalties and Identity Politics
(Units 10 & 11)



Syllabus (cont.)

Part III: New Relationship Models for Jewish Peoplehood

Unit 12: From Family to Consumer

Unit 13: Shared Believers, Partners, and Investors

Unit 14: At-Homeness

Part III: New Models of Peoplehood

March 6: Models to Consider
(Units 12 & 13)

March 13: At-Home-ness

False Dichotomies and Stereotypes

Particularists = self-interested	Universalists = moral
Particularists = loyal; committed	Universalists = assimilated; unengaged



Attitudes towards Nationalism

Israelis tend to look favorably on nationalism.

Americans tend to be wary of nationalism's fascist or ultra-nationalist forms.

Israel and America are challenged by ultra-nationalism.

Israeli nationalism is typically also challenged by individualism.

American nationalism is typically also challenged by globalism.



Three Paradigms for the Universalism–Particularism “Dance”

1. Balance
2. Conditional
3. Synthesized



Menschlich Nationalism

- **Prioritizes** interests by **distinguishing** its interests, without **excluding** others or **discriminating** against them
 - **Advocates** for **loyalty/devotion/identification** to the nation without **exalting** the nation in **all** cases
 - **Encumbers** individuals in an **ethnic or civic narrative**, ideally for **belonging** rather than “**rugged individualism**” or **competition**
 - **Aims to achieve justice** while not **erasing national identity**
-

Sources on humans as social beings

Genesis 2:18-24

(18) The LORD God said, “It is not good for the earthling to be alone; I will make a fitting helper for them.” ... (20) And the earthling gave names to all the cattle and to the birds of the sky and to all the wild beasts; but for the earthling no fitting helper was found. (21) So the LORD God cast a deep sleep upon the earthling; and, while they slept, God took one of their ribs and closed up the flesh at that spot. (22) And the LORD God fashioned the rib that God had taken from the earthling into a woman; and God brought her to the earthling. (23) Then the earthling said, “This one at last is bone of my bones and flesh of my flesh. This one shall be called Woman, for from man was she taken.” (24) Hence a man leaves his father and mother and clings to his wife, so that they become one flesh.

בראשית ב':י"ח-כ"ד

(יח) וַיֹּאמֶר ה' אֱלֹהִים לֹא טוֹב הָיְתָה הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֹזֵר כְּנֶגְדּוֹ: ... (כ) וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא־מָצָא עֹזֵר כְּנֶגְדּוֹ: (כא) וַיִּפֹּל ה' אֱלֹהִים ו תְּרַדְמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעֹתָיו וַיִּסְגֵּר בָּשָׂר תַּחֲתָנָה: (כב) וַיְבֹן ה' אֱלֹהִים ו אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבָאָהּ אֶל־הָאָדָם: (כג) וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מֵעַצְמִי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחָהּ זֹאת: (כד) עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

Genesis 4:9

(9) The LORD said to Cain, “Where is your brother Abel?” And he said, “I do not know. Am I my brother’s keeper?”

Genesis 6:17-18

(17) “For My part, I am about to bring the Flood—waters upon the earth—to destroy all flesh under the sky in which there is breath of life; everything on earth shall perish. (18) But I will establish My covenant with you, and you shall enter the ark, with your sons, your wife, and your sons’ wives.

בראשית ד':א'-י"ב

(ט) וַיֹּאמֶר ה' אֶל-קַיִן אַי הֶבֶל אָחִיךָ
וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:

בראשית ו':י"ז-י"ח

(יז) וְאֲנִי הַנִּנְיָ מֵבִיא אֶת-הַמַּבּוּל מֵיַם עַל-
הָאָרֶץ לְשַׁחַת כָּל-בֶּשֶׂר אֲשֶׁר-בּוֹ רוּחַ חַיִּים
מִתַּחַת הַשָּׁמַיִם כֹּל אֲשֶׁר-בָּאָרֶץ יִגּוּעַ: (יח)
וְהִקְמַתִּי אֶת-בְּרִיתִי אִתְּךָ וּבָאתָ אֵל-הַתֵּבָה
אִתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנָשֵׁי-בְנֶיךָ אִתְּךָ:

Genesis 12:1-3

(1) The LORD said to Abram, “Go forth from your native land and from your father’s house to the land that I will show you. (2) I will make of you a great nation, And I will bless you; I will make your name great, And you shall be a blessing. (3) I will bless those who bless you And curse him that curses you; And all the families of the earth Shall bless themselves by you.”(4) Abram went forth as the LORD had commanded him, and Lot went with him. Abram was seventy-five years old when he left Haran. (5) *Abram took his wife Sarai and his brother’s son Lot, and all the wealth that they had amassed, and the persons that they had acquired in Haran; and they set out for the land of Canaan.*

בראשית י"ב:א'-ג'

(א) וַיֹּאמֶר ה' אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאֲרֶץ אֲשֶׁר אֲרָאָךְ:
(ב) וְאַעֲשֶׂה לְגוֹי גָדוֹל וְאַבְרַכְךָ וְאַגְדֹּלְהָ שְׁמִי וְהָיָה
בְּרַכָּה: (ג) וְאַבְרַכְהָ מְבַרְכֶיהָ וּמְקַלְלָהּ אָאֵר וְנִבְרַכְוּ
בָךְ כָּל מִשְׁפְּחוֹת הָאָדָמָה: (ד) וַיִּלְךְ אַבְרָם כְּאֲשֶׁר
דִּבֶּר אֱלֹהֵי ה' וַיִּלְךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חַמֶּשׁ
שָׁנַיִם וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן: (ה) וַיִּקַּח
אַבְרָם אֶת־שָׂרִי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־
כָּל־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת־הַנַּפְשׁ אֲשֶׁר־עָשׂוּ
בְּחָרָן וַיֵּצְאוּ לְלֶכֶת אֶרֶץ כְּנָעַן

Leviticus 19:17-18, 33-34

(17) You shall not hate your brethren in your heart. Reprove your kinsman but incur no guilt because of him. (18) You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the LORD.

(33) When a stranger resides with you in your land, you shall not wrong him.

(34) The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I the LORD am your God.

ויקרא י"ט: י"ז-י"ח, ל"ג-ל"ד

(יז) לֹא־תִשְׁנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הוֹכֵחַ תּוֹכִיחֵהוּ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חַטָּא׃
(יח) לֹא־תִקֵּם וְלֹא־תִטַּר אֶת־בְּנֵי עַמְּךָ וְאַהֲבֵת לְרֵעֵךָ כַּמֹּךְ אָנִי ה'׃
(לג) וְכִי־יָגוּר אִתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ׃ (לד) כַּאֲזַרְח מִכֶּם יִהְיֶה לָכֶם הַגֵּר וְהַגֵּר אִתְּכֶם וְאַהֲבֵת לוֹ כַּמֹּךְ כִּי־גֵרִים הָיִיתֶם בְּאַרְץ מִצְרַיִם אָנִי ה' אֱלֹהֵיכֶם׃

Bava Metzia 71a:3

There are those who teach that which Rav Huna said in connection with that which Rav Yosef taught: The verse states: **“If you lend money to any of My people, even to the poor person who is with you”** (Exodus 22:24). The term **“My people”** teaches that if one of **My people**, i.e., a Jew, **and a gentile** both come to borrow money from you, **My people take precedence**. The term **“the poor person”** teaches that if **a poor person and a rich person** come to borrow money, **the poor person takes precedence**. And from the term: **“Who is with you,”** it is derived: If **your poor person**, meaning one of your relatives, **and one of the poor of your city** come to borrow money, **your poor person takes precedence**. If it is between one of **the poor of your city and one of the poor of another city, the one of the poor of your city takes precedence**.

בבא מציעא ע"א א:ג'

איכא דמתני לה להא דרב הונא אהא דתני רב יוסף
(שמות כב, כד) אם כסף תלוה את עמי את העני עמך עמי
ונכרי עמי קודם עני ועשיר עני קודם ענייך ועניי עירך
ענייך קודמין עניי עירך ועניי עיר אחרת עניי עירך
קודמין

Shabbat 54b-55a

Rav, and Rabbi Ḥanina, and Rabbi Yoḥanan, and Rav Ḥaviva taught. ... **Anyone who had the capability to protest the sinful conduct of the members of his household and did not protest, he himself is apprehended for the sins of the members of his household. The people of his town, he is apprehended for the sins of the people of his town. The whole world, he is apprehended for the sins of the whole world. Rav Pappa said: And the members of the household of the Exilarch were apprehended for the sins of the whole world.** Because their authority extends across the entire Jewish world. **As indicated by that which Rabbi Ḥanina said: What is the meaning of that which is written: “The Lord will enter into judgment with the Elders of His people and its princes, saying: It is you who have eaten up the vineyard; the robbery of the poor is in your houses” (Isaiah 3:14)? If the princes sinned by committing robbery, what did the Elders do that was a sin? Rather, say: God will enter into judgment with the Elders because they did not protest the sinful conduct of the princes.**

שבת נ"ד ב-נ"ה א

רב ורבי חנינא ורבי יוחנן ורב חביבא מתנו: ... כל מי
שאפשר למחות לאנשי ביתו ולא מיחה — נתפס על
אנשי ביתו. באנשי עירו — נתפס על אנשי עירו. בכל
העולם כולו — נתפס על כל העולם כולו. אומר רב
פפא: והגי דבי ריש גלותא מיתפסו אכולי עלמא. כי
הא דאמר רבי חנינא: מאי דכתיב "ה' במשפט יבא עם
זקני עמו ושריו" — אם שרים חטאו, זקנים מה חטאו?
אלא אימא: על זקנים, שלא מיחו בשרים.

Jeremiah 29:4-7

(4) Thus said the LORD of Hosts, the God of Israel, to the whole community which I exiled from Jerusalem to Babylon: (5) Build houses and live in them, plant gardens and eat their fruit. (6) Take wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters. Multiply there, do not decrease. (7) And seek the welfare of the city to which I have exiled you and pray to the LORD in its behalf; for in its prosperity you shall prosper.

ירמיהו כ"ט:ד-ז

(ד) כֹּה אָמַר ה' צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל
לְכֹל־הַגּוֹלָה אֲשֶׁר־הִגַּלְתִּי מִירוּשָׁלַם
בְּבָבֶלָה: (ה) בְּנֵוּ בָתִּים וְשִׁבוּ וְנִטְעוּ גִזְעוֹת
וְאָכְלוּ אֶת־פְּרִיָן: (ו) קַחְו נָשִׁים וְהוֹלִידוּ
בָנִים וּבָנוֹת וְקַחְו לְבָנֵיכֶם נָשִׁים וְאֶת־
בָּנוֹתֵיכֶם תִּנּוּ לְאִנְשִׁים וְתִלְדְנָה בָנִים
וּבָנוֹת וּרְבוּ־שָׁם וְאַל־תִּמְעָטוּ: (ז)
וְדַרְשׂוּ אֶת־שְׁלוֹם הָעִיר אֲשֶׁר הִגַּלְתִּי
אֶתְכֶם שָׁמָּה וְהִתְפַּלְלוּ בְעַדָּהּ אֶל־ה' כִּי
בְשָׁלוֹמָה יִהְיֶה לָכֶם שְׁלוֹם: (פ)

Sources on humans having needs

Genesis 2:8-9

(8) The LORD God planted a garden in Eden, in the east, and placed there the man whom He had formed. (9) And from the ground the LORD God caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.

בראשית ב':ח-ט'

(ח) וַיִּטֵּעַ ה' אֱלֹהִים גֶּן-בְּעֵדֶן מִקְדָּם
וַיִּשֶׂם שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצָר: (ט)
וַיִּצְמַח ה' אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ
נֹחֵם לְמַרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים
בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב וְרָע:

Deuteronomy 8:7-10

(7) For the LORD your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; (8) a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; (9) a land where you may eat food without stint, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper. (10) When you have eaten your fill, give thanks to the LORD your God for the good land which God has given you.

דברים ח:ז-י

(ז) בִּי ה' אֱלֹהֶיךָ מְבִיאֶךָ אֶל-אֶרֶץ טוֹבָה
אֶרֶץ גַּחְלִי מַיִם עֵינַת וּתְהוֹמֹת יִצְאִים בְּבִקְעָה
וּבְהָרִ: (ח) אֶרֶץ חֹטֵה וּשְׁעָרָה וְגִפְּזָן וּתְאֵנָה
וְרִמּוֹן אֶרֶץ-זֵית שֶׁמֶן וּדְבָשׁ: (ט) אֶרֶץ אֲשֶׁר
לֹא בְּמִסְכָּנָתָהּ תֹאכַל-כֶּהָ לֶחֶם לֹא-תַחֲסֹר כָּל
כֶּהָ אֶרֶץ אֲשֶׁר אֲבִינָהּ בְּרוּל וּמִהַרְרֵיהָ תִחְצַב
נְחֹשֶׁת: (י) וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת-ה'
אֱלֹהֶיךָ עַל-הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן-לְךָ:

Isaiah 55:1-3

(1) Ho, all who are thirsty, Come for water, Even if you have no money; Come, buy food and eat: Buy food without money, Wine and milk without cost. (2) Why do you spend money for what is not bread, Your earnings for what does not satisfy? Give heed to Me, And you shall eat choice food And enjoy the richest viands. (3) Incline your ear and come to Me; Harken, and you shall be revived. And I will make with you an everlasting covenant, The enduring loyalty promised to David.

ישעיהו נ"ה:א-ג'

(א) הוֹי כָּל־צָמֵא לֵכוּ לַמַּיִם וְאַשֶׁר אֵין־לוֹ
כֶּסֶף לֵכוּ שִׁבְרוּ וְאָכְלוּ וּלְכוּ שִׁבְרוּ בְּלוֹא־
כֶּסֶף וּבְלוֹא מִחִיר יֵזֶן וְחָלֵב: (ב) לָמָּה
תִּשְׁקְלוּ־כֶסֶף בְּלוֹא־לֶחֶם וַיִּגְיַעְכֶּם בְּלוֹא
לְשִׁבְעָה שְׂמֵעוּ שְׂמֵעוּ אֵלַי וְאֶכְלוּ־טוֹב
וְתִתְעַנֵּג בְּדָשָׁן נִפְשֵׁכֶם: (ג) הִטּוּ אָזְנוֹכֶם
וּלְכוּ אֵלַי שְׂמֵעוּ וְתִחַי נַפְשְׁכֶם וְאֶכְרַתְהָ
לְכֶם בְּרִית עוֹלָם חֲסִדֵי דָוִד הַנְּאֻמָּנִים:

Micah 4:2-5

(2) And the many nations shall go and shall say:
“Come, Let us go up to the Mount of the LORD, /
To the House of the God of Jacob; / That God may
instruct us in God’s ways, / And that we may walk in
God’s paths.” / For instruction shall come forth from
Zion, / The word of the LORD from Jerusalem. (3)
Thus God will judge among the many peoples, / And
arbitrate for the multitude of nations, / However
distant; / And they shall beat their swords into
plowshares / And their spears into pruning hooks. /
Nation shall not take up / Sword against nation; /
They shall never again know war; (4) But every
person shall sit / Under their grapevine or fig tree /
And no one shall make them tremble. / For it was
the LORD of Hosts who spoke. (5) Though all the
peoples walk / Each in the names of its gods, / We
will walk / In the name of the LORD our God /
Forever and ever.

מיכה ד': ב'-ה'

(ב) וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ לָכֵן | וְנִעְלָה אֶל־הַר־ה' |
וְאֶל־בַּיִת אֱלֹהֵי יִעֲקֹב וְיִוְרְנוּ מְדַרְכָּיו וְנִלְכֶה בְּאַרְחֻתָיו כִּי
מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־ה' מִירוּשָׁלַם: (ג) וְשִׁפְט בֵּין
עַמִּים רַבִּים וְהוֹכִיחַ לְגוֹיִם עֲצָמִים עַד־רָחֹק וְכָתְתוּ
חַרְבֵי־הֵמָּה לְאֵתִים וְחַנִּיתֵיהֶם לְמִזְמֵרוֹת לְא־יִשְׂרָאֵל גְּוֵי
אֶל־גּוֹי תִּקְרַב וְלֹא־יִלְמְדוּן עוֹד מִלְחָמָה: (ד) וְיִשְׁבּוּ אִישׁ
תַּחַת גִּפְנוֹ וְתַחַת תְּאֲנָתוֹ וְאֵין מִחַרֵּיד כִּי־פִי ה' צָבָאוֹת
דִּבֶּר: (ה) כִּי כָל־הָעַמִּים יִלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו וְאֲנַחְנוּ
נִלְכֶה בְּשֵׁם־ה' אֱלֹהֵינוּ לְעוֹלָם וָעֶד: (פ)

Mishneh Torah, Kings and Wars 12:5

(5) At that time there will be no famines and no wars, no envy and no competition. For the Good will be very pervasive. All the delicacies will be as readily available as is dust. The world will only be engaged in knowing G-d. Then, there will be very wise people who will understand the deep, sealed matters. They will then achieve knowledge of the Creator to as high a degree as humanly possible, as it says, *“For the Earth shall be filled of knowledge of the Lord, as the waters cover the sea”* (Isaiah 11:9).

משנה תורה, הלכות מלכים ומלחמות

י"ב:ה'

(ה) ובאותו הזמן לא יהיה שם לא רעב ולא מלחמה. ולא קנאה ותחרות. שהטובה תהיה משפעת הרבה. וכל המעדנים מצויין כעפר. ולא יהיה עסק כל העולם אלא לדעת את ה' בלבד. ולפיכך יהיו ישראל חכמים גדולים ויודעים דברים הסתומים וישיגו דעת בוראם כפי כח האדם. שנאמר (ישעיה יא, ט) "כי מלאה הארץ דעה את ה' כמים לים מכסים":

Deuteronomy 8:1-6

(1) You shall faithfully observe all the Instruction that I enjoin upon you today, that you may thrive and increase and be able to possess the land that the LORD promised on oath to your fathers. (2) Remember the long way that the LORD your God has made you travel in the wilderness these past forty years, that God might test you by hardships to learn what was in your hearts: whether you would keep God's commandments or not. (3) God subjected you to the hardship of hunger and then gave you manna to eat, which neither you nor your ancestors had ever known, in order to teach you that *human does not live on bread alone*, but that human may live on anything that the LORD decrees. (4) The clothes upon you did not wear out, nor did your feet swell these forty years. (5) Bear in mind that the LORD your God disciplines you just as a man disciplines his son. (6) Therefore keep the commandments of the LORD your God: walk in God's ways and revere God.

דברים ח:א-ו'

(א) כָּל-הַמִּצְוָה אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תַּחְיִיו וּרְבִיתֶם וּבִאתֶם וּירְשֶׁתֶם אֶת-הָאָרֶץ אֲשֶׁר-נִשְׁבַּע ה' לְאַבְתִּיכֶם: (ב) וְזָכַרְתָּ אֶת-כָּל-הַדֶּרֶךְ אֲשֶׁר הִלִּיכָה ה' אֶלְקֶיךָ זֶה אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן עֲנִתָךְ לְנִסְתָּךְ לְדַעַת אֶת-אֲשֶׁר בְּלִבְכֶם הַתְּשֹׁמֵר מִצְוֹתוֹ [מִצְוֹתָיו] אִם-לֹא: (ג) וַיַּעֲנֶה וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת הַמָּן אֲשֶׁר לֹא-יִדְעָתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעָךָ כִּי לֹא עַל-הַלֶּחֶם לְבַדּוֹ יַחְיֶה הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִי-ה' יַחְיֶה הָאָדָם: (ד) שִׁמְלֹתֶיךָ לֹא בָלְתָה מֵעַלְיֶךָ וּרְגְלֶיךָ לֹא כִצְקָה זֶה אַרְבָּעִים שָׁנָה: (ה) וַיִּדְעָתָּ עִם-לִבְבְּךָ כִּי כַּאֲשֶׁר יִיָּסֵר אִישׁ אֶת-בְּנוֹ ה' אֶלְקֶיךָ מִיִּסְרָךְ: (ו) וְשִׁמְרָתָּ אֶת-מִצְוֹת ה' אֶלְקֶיךָ לְלַכֵּת בְּדַרְכָיו וּלְיִרְאָהוּ אֹתוֹ:

Mishneh Torah, Torah Study 3:6

(6) Whosoever is ambitious to establish this commandment properly and to become adorned with the crown of the Torah must not divert his thoughts to other matters, nor set his heart to acquire the knowledge of the Torah and wealth and honor simultaneously. The way leading to the knowledge of the Torah is such: "a morsel of bread with salt thou shalt eat, and water by measure thou shalt drink, upon the ground thou shalt sleep, and a burdensome life thou shalt live while thou toilest in the Torah." Nevertheless, it is not obligatory upon thee to complete it, nor art thou free to exclude thyself from its study, for if thou hast increased thy study of the Torah thou also hast increased thy reward, as the reward is equal to the pain.

משנה תורה, הלכות תלמוד תורה ג'ו'

(ו) מי ששָׁנָא לְבוֹ לְקַיֵּם מִצְוָה זוֹ כְּרָאוּי וְלִהְיוֹת מְכַתֵּר בְּכַתֵּר תּוֹרָה. לֹא יִסִּיחַ דַּעְתּוֹ לְדַבָּרִים אַחֲרִים. וְלֹא יֵשִׁים עַל לְבוֹ שְׂיִקְנֶה תּוֹרָה עִם הָעֶשֶׂר וְהַכְּבוֹד כְּאַחַת. (משנה אבות ו ד) "כֹּךְ הִיא דִּרְכָּהּ שֶׁל תּוֹרָה. פֶּת בַּמָּלַח תֹּאכֵל וּמַיִם בַּמְּשׁוּרָה תִּשְׁתֶּה וְעַל הָאָרֶץ תִּישָׁן וְחַיֵּי צֶעַר תַּחֲיֶה וּבַתּוֹרָה אֶתָּה עֹמֵל". וְלֹא עֲלִיךָ הַדָּבָר לְגַמֵּר וְלֹא אֶתָּה בֶּן חוֹרִין לְבַטֵּל מִמְּנָה. וְאִם הִרְבִּיתָ תּוֹרָה הִרְבִּיתָ שְׂכָר. וְהִשְׁכַּר לְפִי הַצֶּעַר:

Practical Implications

- A moral army
- Majority/minority relations
- The Jewish question



Theodore Herzl, “The Jewish State” (Der Judenstadt), 1896

We have sincerely tried everywhere to merge with the national communities in which we live, seeking only to preserve the faith of our fathers. It is not permitted us. In vain are we loyal patriots, sometimes super-loyal; in vain do we make the same sacrifices of life and property as our fellow citizens; in vain do we strive to enhance the fame of our native lands in the arts and sciences, or her wealth by trade and commerce. In our native lands where we have lived for centuries we are still decried as aliens, often by men whose ancestors had not yet come at a time when Jewish sighs had long been heard in the country..

Let me repeat once more my opening words: The Jews who will it shall achieve their State. We shall live at last as free men on our own soil, and in our own homes peacefully die. The world will be liberated by our freedom, enriched by our wealth, magnified by our greatness. And **whatever we attempt there for our own benefit will redound mightily and beneficially to the good of all mankind.**

Recommended Materials

- Jill Lepore, “A New Americanism” sourcebook pages 96-99
- Unit 5 video 14:30-29:30 (and then the interview, for more)
- [Israel's Nation-State Law with Donniel Hartman's commentary](#) (click for link)