

THE
TRANSFORMATION

The Case of the NETUREI KARTA

By

I. DOMB



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PREFACE

The cataclysms and convulsions of our time have not only been beyond comparison with those experienced by our ancestors but beyond anything that they could have imagined. Apart from the plight of the world in general, we Jews in particular have cause for anxiety as to the survival of our identity. For in our world, new concepts have arisen and been established to sweep everything aside before them. The extraordinary happenings of our immediate past, the strange ideas now dominating our lives, the principles of our Faith which were once known and accepted as self-evident by every Jew, are now being attacked, exchanged and replaced with such a certainty to the extent that they are taken for granted.

Replacement of the very principles of our Faith now embraces almost everything we once held sacred. It seems difficult how one can prevent the true original Judaism that has been handed down to us, from being uprooted once and for all from the lives of the Jewish people. Material progress and the extension of human needs as a result of human achievements, the time and exertion involved to achieve these extended needs, are dividing the forces of the soul from their Source, and have thus prepared the way for the graver errors and for the petty follies that are multiplied among us from day to day. The few remains of restraint and adherence to the very root of the Jewish belief are being swiftly swallowed up without leaving a trace behind them.

Human speech is being strained beyond measure to find artificial and seductive expressions for the purpose of justifying

the expansion of these diversions. It appears that all the human reserves of cunning are being mobilised for the completion of this process of distortion and replacement. Development of the printed word has provided unlimited possibilities for distribution and popularisation. Together with the speed of human communications, these resources have enabled all that is superficial and misleading to dominate the formation of Jewish inclinations.

These visible causes — and there are other more exalted but less visible causes that work through them — have resulted in the unusual situation of contemporary Judaism. There has been a spread of heresy in unparalleled magnitude in order to avoid the challenge of the process, or perhaps what might be called the suppression of Faith, lest the process be disturbed. The estrangement from practising the Torah way of life by the overwhelming majority of the Jewish people, has removed their Belief and prepared the way for shattering its foundations. Even the small minority of those who have remained loyal to the observation of Torah in practice has been disturbed in its way of thought, attacked by a flood of distortions, bewildered by errors, constantly repeated, so they seem now to be the very truths which can no longer be exposed to any possible doubt.

The principal enigma of our generation is Zionism — the solution for the Jewish sufferings, dispersions and persecutions. The panacea for the whole of the Jewish problem is the establishment of a State, a military force which should defend the State and economic development to the extent that should pacify the desires of its Jewish inhabitants. The destiny of the Jewish people is, according to Zionism, the same as the destiny of any other people. The ways of achieving this aim are the same used by any other people for achieving this very aim. Earthly attainments

are our very essence; the creation of a State being the ultimate destiny of the Jewish people.

The exchange of the holy beliefs for a mundane concept had fierce opposition from Religious Jews when Zionism was in the form of an ideal. This changed when Zionism became a fact by the establishment of their State. The feeble make-up of our generation has been impressed by the sight of the State with all its paraphernalia. The human instinct has been drawn to the ecstasy of seeing Jewish military uniforms, Ministers and Embassies all over the world. Jews, who, very recently, have been trodden down, despised and slandered, have now become equals and honoured. The confidence has been convincing that no more exterminations or even persecutions can take place in view of the flag of State hovering over our heads. Being exhibited and repeated time after time, the Zionist solution had become a certainty impregnated in the minds of nearly the whole of the Jewish people.

Since the time of its establishment, the Zionist State has never been wholly secure. Always a shadow, a danger, a readiness to fight for its existence and after 40 years of constant achievement, hardly anyone can be found without having doubts about its permanency. In spite of the determination of its leaders, the majority of Jews supporting them, the means available to them to practise this determination, the Zionist state is exposed to the facts and conditions of its adversaries. Zionism is a complete denial to the Holy essence of the Jewish people; its state is a proclamation of this denial. The permanency of this cardinal uprooting cannot take place. The Jewish people, with its true essence, shall always exist.

The endeavour much needed is not to expose the Zionist misdeeds but to manifest Zionism itself. It is therefore a duty to

make clear this question in the light of the Eternal Truth of our Torah and the pure Faith enshrined in it. No matter how strange the simple tenets of true Judaism might sound to those who have, for so long, been satiated with distorted assumptions, many of those who might force themselves to confront these plain and simple truths would perhaps be greatly disturbed and try to brush them aside. Nevertheless, the impact should help the honest impulse of the Jewish soul who had not been completely divorced from true Source.

This book treats the problems of Zionism in a general way, its implications insofar as Zionism affects the principles of our Faith. In the majority of cases it is impossible to expand this great truth by means of statistics or worldly balance sheets in such a way as to convince those for whose minds such arguments are decisive, nor is it possible within the scope of this work to deal with every falsehood in detail. Its aim has been to touch the main arguments, to outline this problem with a possible clarity and precision, to enlighten the present dark epoch, though in a very limited way, but also to serve the future when the ultimate time will come for Jewish history to be completely and finally written.

Since the first edition some 30 years ago, nothing has changed regarding the principles of the Jewish Faith opposed to the exchange for Zionism. Many thanks are due to our friends in New York who have undertaken to reprint this book in its entirety.

I. I. I. DOMB,

April, 1989

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THE TRANSFORMATION

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CHAPTER I

Throughout history the lives and minds of the people of Israel, have been disturbed by occasional outbreaks of idolatry and heresy. The struggle to preserve Jewish Religious tradition in all its essential purity, has been intense and continuous. The partial success of these efforts to invade the stronghold of our Faith, can be attributed largely to the confusion, under cover of which they have been launched. For higher reasons and also as a result of the perplexity created by sin, there is an appearance, of an element of truth that has crept into the most erroneous doctrines, so that they are endowed with the power of attracting and ensnaring the unwary. In our time, the confusion spread even among the devout by the establishment of the Zionist state, is perhaps more widespread than at any other time in Jewish history; and this effort, to promote a greater clarity of thought, on the subject, among those who still profess devotion to Jewish Religion has been conceived, as a response to the challenge of our time.

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From the religious point of view, the attitude to the "State of Israel" *does not depend* on its success or failure, in the field of economics or politics but on its ideals and philosophy and on the extent to which these are in agreement or in conflict with those of Judaism. Now the state was founded, as a result of the efforts of the Zionist movement to solve the problem of Jewish suffering. All the miseries, experienced by Jews, have been attributed by

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Zionist Theoreticians to the fact that they were in Galut, and therefore deprived of the means of defence available to other nations. Once this defect was remedied by the achievement of statehood, the whole problem was automatically solved and the causes of Jewish suffering eliminated. Only the possession of its own territory — it is argued — can safeguard the existence of a people. As their objective has now been gained, the future of the Jewish problem will be progressively solved, and need cause no further anxiety.

No one can, or should deny, that our Galut with all its miseries exists, nor that we should endeavour to solve this problem and avert all its consequences. However, the methods advocated by Judaism as leading to the redemption of our people, and also the nature of the redemption itself, are completely and diametrically opposed to those preached by Zionism. The Jewish attitude is not merely the outcome of the fact that the Zionists are not observant Jews or that the leadership of the "State" is in the hands of irreligious people. It is based on the fact that the Zionist *ideology as a whole* is a complete negation, of the fundamental tenets of our Faith.

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The real point at issue is: Are we a people whose life is regulated by a supernatural divine order, whose earthly and bodily existence are not dependent on normal political, economic and material successes or failures? A people whose *raison d'être* is wholly bound up with undefinable supernatural ways, with the Torah and its commandments which cannot be fully comprehended by earthly, human reason? Or are we a people which exists, rises and falls, in consequence of the *very same* factors, which cause all other nations to rise and fall, a nation like any other nation?

Zionism is based on this very assumption, that we are indeed a nation like any other, but plagued with the curse of statelessness, for which political Zionism has found a "solution." This "solution" consists of the application of the same methods, as other peoples would adopt in similar circumstances, namely, the organisation of all material sources of wealth and strength, the dissemination of propaganda, the siege of public opinion and the use of all worldly means with which to further its aim, to gain a place among the nations of the world. According to them, nothing more is required by this Jewish Nation than by any other, and the greatest mistake committed in the past, lies in the fact that Jews have not striven for statehood, and have consequently not reached the goal attained by other nations. In brief, Zionism as a movement is the incarnation of the idea, that there is essentially *no difference* between the nature and aims, of the Jewish People and those of other peoples.

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It is indeed a remarkable phenomenon, that it has needed the vast Zionist propaganda effort, to bring home to us Jews the desire to possess a territory, and the idea of national glory which come naturally to any other nation. It has taken all the vast literary and rhetorical campaigns of half a century, to inject such *simple* ideas into the minds of our people. We are surely not the least intelligent of the nations, and our circumstances throughout the 2,000 years of Galut, have surely not been such as to make us content with our lot, and blind to so obvious a solution.

Yet the Zionist *paraceea* when it was first put on the market, appeared completely alien to Jews, whose life was dominated by the Torah and whose mentality was impregnated with *Emuna*. At the time of the birth of the Zionist ideology, we were rendered

immune from its infection, by the *Emuna* infused in our souls. We were then nursed in the cradle of the Torah. From our tenderest youth until the end of our days, the *Beth Hammidrash* was the only place where we thought fit to spend our leisure; in every Jewish town and village the "*Kol Torah*" was heard like a clarion call, and the surroundings reverberated with its echoes; in the morning, one *minyān* following the other; after prayers everyone attended his *Shiyur* or recited his *Tehillim*; the evening was devoted to the *Gemorah*, *Mishnayot* and *Ayin Yakov*; the holiness of the Sabbath and Yom Tov, was so intense, that it could be felt and sensed, as soon as they were about to begin; and everyone lived with the same aim, of penetrating deeper and further into the treasures of Holiness. It was hardly surprising then, that Zionist philosophy on its first appearance, struck the bulk of the devout Jewish masses as being unacceptable and even repulsive. For a complete change of outlook was needed for conversion to Zionism, and it could therefore be embraced only by the few, who had *discarded* Holiness, and adopted attitudes at variance with those of the main stream of Jewry.

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Our Jewishness is not just a doctrine or a conviction, which can be replaced by other teachings, but part of our being, inherited and deeply rooted in our very souls. Holiness and nearness to G'd, have been bestowed on us as a birthright from the days of *Abraham Avinu*: *כי חלק ה' עמנו יעקב חבל נהלתו*

"For the portion of the Eternal is His People, Jacob is the lot of His inheritance." The complete observance of the Torah *develops* and *intensifies* this essence of our being, which was instilled in us by the G'd of Israel.

The maintenance of this lofty spiritual status, however, calls for persistent vigilance. Owing to the low state into which the

world has lapsed and the existence of the *choice* (*Bchira*) between good and evil, there is always a possibility of the Jew divesting himself of this Holiness and being thrown into the chaos of the confusion of darkness. The way was prepared for Zionism, by the reform movement or the so-called Haskala with its teaching, that the laws governing the world could all be understood by human reason. The influence of the Haskala began to undermine the pillars of Judaism, and once the infection had spread to the Jewish masses, Zionism, the faithful offspring and disciple of the Haskala Reform, arose to continue the work of its father and to apply its teachings to the Jewish people. The Haskala and Zionism were mutually dependent in the process; the former *breached* the wall of the citadel of the faith, and the latter, *disguised* in an imitation of Jewish garb, entered through the breaches in order to carry on the work of destroying the main structure.

Although this *divine* order of reward and punishment is not always discernible in the life of the individual to the human eye, Yet where the whole community, *Klal Israel*, is concerned, it is clearly revealed in the pattern of historical sequences. We did not conquer the Holy Land in the past because we were *physically superior* to those whom we vanquished; neither were we driven out because of our military or political shortcomings; nor have we remained in Galut of our own free will. Even our simple daily needs at the time when we were assembled on sacred soil were fulfilled by Providence for all to see. The very blessings of rain in the Holy Land, were unlike the rain that pours down elsewhere; rainfall and drought, in the land on which the eyes of G'd rest from the beginning to the end of the year when the Knesset Yisroel were assembled there and possessed of that status depended openly and most directly on the Divine will. Moreover, all that befalls us collectively such as, for example, our recent catastrophe at the hand of the Nazis, has *quite different* root causes, from those to which may be attributed the calamities of other nations.

Our material welfare as a group depends upon the observance of practical mitzvot such as Sabbath, Kashruth, etc., however difficult it may be for the *connection* of Kashruth and Shatnez with material welfare to be grasped by the human mind; for Klal Israel by its very nature, *always* carries visibly, the marks of identification of its *divine* status, and her fate reflects both divine wrath and pleasure. The course of events culminating in the destruction of the Sanctuary, was unfolded in a *miraculous* way, as we have been told by our Sages: "*Verily, hands full of Fire descended from Heaven to burn the Temple*

CHAPTER II

OUR EMUNA CONCEPTION

The Zionist credo is diametrically opposed to our beliefs and concepts. One of the fundamentals of our Faith is reward for the performance of *mitzvot*, and punishment for *averoth*; the reward is not only spiritual, something to be received after death, but our very life on this earth, is intimately affected by this basic principle of reward and punishment. This order of reward and punishment, reward for *mitzvot* and punishment for *averoth*, is a privilege for us Jews, and constitutes the loftiest elements of our constitution, the divine quality inherited from our forebears and finally confirmed on Mount Sinai.

For the Torah is constituted according to *divine conceptions*, far above human grasp. Consequently, in the majority of both *mitzvot* and *averoth*, the remoteness from human reasoning, manifest in this formulation is self-evident; but even those which seem logical enough and useful to human society, do in fact contain higher divine aspects, *incomprehensible* to the minds of mortals. Only the Jews, the people who are endowed with the divine quality, have been *conditioned* to undertake and perform these sacred functions. The order of reward and punishment, is the direct consequence of their eternal and indissoluble union with G'd, as no other human has the possibility of being included in that order; thus only a Jew can evoke either the punishment or the reward involved in these acts, the commandments of a purely G'dly aspect.

of G'd . . . G'd has crushed the strong in our midst . . .
In His anger He cut off all the pride of Israel."

At the time of our expulsion, we were not *physically weaker* than at the time of our entry into Eretz Yisrael, nor were our enemies more formidable. We were *banished by divine decree*—not by the hazards of war and the defeat. Moreover throughout our long Galut, the calamities which have befallen us in its course, continue to defy explanation in purely natural and physical terms. Likewise, no convincing rational explanation can be advanced in support of the persistent phenomenon of antisemitism, extending to many periods of history and many different and widely separated territories and the uniqueness of its intensity. We cannot find a similar climate of hostility, displayed so unanimously towards any other race or people. Every single reason put forward in explanation of antisemitism has been confounded by subsequent events. Nor, for that matter, can even those who find themselves impelled by animosity to act against us, explain to themselves at all adequately, the source or logic of this instinctive urge.

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This hostility and the extreme forms of savagery inflicted on us by our persecutors must be attributed to factors other than those of human causation. Let us, for instance, take the fact of Hitler's massacre of six million Jews, the reason for which no one has yet managed to explain. Just before the war, a "Times" correspondent interviewed Hitler and asked him several questions. All the questions put to him—reported the correspondent—were answered in a composed and matter-of-fact manner, until a question concerning the Jews was raised. At this Hitler went into a frenzy. He jumped up from his seat, gesticulated wildly, screaming and shouting to such an extent,

that the correspondent was unable to catch the sense of his utterances. Sir Winston Churchill, in his War Memoirs, also mentions this aspect of Hitler's irrational hatred of the Jews, and recounts a similar incident which made him lose his only opportunity of meeting Hitler as a result of raising the Jewish question. Just before his rise to power, the then Mr. Churchill visited Munich. Hitler, wishing to take this opportunity of meeting him, sent a contact-man to his hotel for the purpose of having a political talk with this outstanding British statesman. During the conversation with the contact-man, Churchill happened to mention the subject of Hitler's anti-Jewish policy, saying that this was something which baffled him—to hate people for the sole reason that they were born Jews. When the contact-man reported back this remark to his boss, the response was to cancel the appointment.

Who can really fathom the significance of the fact that at the time when Hitler's Germany was fighting for its life, and when every pair of hands were needed for the war effort, he preferred to destroy six million Jews who would have been only too willing to be obedient slaves in Hitler's war machine in return for their lives? It might well have turned out that this addition of manpower, might have balanced the scales in his favour in this race for bigger production. Why did Hitler feel impelled, to withdraw tens of thousands of S.S. brutes from the fighting line in order to employ them in his devilish extermination process at Auschwitz and Treblinka, in order to destroy the very source of manpower, which might have brought him great advantages and the attainment of victory? Which of us, while pondering over these facts can fail to see the relevance to them of these unforgettable verses of Haazini: "For a fire flames in My wrath, and shall blaze into the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

I will exhaust My evils upon them; I will spend mine arrows upon them. They shall be emaciated with hunger, and devoured with burning heat, and with bitter destruction: I will also send forth the teeth of beasts upon them, with the fury of those crawling in the dust. The sword without, and horror within, shall destroy both the young man and the virgin, the suckling with the man of grey hairs. O that they were wise, that they understood this, that they would consider their latter end; except that G'd has sold them, and the Eternal had delivered them."

The application of these verses to a work of destruction calculated from every point of view—moral, political, propaganda, military and economic—to hinder everything else that Hitler hoped to achieve, was clear to some of Hitler's victims. A young rabbinical scholar, who suffered in Auschwitz, once seized the opportunity of asking his S.S. torturer why he was behaving in that way and received the reply: "I don't know, I am just obeying orders." When he was asked what was the purpose of those orders, he said: "*They don't know themselves.*" The rabbinical scholar made the following instructive comment on this conversation: "After that I could no longer see S.S. and gas chambers in Auschwitz, but I could see only verses, Psukim from Tnach, moving in front of my eyes in the full living horror of their *fulfilment.*"

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Not only this recent catastrophe but the whole path of blood and tears leading throughout the long galut cannot be understood otherwise; but Zionism, with its *kefira approach* has desecrated all the holy and fundamental truths, *diverted* the Jewish way of thought into a temporal direction and marched rough-shod over ideals, values and beliefs, sacred to the Jewish people. Instead of drawing the right conclusions and accepting the manifestation of G'd's will as a rebuke, they deliberately took advantage of

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the confusion which reigned after that stunning blow, to exploit it for their own political ends which are, in fact, the very reverse of those designed for His people.

The mighty Zionist propaganda machine set to work soon after the conflagration to distort and misinterpret the meaning of the event by allegedly logical reasoning. "This happened" they shouted from the roof-tops "because the Zionist idea was not accepted long ago; because we did not have the means to defend ourselves and to fight back; we must therefore arm ourselves on a territory of our own, and once our Zionist nation has been established, our future will be secure."

nationhood which the Roumanians or Czechs, for instance, have achieved to a *greater extent* of success without all these preparations? Our Torah, our Patriarchs, our Prophets, our Tanaim and all the holiness with which we have been invested, would appear *unable* to offer us what, for instance, the Turks were granted centuries ago after their wanderings.

A charge of inconsistency cannot be levelled against the Zionist leaders *themselves*. They do not believe in the fundamentals of our Emuna, nor do they *regard* the essence of our being from the *eternal Torah* point of view. Therefore, the "State of Israel" is, perfectly logically, their sole solution of the problem of much tormented Jewry; but for those Jews willing to lay down their very lives for their faith, to whom the words of the Prophets and sages are *not* mere phrases of allegorical significance, but *literal truths*, a reality more real than any which can be perceived through our natural senses—to them, Zionist ideology is debasing, vainglorious and utterly unacceptable.

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At the same time, it must be borne in mind that, even judging from their own set of values, Zionist achievements are not such, as Zionists make them out to be. Despite their high-pressure propaganda about the "miracles" accomplished by their efforts and their rosy accounts of the desert which they profess to have turned into fruitful soil, the realities are far removed from the picture which they so colourfully present to us. It is quite impossible in this short narrative—nor is it the *purpose* of the present writer—to *refute* all the misleading statements made by Zionists regarding the blessings, which they have been instrumental in securing for the House of Israel, but a few instances deserve to be recalled.

Soon after the Second World War, while Jewish hearts were

CHAPTER III

JEWISH SALVATION

But when we Jews who have remained true to our faith, ponder over our future, we have to think in *divine terms*, in terms of G'd's promises to us through the prophets, of the redemption according to divine revelation with everlasting joy and happiness, which the *advent* of the *Messiah* will inaugurate, as is plainly written in our Torah, and which far transcends the highest aspirations and advantages that Zionism can offer to the Jewish People, or, for that matter, even the greatest good to which any other nation could aspire. The Zionist conception is not acceptable as far as we are concerned even as a means to an end. If our destiny were to lie in our ultimately becoming a *great worldly power*, the establishment of the "State of Israel" could be regarded as *aschalta d'geulah*—a beginning of the road leading to that goal. There is nothing inherently evil in a State itself—indeed, statehood may mean happiness to any *other* people—but we Jews have been destined for a higher, and an essentially different purpose.

Even if we were to put aside for a moment the simple truth of our *Emuna*, it manifestly is absurd to believe that we have been waiting 2,000 years in so much anguish, with such high hopes and with so many heart-felt prayers merely in order to finish up by playing the same role in the world as an Albania or a Honduras. Is it not the height of futility, to believe that all the streams of blood and tears, to which we ourselves can bear witness in our own time apart from the testimony of our ancestors, should have been fated to lead to the acquisition of the kind of

torn and bleeding from the horror of complete awareness of the fate of six millions of our brethren, Zionists readily exploited their anguish to further their purpose. They sought to convince us that only they could rescue the lives and souls of the broken remnant. Their propaganda machine went into action. "Rescue the Jews from the concentration camps" they yelled, "save the Jews from Belsen and Auschwitz." These slogans were deliberately intended to deceive. At that time, Jews were not in concentration camps and the question was not one of rescue but of where Jews who were already rescued, should be settled and rehabilitated. It was doubtless true that conditions in the camps administered by the Allied Occupation Forces were far from being ideal but they could undoubtedly be compared favourably with the provisional camps, "ma'abaarot" and tents provided by the Zionist authorities in Israel in which nearly 200,000 Jews have had to remain for years in spite of their allegedly temporary character.

For the sake of history, the part played by Zionist terrorism within the camps, should be put on record. Threats of, and in cases, actual physical violence were used to intimidate those inmates, who were unwilling to toe the line and were prepared to accept offers of re-settlement and emigration to countries other than Palestine. In 1947, when the Anglo-American Commission of Enquiry was holding its sessions in the camps, plans were under consideration for the settlement of refugees in a number of different countries. Zionist pressure, however, succeeded in making it appear, as if all of them would reject the proposals other than those emanating from Zionist quarters. Within the next five years, the bulk of them, as well as a considerable number of Polish Jews who returned from Soviet Russia, were transferred to Palestine.

Yet throughout the same period, it should be remembered,

77,000 Jewish survivors entered the U.S.A., apart from the significant numbers who found new homes in Britain, Canada, Australia, Belgium, France, Holland and Sweden. It should however be noted that while over 50,000 of the European refugees who entered Israel subsequently emigrated from there to other countries, including even Germany, reports of Jewish refugees leaving U.S.A. or other countries overseas have *not* so far been noted. A campaign of contempt and abuse against these helpless refugees who leave Israel is in motion. They are dubbed by the Zionists as "Yordim" and subjected to all kinds of insulting descriptions, because they are *living proof* of the hollowness of Zionist boasts, about the rescue of Jewry and the *miraculous* creation of a land of rest, and final refuge for tormented Jewry. "*If the Lord buildeth not the house, the workmen toil in vain.*"

In fact, the Zionist State has brought happiness only to the Zionist functionaries themselves. What comfort have they brought to our brethren from Oriental countries? The 120,000 Jews from Iraq—a community with a long and distinguished history—have been as a result of the creation of the "State" *reduced to poverty*, and to the status of *refugees* and exploited in the interests of fund-raising campaigns.

What happened to our brethren from Yemen who were *enticed* to leave for Israel under the pretence that the *Messiah had come* to carry them on the "wings of eagles" (disused T.W.A. aircraft with wooden benches) and who found themselves the victims of an intensive campaign, to undermine their religious lives and turn them by duress into loyal Mapai followers? The Jews of Morocco would have experienced the same fate if not for circumstances which has disturbed the Zionist redemption. And what would happen to all this talk of *Zionist redemption* were it *not* for the

rattling of collecting boxes, in the lands of the Galut which they are pledged to *liquidate*?

With all the boastful claims with which they so persistently seek to spread the myths of their miraculous achievements, in integrating such a large number of immigrants in so short a period—a feat asserted to be unequalled by any other country—the fact that a large number of the Arab inhabitants had previously left the country tends to be overlooked. One wonders if any other country could have achieved the same miracles or even greater ones, if the thousand million pounds collected through appeals, loans, reparations, could have been put at their disposal. Yet all their efforts and the vast sums of money which they have frittered away, were inadequate to secure for the immigrants as high a standard of living as that enjoyed by the Arab inhabitants. Our innocent Yemenite brethren and other Eastern Redeemed ones, the “ingathered exiles,” are still crouching for shelter in the ma’abaarot, and have been contemptuously described by their Zionist rescuers as “the Pyjama Brigade.”

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It is a remarkable fact that the “ingathering of the exiles” which Ben Gurion has proclaimed, appears to have attracted *only* those Jews whose naive minds rendered them an easy prey to their highly coloured tales, but somehow *failed* to elicit a response from those Jewries living in civilised countries such as Great Britain and the U.S.A. etc., to whom Zionism could not offer anything, in exchange for the material advantages which they already enjoyed in a *greater* and more *secure* form.

Surely Ben Gurion’s failure to ‘ingather a substantial number of these English and American Jewish exiles, would suggest that the idea of national re-awakening by itself—the Zionist *substitute* for Judaism—has but an illusory hold on Jewish minds, and is

insufficient in itself to impel Jews to respond *without* the pressure of external circumstances, of dire physical need and fear.

The establishment of the new “State of Israel,” far from being a source of *help* and *salvation* to world Jewry, as the Zionists claimed and prophesied, has, on the contrary, created a spate of new difficulties and problems which tend to cause confusion and fear, in the minds of all Jews and especially of those, in Western countries who embraced Zionism in the hope of finding peace and shelter in its realisation. The Jews in the Western hemisphere are beginning to feel *anxious* about its short-term and long-term consequences. Their minds are not at ease and visions of dread are aroused by the minutest of crises. They are troubled *not* because of the Torah point of view—which they regard as obsolete and as an obstacle to be removed with all possible speed—but from purely worldly considerations and, one must emphasize, it was *purely* on worldly considerations, that Zionism was based and formulated what was to have been, the ultimate *solution* of the Jewish problem.

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The error of trying to base Jewish salvation on worldly considerations, can be seen by the way in which the *idols* on which Zionist hopes have been based, are toppling over one after another in front of our very eyes. Can we forget the hopes placed in Soviet Russia which, through its Czechoslovakian satellite, secured a steady flow of arms for the Hagana units? Was it not held that through these arms and the political attitude of Soviet Russia at the United Nations, the establishment of the “State of Israel” was made possible? Russia was then regarded as one of the main pillars of the edifice of the “State.” Yet the same satellite now provides arms for Egypt and, amidst the fury aroused by the crashing of the “pillar,” even the loyalty of

Russia's most trusted lackeys within the Zionist state is being sorely tried.

The U.S.A. was considered as the other pillar of the "State" and the former President, Mr. Truman, who was the first to grant official recognition, was blessed in the most abject terms of flattery and servility. The U.S.A. was looked upon as the other main source of Israel's security, a patron destined to *protect* and help in fair and foul weather, with infinite resources and eternal friendship. Were there not large numbers of Jews in the U.S.A. and was not their influence and voting power such, that every administration *must* take these factors into account? Now, this American idol lies shattered alongside the Russian one. The Jewish vote is apparently a *myth* and new policies prevail.

What will come next, we do not know, but one thing we do know with a certainty born of faith: we did not go into Galut because we did not possess a Hagana and because we had no political leaders of the Herzl and Ben Gurion type to guide us along the same paths. But we are exiled just because we did possess them and did follow their lead. And certainly Jewish Salvation will not come through such agencies.

CHAPTER IV

ESTRANGEMENT FROM THE TORAH

The incompatibility of Zionism with the true essence of Judaism is proved by the fact that when Zionism reached its zenith and engulfed almost all sections of Jewry, an active Zionist campaign for the estrangement of the Jewish people from the Torah was intensified. Laxity, and among certain sections, even *animosity* towards our religion on the part of Zionism, is not incidental but a *direct* outcome of Zionist ideology.

Throughout the period which has elapsed since Zionism first appeared on the Jewish scene, Zionists fought religion by different methods. Their writers and ideologists have, either openly attacked, or discreetly ridiculed Judaism. The anti-religious bias of Zionism was by no means confined to writings and speeches, but was expressed in a practical manner in logical sequence from the theory. In every town and village in Central and Eastern Europe, where Zionism had established itself, the local Zionist organization constituted at the same time an anti-religious outpost. To every individual, the acceptance of Zionism meant more or less *gradual rejection* of the burden of Torah observance, and when these individuals attained the strength of a group, they proceeded to launch attacks against the religious observances of others.

Zionist public desecration of Sabbath and Kashruth, etc., demoralised the whole religious atmosphere permeating Jewish life. They established schools and sought to eliminate every trace of

religious thought, from the minds of the children attending them. As their numbers grew, they were determined to seize power and dominate communal life; they gradually managed to seduce large numbers of Jews from their Torah observance, and bring them under the influence of irreligious and even anti-religious circles.

2

At first sight, one will be at a loss to understand why, if Zionism is meant to bring salvation to the afflicted Jewish nation, it should embrace such violent anti-religious bias, particularly if one bears in mind that Zionist propaganda started off by *quoting Psukim* of the Torah in support of the movement.

Zionism was originally presented as a "Shivas Zion" "Ahavat Zion" "Binyan Ha-aretz" etc., based mainly on religious ideas. What then can be the explanation? And why after they have achieved their aim and their state has been established, has this anti-religious trend become more *obvious* than ever, so that it is now quite openly displayed without any effort on their part to conceal it?

All this leads to one obvious conclusion: that Zionism is basically the reverse of our Emuna and religious ideology. To become a Zionist means to conceive Jewry as something temporal and earthly, *utterly divorced* from all the divine connections, upon which the whole of Emuna is based.

The truth of this assertion is plainly manifest to all who are aware of the essence of Zionism and of true Judaism. Paradoxically enough, it was not grasped by the founders of the Mizrahi movement. They, although driven by Zionist hostility to Judaism to form their own group, nevertheless *preferred to believe*, that a synthesis of these two diametrically *opposed* conceptions, could be worked out.

3

Mizrahi was a very unfortunate and mistaken movement for which religious Jewry paid a very high price. In their attempt to bridge the wide unbridgeable gulf, separating religion from its real adversaries, they helped to undermine their own faith. It is possible that the Mizrahi leaders acted in good faith, but through mistaken reasoning they became instrumental, in ensnaring innocent Torah observing Jews and recruiting them into the ranks of Zionism. They mobilized the verses of Scripture and the sayings of our sages, for the purpose of *disguising* naked heresy in the holy garments of our Torah.

In spite of the fact that Zionist ideology is inherently contradictory to the main Torah thesis, it contains elements selected from Judaism which are capable of being misinterpreted, so as to make it appear identical with the realisation, of religious expectations and yearnings. Which Jewish heart is not thrilled at the mention of the word "Zion"? All our prayers are interspersed, with expressions of yearning for our return there and, apart from our prayers, the oppressive conditions of the Galut are bound to prevent us from forgetting that Shivas Zion is our ultimate destination.

Once Zionism had been *presented* as the fulfilment of these deep-seated yearnings, under circumstances which impel human frailty to clutch at any straw, it was in a favourable position to make wide inroads in aching Jewish hearts. Moreover, it must be borne in mind that even apart from the cardinal mistake of identifying Zionism with the fulfilment of the Jewish destiny, there were other reasons which can no less account for Mizrahi success in spreading Zionism among the religious Jewish masses.

Throughout our history there has been the temptation to resent the yoke of Torah observance, and the wish to ease some of the precepts and *adapt* them, in the light of worldly considerations. Our Torah does not consist only for the observance of certain commandments, but calls for the absorption of the whole life of the individual Jew, his thoughts as well as his deeds.

In brief, the Torah requires him to be completely submerged in its realm. This does not always seem to be a standard with which even those who are born as Jews, with the inherited bond of Torah holiness, as well as with a certain amount of education and background, find it easy to conform. The Torah may appear as a burden difficult to endure, to those who have *not* had a higher Torah education and who, owing to *limited* capabilities, cannot for the moment grasp and feel the great virtue and joy of Torah observance.

The temptations of *bodily* lusts and urges in daily life do, of course, require incessant restraint and perpetual vigilance and self-examination. Yet, in spite of the high standards demanded by the Torah, it can hardly be *easy* for an individual Jew to free himself suddenly from the whole weight of his inherited bond and upbringing, and above all, resist the inner challenge, which his conscience *presents* to him; but when a theory is postulated to *explain* away, and also to synthesise the demands of the Torah with demands of secular life, his resistance is *undermined* and the new synthesis falls on fertile soil in the minds of many who were inwardly prepared for it.

The Mizrahi did not appear as a movement advocating liberation from Torah observance. On the contrary, it appeared as a Torah party and was led by prominent Rabbanim. The *raison d'être* of the Mizrahi was Torah; The Torah was its slogan

and the subject of all its eloquence; and because it considered Zionism as a means of *salvation*, and an idea in accordance with our religion, religious Jews were to join the Zionist ranks and to fulfil Zionist aspirations in a religious manner. However, joining the Zionist ranks also meant *joining* the secular world, and all the consequences resulting from it.

Step by step, the Mizrahi had to make concessions and gradually to whittle down the ideal of Torah supremacy, until now in our day they ask bluntly *without* subterfuge, for the establishment of a so-called Sanhedrin for the purpose of carrying out open reforms.

What *else but reform* could have been expected, as the outcome of their fundamental error? Once Zionism is accepted and Judaism is *interpreted* in its light, the ultimate destination is a foregone conclusion. Once we conceive the essence of Judaism in *earthly* terms, the very basis for observance of the Torah, which cannot possibly be understood from earthly motives, is removed. From the standpoint of human advantage it *cannot* be explained why we should not eat Chometz on Passover; similarly, Shatnez clothing does not give less warmth than kosher clothing, and a cup of tea on Yom Kippur is surely quite refreshing. Nor can the *strict* observance of Sabbath, with all its Halachic minutiae, or any other Mitzva, be *understood* in utilitarian or even in aesthetic terms alone.

Torah observance cannot be promoted purely by arguments based on human tradition and historic values, however much they may appeal to human minds. Were that so, our Sabbath observance might be *reduced* to relaxation on the beach, visits to the cinema, or by any other means for which the *Shabbat Law* passed by the Knesset might provide. Passover might be observed

with the dancing of a Hora in celebration of national liberation, and Shavuot by bringing to Tel-Aviv the first fruits from the kibbutzim.

In point of fact, these dehydrated practices of today, already *pass* as acts of religion and are being expanded. It must be added that not only have such interpretations of our religion in general by the religious Zionists or by any other secular trends not been successful in promoting the *observance* of the Torah, but also that they exercise a most *dangerous influence* with far-reaching consequences as far as true religion is concerned.

6

For the observance of our Torah is not confined to the performance of certain actions or to the observance of certain customs. These very actions, deeds of Mitzvot Ma'assiot, must be fulfilled for the *reason* for which the Torah has bidden us to fulfil them, namely *because these mitzvot* are the commandments of G'd, which He has enjoined on us.

This is abundantly clear to anyone who is at all familiar with the contents of rabbinical literature, e.g., "One should *not* say 'I do not like forbidden meat' but even though I may like it, I cannot eat it because it is forbidden to me by the Torah" or "Anyone who says in his prayers 'Just as you have shown mercy by the mitzvah of Shiluah Hakan (which prohibits the removal of the mother-bird from her young) show Your mercy to me, Oh G'd!' incurs the penalty of the ban." These quotations could be matched by innumerable sayings all reinforcing one and the same *fundamental* doctrine, that all mitzvot must be performed *not* for human motives, however *ethical* and high-minded such motives may be, but for the sole reason that they are the *commandments of G'd*.

To insinuate that they should be observed for reasons ex-

pressed in phrases like "National Heritage," "Tradition," "Family Ties," etc., which religious Zionists are fond of using in their attempts to make them the main support and material of religious observance, is a very *misleading* practice in itself, and is in fact, in conflict with the *Torah* heritage which they themselves invoke.

They would appear to be aware of this and often plead in self-defence, that they only use such arguments in order to bring non-observers and even atheists into the religious fold by displaying the so-called *traditional beauty* and *historical values* of the Jewish way of life in front of their eyes in order to attract them. In point of fact, such efforts have proved completely unsuccessful up to the present time and moreover, they are bound to fail.

We have not come across one single case of a member of Mapam or of any other unbeliever relinquishing one item of his non-religious or anti-religious convictions as a result of this approach. These false explanations can make very little impression on their minds but on the other hand their impact on the minds of religious and observant Jews, is very damaging and leads to the *replacement* of the Torah point of view, by these very *secular arguments* which are put forward as a remedy for the unbeliever. After all, one cannot spread truths by means of blatant falsehoods.

7

The root of Zionism is *heresy*, and its branches can hardly be otherwise. Zionist philosophy, as a whole, sought to eliminate the *godly fabric* from the life of the Jewish people, and its Mizrahi agents have merely been invested with the additional functions, of *adulterating* the holiness and purity of our Torah observance with the taint of unbelief.

In our religion, the thought is regarded as important as the deed and is even given precedence in certain cases. The two first commandments are concerned entirely with the Emuna of the Jews, and serve as an introduction to the rest of our Torah; for Emuna is the foundation on which all our observances *have* to be based, and the essence of this Emuna is, in brief, our eternal bond with G'd! That is why the Torah has been handed down to us, and it is at *this* very root that the Zionist Mizrachi has struck direct blows.

The *gradual* corruption of Jewish values has now reached extraordinary proportions—there is hardly a mitzvah, or a Torah term which has escaped the *nationalising* ravages of Mizrachi theorists. So far has this process gone that even the fundamental belief in the advent of the Messiah has been undermined, by those who claimed to have been inspired by their belief in it.

Of course, this poison cannot help being reflected in the *quality* of the religious observance of these observant Jews infected by it. No one can mistake a Mizrachi religious Jew, for one who has kept *out* of reach of the influence of these "Promoters of Torah." We are now only too familiar with the changes effected in the Mizrachi by their own errors. If we see Jews who are still observant and, at the same time, enthusiastic about the emergence of the 'State of Israel,' we can be sure that their enthusiasm will *ultimately* carry them off, into the wilderness of secular thought. Step by step, their mentality will adjust itself to the secular frame of mind because the whole pattern of deviation from Emuna is one which must inexorably recur, once the first step has been taken along the slippery road leading away from the real truth.

It is a remarkable fact that even the minority of prominent rabbis in Eastern and Central Europe, who made the mistake of joining the Mizrachi ranks and embracing their way of thinking, later found it necessary—for a reason unknown perhaps even to themselves—to trim their beards, and to discard parts of traditional rabbinical Garb—a very strange deviation for men of their standing and status, especially in a period when changes of this kind were generally regarded as outrageous by observant Jews. The moral of this tendency even more than the tendency itself, points clearly to the conclusion that both the practice and theory of the Mizrachi movement, not only led to, but were in themselves deviations from *true* Judaism as divinely revealed, handed down and practised by all generations of devout Jews.

The true Gedolim living at that period grasped the menace, of the teaching of the religious Zionists very promptly and fought it incessantly in their letters and their utterances. They condemned Zionism and all that it stands for, and emphatically rejected its ideology as entirely incompatible with our Torah. A few heavy volumes would be required for a collection of their denunciations of Zionism. Many of them have been published in different publications and they need to be collected and translated for the benefit of English readers; (a few extracts will be given later in this volume) for the true Gedolim at that period aimed at protecting Jewish minds from the *confusion* introduced into them, by Zionist theorists with the help of their religious associates, and their efforts both in speech and writing were very effective.

They considered Zionism as the main danger facing the generation among which it emerged and they decided that only

by collective action was there a possibility of withstanding the impact of a violent danger, destined to gather even more momentum, as circumstances played into its hands.

CHAPTER V

AGUDAS ISROEL

Many true Gedolim like Reb Chaim Brisker, ר"י the Hafetz Chaim ר"י and the Gedolim and Zaddikim of Poland, Lithuania, Hungary and Central Europe decided to assemble and mobilise the strength of the religious Jews, who still constituted the bulk of the Jewish People and to form an organisation capable of uniting all shades of religious Jews in the fight against both Zionism and the general inertia prevalent in many sections of Jewry. The great assembly in Katowice took place and the Aguda came into being. The enthusiasm for this organised movement in Jewish religious life, the first in the history of religious Jewry in the Galut, to merge into one single organisation millions of observant Jews from different countries, different walks of life and different backgrounds was indeed profound.

Great hopes were placed upon its capacity to ensure that all religious Jews from so many countries, would place themselves under the guidance and judgment of this remarkable body of the true Gedolei Isroel. All the problems which emerge in Jewish life would be decided by them, it was hoped, and their decisions accepted without question. Moreover, the strength needed to fight against adverse tendencies would be a collective force concentrated in the hands of the world organisation, Agudas Isroel.

These hopes seemed to be fulfilled. For some time the Aguda served its purpose. Its foundation came as a tonic to religious Jews everywhere, who eagerly awaited the words of the

Gedolei Isroel encouraging and helping them, to stand fast and hold their ground firmly in the face of encroachments of the representatives of heresy.

As time went on, the Aguda expanded its activities. Many branches were established and it reached almost every community of any size. But, simultaneously, Zionist pressure developed on an even greater scale, and, as a consequence, the Aguda felt compelled to employ additional stratagems corresponding to the conditions which emerged. For although the Aguda had been founded mainly as an instrument of organised Torah education, questions such as the struggle against the openly expressed Zionist aim of capturing the Kehillot or diplomatic intervention with governments and world institutions, had to be included among its activities. The question of a press as a medium to sponsor the right ideas and policies, and likewise of a literature in the form of worldly literary productions but maintaining the Torah point of view, had to be considered.

2

In the accelerated tempo of the development of material life, coupled with all the social, economic and personal sufferings and changes taking place before and in the aftermath of the first world war, the foundations of accepted Jewish values were badly shaken. A new generation had sprung up. It was separated by a vast gulf from its predecessors under the constant pressure of political change and the introduction of new methods, as well as new standards in the tottering world in which Jews lived. A host of very grave problems reared their heads, as if pleading for decisions to be taken by the leaders of organised orthodoxy, Agudas Isroel.

Improvements in means of communication and the combined pressure of persecution, and the growth of population, had brought

about a stream of migration among the Jews of Eastern Europe on a scale never before witnessed. The printed word was also undergoing a period of expansion and now began to affect nearly everyone in all walks of life. Heresies of all kinds displayed themselves in popular form, in front of the minds of religious Jewry.

The "free thought" of the Haskala had managed to knock even at the doors of the Cheder and Yeshiva, making the boldest advances to our religious Jews and especially to the youth, with all the persuasiveness and outward glitter of attractive promises that it could offer. This disturbing situation and, particularly, the anxiety caused by the penetration of unbelief, into the very citadels of Torah training constituted strong arguments in favour of fighting the devil with his *own* weapon and using modern techniques in *defence* against modern tendencies.

The Aguda, therefore, embarked on the task of creating a press wherever it was possible to do so; books, journals, an organisation run on modern lines, activities on a pattern framed to suit the requirements of the time had to be planned. German Jewish orthodoxy, which participated in sponsoring the Aguda World Organisation, stressed the importance of these modern methods, on every occasion in the light of their own vaster experiences of combatting the inroads of unbelief, while the Gedolei Isroel were apprehensive and sceptical of the value and utility of these methods.

They could not help being aware of the danger involved in these practices and they felt that they might ultimately acquire an importance out of all proportion to their real value. But the growth of pressure and the deterioration of the religious position led to a corresponding growth in the use of modern paraphernalia of publicity throughout organised Orthodox Jewry.

The fears of the Gedolei Isroel were soon realised. German

Orthodoxy, which was in itself a synthesis of Torah with the ideals of modern life, on which all the lives and outlook of religious German Jews had been based, gradually took over the helm of Agudas Yisroel. The religious Jews of the Eastern European type had been reared in the atmosphere of Torah and Torah alone. They had not previously felt the need for any other source of guidance. It was not surprising then that at this juncture, when the need of modern techniques was being stressed, they had to look for direction and personnel to their German counterparts, who possessed a vast store of experience of Torah in Western garb.

3

Let it be said once and for all that the edifice of German orthodoxy was indeed a crowning achievement in the period when the Haskala swept through Central Europe and swallowed up the communities in its path; when the great Kehillot of Bohemia and Germany, in whose distinguished custody Torah and Kedusha had been preserved, were almost devastated with the sole remains of their former glory manifest *only* in their cemeteries; when in Frankfurt-on-the-Main, where not long before the greatest Rabbanim and Gedolim had spread learning and piety, fifty years later, in the times of Rabbi Samson Raphael Hirsch, $\gamma\prime\prime$ one could hardly find a minyan of Shabbas observing Jews.

The ideals of the Torah were in peril of being swallowed up in their entirety, by the passions and manners of the age and it would be futile, as well as wrong, to minimise the effort required to create an oasis of Torah observance, in the midst of a wilderness of unbelieving folly; yet one must add that in the process, tendencies arose and arguments were used which, though framed to draw back to the Torah Jews *fully* immersed in Western culture, nevertheless contained the seeds of harm for

other Jews who had been spared from the influences of corruption.

The German orthodox Jew was an observant Jew in the full sense of the term as far as the observance of mitzvot was concerned. Yet his mind and outlook were impregnated with Western culture, which he not only did *not* attempt to shake off, but in which he *gloried*; and although his orthodoxy was a great step forward under his circumstances, he was hardly capable of *guiding* the Eastern European Torah Jew, whose mentality and spirit were, from the Torah point of view, *far* profounder and more intense in feeling than his own.

It must also be admitted that the German orthodox leaders who became the leading functionaries of the World Aguda Movement, served the organisational aspect of the Aguda World organisation very well and, perhaps, too well. For the Aguda was transformed into an organisation with congresses and conferences, writers and speakers, secretaries and organisers, etc., with all the network of complicated machinery required by an international movement.

The Agudas Yisroel was still governed by the Gedolei Hatorah, and every decision required their assent; nevertheless, this provision safeguarding the true Torah content of the Aguda organisation, was felt only when matters of the utmost importance were concerned. In such matters, their views were both invited and given; but the day-to-day decisions which amount to very little in themselves, but can by process of accumulation serve to *alter* the character and the programme of a movement, were taken by the *functionaries* in conjunction with their associates.

4

No one is entitled to question the lofty sense of purpose of the founders of Agudas Yisroel. It was a matter of prime importance that an organisation capable of transforming the mass

of devout Jews into a bulwark of Jewish tradition should be established. However, the distance between pious resolutions and their fulfilment is a formidable one.

For while the main purpose of Agudas Yisroel was to oppose modern trends in general and that of the Zionist heresy in particular, yet the means employed to effect this aim, not only came to be placed on an equal level with the aim, but even came to influence and to pervert the aim.

A corps of journalists, writers and publishers emerged with the function of sponsoring and presenting Torah ideals in a more palatable form. They were nominally subject to the guidance of the Gedolei Yisroel; but the Gedolei Yisroel lost control over the daily actions and utterances of the Agudist functionaries.

Gradually their functions came to be performed according to their own conceptions and their own standards. Under the pretext of drawing the youth nearer to Torah, many concessions were made. Reading rooms, libraries and journals were introduced into Agudist youth centres and began to occupy a considerable proportion of the leisure of Agudists, young and old, and, although this new literary material abounded in references to the "Torah Spirit" or the "Aguda Spirit," its content was often dubious.

5

The root of the trouble was that these newly recruited writers unconsciously shared the attitudes of their non-religious colleagues and that, under their influence, the movement assimilated mental characteristics alien to genuine Holy Torah ideas. Their attitudes were, of course, incorporated in their writings, and in turn *absorbed* by their youthful readers.

The libraries of the Aguda youth centres were in great demand, and provided an outlet for the worldly desire to *exchange*

Torah learning for book-reading—a substitution which passed almost without challenge as the libraries were, after all, *Aguda libraries sanctioned* by the Gedolei Yisroel. Thus the young people sought and imbibed nourishment, for their mental and spiritual make-up, from sources which supplied—with the best of intentions—a poor substitute for what they could have gained from the original Torah sources.

After all, it was not those elements, already aloof from the Torah, who gave up their heretical literature for that of the Aguda—but the youth *already* dedicated to Torah, who became almost the *only* consumers of this *modernised* and *adulterated* form of Torah inspiration.

Aguda activities did not contribute much to the establishment of Yeshivot, Chedarim and Torah institutions, although many of those set up by outstanding individuals (like the Great Yeshiva at Lublin founded by the renowned Rabbi Shapiro and the Beth Yaacov movement founded by Sara Shenirer) were included in the Aguda balance sheet, because the founders were associated with Agudas Yisroel.

The Aguda busied itself with elections, politics, and slogans on the grounds that all this activity was an essential contribution towards strengthening the position of the Torah and the encouragement of Jewish practice. The confusion grew—conferences were held, resolutions carried, and demonstrations staged; but these were unconnected with the real aim for which the Aguda had been founded, but were prepared largely to promote the prestige of the movement in the eyes of the outsiders.

The older generation who were steeped in Torah, grew more and more estranged from the leadership of Agudas Yisroel; so were many of the young men studying in the Yeshivot, with the exception of those who found *satisfaction* in reading Aguda literature, and participating in regional conferences.

The journalists and the other ordinary people who had secured almost complete control over the movement, together with the German orthodox leaders, who were now firmly enthroned in the World Aguda organisation, looked with envy upon the Zionist organisation, which was successful in attracting popular support by virtue of achievements, constituting a challenge to its Agudist rivals.

They began to *imitate* their methods: the Zionists have a world congress; the Aguda must also have one suitably disguised under a different name—*Kenessia Gedola*; the Zionist delegates to their world congress are elected by people who buy "*shekalim*"; Aguda delegates to their world congress must be elected by people who buy "*selaim*"; the Zionist congress is composed of political 'fractias'—left and right wing—and the Aguda congress must have similar groupings. In fact, Zionist methods were studied with German thoroughness and, after adaptation, incorporated into the movement aimed at preserving Jews from Zionism.

6

The complete subservience of the Aguda to worldly cultural influences was demonstrated by the appointment of a leader of German orthodoxy as the executive head of the movement. This appointment accompanied by a barrage of publicity and the conferment of the title of '*Moreinu*' for political rather than for the Torah distinction of which it is normally regarded as the outward expression, was significant.

There were obviously personalities who, by virtue of their Torah distinction, would have been regarded as worthy of serving as the head of such a movement; but the plain fact was that the leaders of the Aguda were awestruck by the glamour of Western worldly culture and the technical and organisational abilities connected with it. Consequently, the bestowal of this high honour

on a German orthodox leader, however greatly he may be esteemed for his *integrity of character* and loyalty to the cause of the Torah, constituted a *decisive* gesture of homage to the merits of worldly attainments.

The Aguda began to forget the motive which had brought it into being. In spite of a mass of writings and utterances aimed at the promotion of the cause of the Holy Torah, Agudist activities lacked substance, for those at the helm now had their eyes fixed on the contemporary political scene, into which Jews had been plunged so painfully by force of circumstances.

The position of Eastern European Jewry deteriorated to a great extent between the wars. Economically and politically the ground was quaking. Misery and destitution were on the increase, and the greater the distress the greater the popularity of the Zionist movement. For Jews were driven by their plight to look for an escape and a refuge, and any solution, even one as illusory as that of Zionism, was bound to be accepted enthusiastically.

The Aguda gradually lost hold of the Jewish masses as it had very little to offer them: the exalted aim of Torah promotion—for which the Aguda was originally founded—was obscured by the confusion spread by the external situation and, consequently, the Aguda turned more eagerly than before to the popular tendencies of the day, and sought, by throwing its mantle over them, to acquire more support among those attracted by them.

minded Torah Jew. All the holiest and greatest Torah personages, yearned for that opportunity as had their predecessors in generations past.

Who could raise any objection when the question of settling religious Jews in the Holy Land, as groups or as individuals, was put on the Aguda agenda? It was only right that a positive point of view, should be laid down on the subject. Surely, it was agreed, when Jews have the possibility of coming to and living in the Holy Land on the soil which is so dear to their hearts, they should be helped to do so, particularly since they are being threatened and persecuted in the places where they live. Therefore, when the Eretz Yisroel question was submitted to the Gedolei Yisroel, who still *officially* directed Aguda policy, in the light of these arguments, especially when they were connected with a religious manifest of *Yishuv Eretz Yisroel*, there could be little doubt that the Gedolim would consent and even encourage the Aguda activities in pursuit of this aim.

3

There were many slight flaws in this line of argument visible only to a keen and searching eye; and it is important that they should be carefully examined for they are vital to the whole ideological structure of Aguda politics.

One could have asked, for instance, whether this plan for emigration and settlement had *originated* in the minds of the Gedolei Yisroel, and was being worked out by them, or whether there was some vague *connection* between it and *Zionist* plans and institutions such as those originated by Dr. Herzl. If the emigration of religious Jews to Eretz Yisroel was *purely* a product of the Torah mind—of the Gedolei Yisroel, why should they have *arrived* at this conclusion at the very moment when Zionism was waving its flag above our heads, and why had such a project

CHAPTER VI

THE AGUDA SUCCUMBS

1

While the Mizrachi originally came into existence as a consequence of *acceptance* of Zionist ideology, in which they were contentedly absorbed, the Aguda *arrived* two decades later at the stage at which the Mizrachi began, after passing through many convulsions, hesitations and doubts, before its feet were *set firmly* on the path leading slowly but surely to the *same destination*. Although Zionism is *fundamentally* the negation of everything for which our faith stands, the possibility of being inveigled in—adventently into its orbit, exists even for the most faithful and Torah-ardent Jewish mind, especially when one is pushed towards it, by circumstances, and *attracted* in one's despair by the glitter of its achievements.

The Jewish mind, however adequately steeped in Torah, still retains a measure of normal human weakness and is by no means immune to the peril of wishful thinking, which often bears corruption in its train.

2

For Zionist adaptation of traditional Jewish ideals, however superficial, is *deliberately* misleading and can corrupt the unwary. There were, of course, many points emphasised by Zionism which might easily be mistaken for Torah aspirations: to spend one's life in Eretz Yisroel, has always been the longing of every high-

become so striking? Had not the same motive existed at an earlier date? All the Torah giants of all generations *up till now*, where have they been to tell us about this all embracing obligation?

Would these religious Jews who responded to the call of the Aguda go to the Holy Land purely for Torah motives in order to fulfil Torah aims, if the injunction to live in the Holy Land is *binding on all of us at the present time*? Or would they go as a cog in the huge machine which the Zionists had erected for the "redemption" of the Jewish *galut*? As the Aguda needs of the day is compelling them to *incorporate* their submission to Zionism, in the words of the Ramban. למה

Why had it not been inserted in the Shulhan Aruch where all the laws, which a Jew is obliged to perform have been so clearly and emphatically formulated? Why can there not be found in the Shulhan Aruch a chapter, dealing with the laws appertaining directly to Yishuv Eretz Yisroel and with regulations governing the establishment of colonies, collectives and co-operatives? Were these Torah Jews being inspired to settle on holy soil for the purpose of achieving a higher degree of personal holiness, and a loftier sense of dedication in the same way as the settlers of previous generations in the days of Reb Mendele Vitebsker, pupils of Vilna Gaon, Chasam Sofer, ז"ל or were they going there to help build up the land by settlement and industrialisation as indicated in Herzl's 'Judenstaat'? The testimony of disbelief in ביאת המשיח the Divine Redemption of the Jewish people.

If the force of circumstances and the destitution of the Jewish masses in Eastern and Central Europe compelled consideration of possibilities of emigration and the improvement of their lot, were there not other countries worthy of consideration in this respect, or was it not rather the influence of Zionism, calling for sacrifice rather than for the *amelioration* of conditions which

the Aguda accepted, in order to fit in with the prevailing trend?

Such questions were, however, avoided as far as possible by everyone, including the Gedolei Yisroel. The worldly people, who guided the fortunes of the Aguda, eagerly sought to demonstrate to the rank and file that they were also capable of "achievements" and *practical* results—fashionable "achievements" which would satisfy the *popular* demand for action; for this policy, was the answer to the repeated criticisms of the Aguda's inactivity which were continuously and justifiably being levelled, against those responsible for the conduct of affairs.

4

The leadership of the Aguda was now prepared to embark upon a policy which was intended to *bestow on itself* prestige, in the eyes of both irreligious sections of opinion, and the religious masses, but which was, in fact, the reverse of the essence of Agudism, as conceived by the great Torah authorities, who founded the movement.

Once agreement in principle had been reached, the Aguda leadership felt that the signal had been given to go ahead with their new-fangled Agudist projects for settlements in Eretz Isroel which were, of course, Torah settlements but with a close resemblance to the kind of settlement and to the technique of colonisation adopted by their Zionist guides.

The Aguda set up a fund called the *Keren-Ha-Yishuv* as a counterpart to the *Keren Kayemeth*—in order to build up the land independently of Zionism in accordance with Aguda ideals. Neither this fund nor the "million pound campaign" launched to promote colonisation by religious Jews, were successful. The results were meagre, and the failure of this effort could not be concealed; and this fiasco was achieved at a very high cost—at the price of the Aguda's deviation from the path, on which it

was set by the Gedolei Yisroel in a procession of *progressive compromises* which led to a steady drift of capitulation to the temptations of worldly influences by the leadership, which was not conditioned to rise to the lofty task of maintaining the Holy Torah as a source of guidance for the religious masses.

Thus, the Aguda failed to bring about any change for the better during the most crucial period when the need for such an organisation was felt more than ever.

5

Time, however, did not stand still. Both the spiritual and economic positions of the Jewish masses deteriorated by leaps and bounds. The burden of the struggle for existence grew to an unprecedented weight. The *weakening* of the 'Torah mind' which, if maintained intact, would have fortified the masses to withstand the severest trials, provided opportunities for Zionist doctrines to obtain an even firmer hold on their minds than before. Their material plight and the anti-semitism which was enveloping Eastern and Central Europe so intensely, stimulated the masses to clamour more and more for any possible outlet for emigration.

The gates of escape were barred almost everywhere; and *desperation* turned their glances in the direction of Zionist offers. The owner of an emigration certificate to Palestine was regarded with envy, as one on whom fortune had smiled.

The Aguda again reflected the situation and, in its awareness of its helplessness, turned to the Zionist organisation to obtain a few crumbs from the rich Zionist feast. After repeated knocking at the door, the Aguda suppliants succeeded in being thrown a few certificates by the Zionists, who had once regarded the Aguda as their most formidable rival. The concession of a meagre number of certificates was hailed as a great achievement by the Aguda; some

were distributed among the leader's *protégés*, but most of them were sold at a price to those who could afford it, and incidentally saved the Aguda from complete financial collapse.

There were many ugly scenes at the Aguda offices in Warsaw where payments had been accepted in advance, when the Zionist organisation decided to reduce the small Aguda ration, and the unfortunate and innocent victims clamoured for the return of their money which the Aguda had already managed to squander. Nevertheless, these certificates served the Aguda leaders well for a time. They provided something to be put in their shop windows and more ammunition, with which the campaign to mislead the religious masses could be prolonged.

The ground has been prepared for the final assimilation and disappearance of Agudas Yisroel by the weakening and *distortion* of the principles, for the promotion of which the Aguda was founded: by the substitution of an organisation with leaders mainly concerned with ensuring its continued existence, instead of the original aim which was to intensify the attachment of Klal Isroel to the Torah and to bring Jews nearer to *Shem Yisborach*: and by the spread of bewilderment among single-minded Jews, who have been led to confuse the aspirations of the Aguda with the lofty ideals which inspired genuinely great spiritual figures to establish it.

All these factors have combined to destroy it. The final blow was given by the persecution and the eventual brutal destruction of Eastern European Jewry; but their tragic fate merely accelerated the process for, even before their martyrdom, the Aguda had taken up its stand on material soil, and thence *advanced* or rather, been *swept headlong down* the slope of spiritual annihilation.

In general, matters of direct Torah concern do not allow for admixtures of *purely* human motives. The Torah is far removed from earthly human capacity for understanding; and human beings are in duty bound to show obedience and devotion to the obligations which the Torah imposes on them. Similarly, the ways and means leading to Torah and everything connected in one or another with Torah must have a Torah-nature.

The human beings in charge of all functions concerned with Torah must be *Torah human* beings. This does not mean that every Jew who carries out the practices enjoined upon him by the Torah, is necessarily through the fulfilment of his obligations *qualified to understand*—let alone to *direct* a particular Torah campaign: a Torah campaign must be conducted by individuals worthy of being regarded as Gedolei Yisroel through *preparation*, as a result of exceptional powers of the soul *divinely bestowed* on them at birth, and also of the development of such powers of the soul in the course of earthly existence.

The real Godoil-Be-Yisroel, whose word we must obey and whose decision we must accept without doubts or hesitations, must be a totally Torah human being. His whole way of thought must be of a Torah nature. In him, earthly material wisdom must be inseparably united with Torah to such an extent, that he no longer retains a human approach to any problem that may arise but regards everything with divine thought. The clear attitude of the Torah, which has become *embodied* in him, is revealed through him.

This exalted divine gift is one of the *merits* granted to us Jews. Through the ways and means described in the Torah, through the *forty-eight* attributes by which Torah can be *acquired*, as a personal possession of the soul, the Jew can be raised to a

truly exalted level; for the genuine *Godoil Be-Yisroel* is in the direct line of succession from the prophets and from those penetrated by Ruach Hakudesh and, notwithstanding the fact that such high attributes are *not* distributed evenly throughout all ages, *Gedolei Yisroel* exist in every generation.

Their existence is an absolute necessity for us. In every generation new problems arise and questions of urgency cry aloud for solutions; and, as ever, Klal Yisroel must be led only by *Gedolei Yisroel* and all matters that affect Jews can only be solved by a *purely* Torah approach to them. Among the characteristics divinely bestowed on Knesseth Yisroel are, in the first place, the inextricable *connection* of all matters of general concern to Jews with Torah and, secondly, the fact that any view regarded by Jews as significant and binding must have a *Torah character* and emanate from Gedolei Yisroel.

This naturally affects matters involving the encouragement and advancement of Torah throughout Jewry. In spite of the urgency of the task, not *everyone* can be allowed to do what he can in *his own* way and according to his own notions. If attempts to rescue the Torah are not conducted in the light of an unequivocal Torah attitude, by *those* means which the Torah *itself* has laid down, for the rescue of the Torah, and which *only* Gedolei Yisroel fully understand—just as only they can fully appreciate at the same time the perils of using methods *not* of a Torah nature—such attempts for the rescue of the Torah will not only fail to achieve success but can result in extensive *damage* to the cause of Torah.

Agudas Yisroel is an example of the lack of real Torah leadership and of the results of its absence. Agudas Yisroel has

both lost its way and its identity because it has been *guided* through ordinary human tendencies.

All other parties, which have ordinary *earthly* human programmes and ideals, may succeed in fulfilling and realising them by natural means. We Jews, however, in general and movements with the *purpose* of spreading Torah and sanctity in *particular*, are governed by laws *other* than the laws of nature and, where we are concerned, the appearance of ordinary men with *ordinary* conceptions of policy at the helm, can only result in the *overthrow* and destruction of the movement and, in fact, in degradation to the lowest levels rarely reached even by worldly organisations.

CHAPTER VII

THE GREAT TEMPTATION

The extent of the temptation involved in the divine commandment to Abraham, to sacrifice his beloved son who had been granted to him after so many prayers, is a familiar aspect not only of our liturgy, but of the whole of our thought. According to our sages, the temptation was made even greater. With the words "*Isaac whom thou lovest*" the *maximum* amount of love, with which a father can love his son, was implanted by Heaven, in his heart, so that a mighty flaming love *impelled* him to refuse his obedience. On the other hand, with the words "and G'd tested Abraham" he was *deprived* by Heaven of all the spiritual strength and the *high* level of his devotion to *Shem Yisborach*, which he had acquired, and which would have *helped* him at this moment to *resist* the great temptation, to *give way* to human feelings. That is why the fact that our father Abraham was able in spite of these handicaps, to prevail over the temptation of the *Akedah* is recalled by Jews throughout their generations.

There is a certain resemblance between the above aspects of that great test, and the happenings of our days. The establishment of the State of Israel, which represents the fulfilment of the Zionist ideal, took place after the destruction of European Jewry. Even though Hitlerite brutality was spent only on the European part of Jewry, the destruction swept away the overwhelming *majority* of *Torah* Jewry and disturbed the whole structure, and composition of Jewish Torah life. Even before the war, Torah life had become

weakened and confused to a very considerable extent. Nevertheless, the external form of that life and, to a considerable extent, its spirit had been maintained. There were still the great institutions of traditional Jewish education, the Yeshivas, the Hassidic rebbes, the customs rooted in devoted observance, throughout the generations, which still ensured a possibility for the continuation of Torah life in its original form, linked by the golden chain with Mount Sinai without deviations or interruptions.

2

All this form of life had been almost wiped out by Hitlerite destruction. The survivors constituted a generation *feebler* than any other in Jewish history, *without leaders* or great Torah authorities, lonely and broken in spirit. The sources of the light of the Holy Torah had been almost quenched, without the power to instil fresh fire into the souls of the survivors.

The survivors themselves were so weak, so limited in their capacities and power of resistance, and the majority of the recognised rabbis so feeble, and lacking in backbone, that they could hardly fail to be swept along, by the small broken people around them.

Their *spiritual poverty* was to a large extent, the result of the physical suffering which the survivors had themselves experienced. But it extended also to the rest of Jewry, which had not suffered personally but had nevertheless through compassion, for those near and dear to them shared in the brutal affliction of the epoch. The blood of millions of their brothers and sisters had *penetrated* to their hearts. Treblinka and Auschwitz pursued Jewish thoughts unceasingly. Jews are after all *rachmanim beni rachmanim* and the power of the feeling of compassion, had brought home to the Jewish conscience all the Nazi brutalities in a particularly vivid form.

The feeling of despair spread throughout all Jewish communities, and almost extinguished the strength of the Jewish soul; and it was a generation of this kind, and also feeble and weak from *birth* as everyone can see, that had been selected by the divine providence which orders the generations, in ways concealed to human thoughts, to stand before such powerful temptations.

3

Every nation is attracted by the prospect of an independent state. Many of them regard national independence as their greatest aspiration and some, who have been deprived of it, have made the greatest sacrifices in order to achieve it. These natural human feelings have also affected us Jews to a certain extent. Throughout the generations even men of eminence have been swept along by the currents regarded as *pseudo-Messianic*, and one can easily grasp the great attraction which the success of a similar movement in our day, holds out to a small suffering generation, after such terrible experiences, particularly when it holds out superficially attractive vistas for the future.

With the establishment of the Zionist state, it was almost impossible for the average Jew not to have been swept along with the stream. After thousands of years of persecution and humiliation, of exposure to all kinds of pogroms and massacres, of helplessness and doubt, during which there remain very few places in the world in which Jews have not suffered and Jewish blood has not been poured out, what then? There takes place a destruction which has no equal within the whole bloody course of Jewish history since the destruction of the sanctuary; and after the brutal Hitlerite massacre, with the survivors wandering with broken hearts and without apparent hopes or prospects, they are subjected to the cold-blooded conduct of the nations of the world, who treated them as a problem that had to wait its turn among all other

ordinary problems, and exposed them to the rigour of bureaucratic postponements and projects. The effect on the mood of the skeletons of Auschwitz and on their brethren who shared their sufferings in their hearts and imagination, hardly needs a great deal of explanation and description.

The Zionist state came into existence at a time when the whole of Jewry was suffering from a feeling of insecurity and persecution. Throughout the world Jews saw the fate of European Jewry and took to heart the loss of six million Jews massacred in the most brutal way. This great measure of the darkest cruelty that human beings, can or cannot imagine, was attributed to a nation which had boasted of the *high* standards of its civilisation.

With this fact in mind, what feelings of security, could Jews in other lands be expected to entertain with regard to their future? They had been compelled to observe the five-year long *indifference* towards the martyrs and destruction, during a period when every twenty four hours meant a renewal of hell in Auschwitz; but Roosevelt, Churchill and Stalin have had *no time* even to discuss such a very unimportant subject, and nothing was done to alleviate the horror, of the pitiful cries that swept the plains of Eastern Europe, as the deep ditches overflowed with the blood of the half-living Jewish children buried in them.

These facts forced Jews to think and to feel. It was hardly a wonder that when the Zionist state was set up Jews should have flung themselves enthusiastically into the violent atmosphere of joy with which Zionist propaganda had greeted the event. The Jews with their human feelings, had seen in the event and *had wanted* to see in it, ultimate *deliverance*, and the foundation of a refuge from future destruction and persecution, as well as a comfort for the severe sufferings of Hitler's victims. Their hearts were lifted up and they saw a Jewish army victorious over their Arab attackers. The Zionists explained to them, and Jews

accepted their explanation, that from that day the Jew would be secure wherever he was, that Israeli consuls all over the world would take Jews under *their protection*. There was no longer the need to rely on the kindness of the non-Jewish world, for Jews *could* defend themselves with their own powers and develop their own strength.

Willingly or unwillingly, Jews were compelled to be moved by the new manifestation, after such a long period of exile and humiliation, by the sight of Jewish ministers, a Jewish parliament, and all the paraphernalia of a state.

4

Zionist education after fifty years of propaganda had influenced almost every Jew to a certain extent. The Zionist *approach* and conception of Jewry was widely accepted and the success of Zionist efforts was to provide the best proof of the extent of the depth to which their ideas had become rooted in Jewish hearts. Their attention was now absorbed purely by *externals*. They were unaware that in previous generations Jews had by the same criteria, sought salvation within German civilisation, which had seemed from a worldly point of view both able and willing to provide a guarantee of security.

Now this worldly solution had come to grief in a particularly brutal manner; but the calamity had led not to a realisation of the worthlessness of worldly solutions but to a determination to seek *another* worldly solution, which could with the exercise of every possible effort meet with success and provide the peace of mind which was the main aim.

All these things taken together, the *despair*, and the joy in the state and in all the advantages apparent in the state, are direct results of one and the same factor, the *transfer* of Jewish thought from faith, faith in the eternity of Israel, faith in divine reward

and punishment, faith in exile and redemption by divine favour, faith in redemption through troubles and chastisements, faith in a glorious future for all eternity, and its *replacement* by a belief in worldly, human, natural, earthly ways of thought. Zionism has affected the very *core* of Judaism, the root of the Jewish soul and the essence of Jewish belief.

No one can provide purely rational explanation of the causes of anti-semitism and all attempts based on human motives have been shown to be misleading. All the methods suggested as a *counter* to anti-semitism that are based on a rational human approach, have been shown by history to be vain.

In Spanish times, trust was reposed in the efficacy of philosophical teachings as well as in the attainment of positions of influence in court circles, but it was just when these means of defence had been most effectively acquired that disaster took place, with the complete expulsion of Jewry from Spain and the erection of the stakes of the murderous Inquisition.

In the twentieth century, it is not very long ago that Jews relied on the high standard of civilisation, prevailing in Europe, and on their emancipation and equal citizenship which the peoples of Europe, had granted them. Such rights were granted to German Jewry to a very considerable extent, and German Jews also prided themselves on German achievements, and in their delight with them in their confidence and gratitude, sought complete assimilation with their fellow countrymen, and union in *thought* and deed. The fact that the ghastly experience of our time, found their origin in the very country which offered the most convincing promises of equality and security proves the bankruptcy of such worldly solutions.

Now Zionism and the State which it has succeeded in establishing, offers just as or an even more rational and intelligible solution. Yet to us Jews with our experience and our faith, and in fact to anyone with a little objectivity of mind, their solution, even if *all* the hopes and promises of Zionist leaders had been fulfilled, must yet seem illusory and fallacious.

Has the Jewish problem been solved by the fulfilment of Zionist aspirations? Do Jews feel secure about their future? Do Jews from all parts of the world hasten to the Zionist state to settle there once and for all, and live their lives in peace? Do the Israeli consuls protect Jews everywhere in the world? Has the general Jewish situation been improved? The answers to all these questions are so obvious that they do not need any discussion. But, for the sake of truth, one must point out that since the Zionist "redemption" there have taken place pogroms and expulsions of Jews from countries, where Jews have on the whole in the past suffered less than in other countries. Moreover, all these pogroms and troubles—including those that have taken place in Eretz Israel—are the *direct result* of the Zionist form of salvation.

The state has created, *not abolished*, suffering. It has not provided security for the Jews of the whole world, but a great feeling of insecurity, anxiety and worry which particularly affects the Jews within this secure and *security giving state*. When one reflects on the situation of the state, one cannot help hearing the reverberation of the words of the prophet Jeremiah: "*Where are the gods which thou hast made for thee? Let them rise and save thee in thy time of calamity, for according to the number of thy cities were thy gods, O Judah*" (Jeremiah, Chap. II).

This is but one aspect of the manifestation. Even if all Zionist hopes and promises had been fulfilled, the *purely* Jewish attitude to Zionism would *not have been altered*, but the temptation would have been even greater. When someone wishes to embrace the Jewish faith, we are compelled to inform him according to the *Halachah* of the truth, that to be a Jew is fraught with *difficulties* and even with pain and suffering. A man should not become a proselyte because Jews are doing well and—Heaven forbid—nor should a Jew become an apostate because Gentiles are doing better.

Jews have remained apart from their earthly estates, and suffered and wandered only because of their *eternal connection* with the Torah and with Shem Yisborach. They went cheerfully to the stake in spite of the attractions which they might have exchanged for their Judaism. They were always ready to sacrifice their lives for the *final* Shema Yisroel. And even now in our time Jews are not ready to exchange their belief for Zionist heresy, not even to consider the attractions offered them by that heresy with all the temporary blinding success.

CHAPTER VIII

THE NEW ORIENTATION

I

As soon as Zionist ideology first appeared on the Jewish scene, it aroused an overwhelming fear, not only because it constituted the ultimate and absolute *denial* of all the fundamentals of Jewish belief but also because Zionism is an attempt to *replace* Judaism. Zionism, as far as externals are concerned, does *not annul* but *replaces* sacred concepts, in such a way as to render it difficult to avoid being swept away.

Zionism does not urge Jews to be absorbed by the Gentile world; such a demand would not easily have been accepted. On the contrary, Zionism urges Jews to remain Jews, but at the same time changes the whole form of Judaism in order that the whole of the Jewish people should no longer remain Jews; and with the surprising triumph Zionism achieved a success not only in the field of politics and military strength but also in the *minds* of Jews everywhere to an astonishing extent.

The results of the fallacies and confusion of mind that arose with the creation of a Zionist state in the Holy Land, were *even more* marked in the case of the surviving remnant of orthodox Jewry, than in secularist or semi-secularist circles. The orthodox Jew in spite of tendencies towards a Zionist approach, had up to that time remained aloof from a movement which appeared strange to him and foreign to his ideals. He was generally speaking more

remote from worldly life, than other Jews, and he was therefore all the more surprised by the astonishing phenomenon of a state with ministers and an army, etc., than the ordinary worldly Zionist who was more familiar with all these things as a result of his contact with the external world in general and with political Zionism in particular.

The secularist could consequently regard the phenomenon with less admiration and astonishment than the orthodox Jew who had suddenly come into contact with it. Zionist ideas had already been fully grasped and digested by Zionists, but in order to become palatable to the orthodox Jew, they had to take on different guises in order *not* to appear so strange to him, and in order that his mentality should become adapted to the newly created situation.

2

To Zionists, their achievements bore a rational character. They were regarded as the result of independent action, resistance, strength, good diplomacy, patriotic self-sacrifice or historical rights; but to the orthodox Jew such concepts had to be *garbed* in a different form, if they were to attract his enthusiasm for the appearance of the state, without doubts and reservations.

Of course, the new form had to be derived from religious terminology. The situation had to be described in terms of "the *Beginning of the Redemption*," "*Signs and Wonders*" and "The Love of Israel"—phrases of lofty significance, capable of awakening in every Jew a sense of reverence and awe. As a result of the unique character of the event of the establishment of the state in Jewish history, these concepts, in spite of the fallacies underlying them, were accepted and easily assimilated.

But on this occasion, they were embraced not only by a section or a party like the Mizrahi or the small *newly-totalitarian*

ised Aguda but by practically the whole surviving remnant of orthodox Jewry. The wave of enthusiasm had engulfed the ordinary Jew to whom observance of the Torah was a natural and obvious part of his daily life. However, it must be said that all this might *not* have taken place, had not the spokesmen of the Aguda-Mizrahi taken a prominent part in spreading fallacies of this kind.

These religious phrases must have seemed rather strange to worldly modern Zionists, but they preferred *not* to disown them, in the hope that they might prove useful in bringing as many people as possible within the sphere of the state. However, the modern worldly Zionist could hardly have helped reflecting that all the *signs* and *wonders* which aroused the enthusiasm of these new admirers of Zionism, had been experienced in India, for instance, where unarmed people had forced out the army of the mighty British Empire, or in Burma or Ceylon or at the present time in North Africa where even the French chauvinists have found themselves compelled to compromise, as a result of the onslaught of a few thousand nationalists. It is hardly credible that in the twentieth century miracles should have become so universal—that they should have been noted under very varied conditions in such parts of the world as Nigeria and Buganda.

3

The defeat of the Arabs in the struggle for the establishment of the Zionist state, which has now been called the War of Liberation, has also been attributed to *miraculous* intervention in favour of the poorly-armed Zionist forces. However, we must recall that Mr. Crossman, a non-Jew and a prominent member of the Anglo-American Commission of Enquiry, pointed out at the time that if the Jews were allowed to fight it out with the Arabs, there could be no doubt of the final victory of the Jews because throughout

the Arab countries *there were not* fifty Arab engineers capable of mending a broken tank, while the Jews had some hundreds with the capacity to construct the tank from its component parts.

In 1944, Sir Winston Churchill described a conversation with General Wavell, the Commander-in-Chief of Middle East forces, in which the latter had assured him that without external help the Arabs would be defeated owing to the superior military training of the Jews. In fact, the desire to obtain such training under conditions of modern warfare was the main motive for the Zionist pressure campaign for the creation of a Jewish legion in the last world war so that a sufficient number of Jews should receive training of a nature which would fit them to play their roles in future Zionist plans.

The Zionists were fully aware of the weaknesses of the Arab armies. We can hardly believe that Mr. Crossman had based his conclusions on miracles nor that General Wavell or Sir Winston Churchill had similar expectations of miraculous intervention.

When President Truman has granted recognition to the newborn state on the morrow of its proclamation, he has not done so because of reliance on miracles to happen, his State Department advisers knew quite accurately the real position. The Russian Government with its support at that time and immediate recognition, also can't be suspected of bearing in mind miraculous intervention. Both these great powers with their well established intelligence organisations, knew that they can recognise the Zionist state without exposing themselves to a risk of being laughed at when the mighty Arabs will overrun it the next day. They knew the Zionist State is not yet a first class military power but they also knew that the Arabs don't come into consideration.

Regarding the last Sinai campaign which was so well organised and planned, the religious Zionists had much to say about the *miracles* and wonders which happened then. All their

trumpets were busy with that call in order to throw a religious mantle on the happenings in the Zionist State, to justify to themselves and to others their adherence to it. But we should not consider the Western Powers who supported this campaign as being overtaken by the religious Zionists' reliance on miracles, and to think that their support hasn't had a precise and detailed military foresight. Even less can we suspect Mr. Ben-Gurion and his comrades of relying on signs and wonders while formulating their plans. Only simple orthodox Jews could be swayed by that form of argument.

4

It must, however, be admitted that Providence functions in ways unintelligible to human minds. Even in the ghastly brutality of the extermination conducted by the Hitlerite beasts, divine wrath had to have its limits. The workings of Providence sought to limit in certain cases the number of innocent victims. Shem Yisborach who puts a limit to the sea, has through His love for His people Israel often called a halt to destruction even when it may *contribute* to some extent to the confusion of the mind and deviation from the path of faith. His decree, which is shrouded in mystery from our understanding, is fulfilled within limits owing to His love. Consequently, apart from direct casualties involved in the establishment of the Zionist state, the losses of the innocent victims was limited.

But, in a time of temptation, this fact contributed to the confusion and disguise through which the Zionist state emerged apparently as the result of signs and wonders in spite of the fact that it contributed the *opposite* of all the sacred ideas embodied in Torah existence.

The beginning of the Redemption was proclaimed, in spite of the fact that the event was a *basic* denial of everything, connected

with the true Redemption. How tragic would it have been if the establishment of the state had really been the fulfilment of our eternal hopes. Is it for such an aim that we have suffered in order to arrive at the realisation of such a petty redemption when we could—Heaven forbid—have identified ourselves with other peoples and partaken of the *more ample* redemption, which they have apparently enjoyed.

Yet in spite of the ridiculous character of such an error, these ideas confused and penetrated the weak minds, of our wretched generation, and had it not been for the economic and especially the political conditions, which divine Providence has arranged in order to remind Jews of their identity, and convince them of their errors, then—Heaven forbid—the whole community would have been swept away by the current of Zionist heresy, which flowed so strongly with the greatest moment in the history of Zionism, the establishment of its state.

5

The Agudah being a new convert was more eager, as converts usually are, or at least trying to demonstrate eagerness, as converts usually do, and so their share in promoting the confusion in the minds of religious Jews, was even greater than that of their Mizrahi counterparts, the old-established fellow travellers. Previously, in spite of tendencies towards a greater degree of proximity to Zionism which had been noticeable already before the war, the Agudah was still intent on retaining its own point of view and functioning as an independent organisation. In spite of its Agudist-Zionist approach, it openly proclaimed its independence and insisted on it.

With the establishment of the Zionist state, however, the Agudah became an obvious part of the Zionist organisation, ready to co-operate with it with all the influence which is left to

its command. The reaction to anything is always the opposite of the thing concerned. The Agudah was founded with one main aim in view, namely, defence against Zionist heresy. Today it has become the *most dangerous* adversary of *religious* Jewry, a kind of *centre* for distribution of bacteria, in places where they can do most harm, on soil where without Aguda *co-operation*, there would have been little opportunity for Zionist domination.

In the period just before the war, when everyone might have noticed the transition of the Aguda towards gradual and self-imposed liquidation, as far as Europe was concerned, there were few traces of this process in Palestine generally and in Jerusalem in particular. For in Jerusalem loyal Jews remained attached to the Aguda. The contemporary Neturei Karta were *then members* of the Aguda Youth movement; for the Aguda in those days in Jerusalem bore the character which its pious founders, the Gedolei Yisroel, had hoped that it would bear, namely, that of bulwark against Zionism and all other streams of heresy.

In addition, the preservation of the original form of the Aguda was encouraged by the fact, that in Palestine the danger of Zionism and the necessity for separating from it were obvious to all eyes. The struggle against it was a daily struggle and, moreover, the active participation of the Gedolim who lived in Jerusalem maintained the *original* essence of the Aguda, throughout the struggle during which all incidents were subjected to their intimate personal direction.

With the arrival of new immigrants rescued from the slaughter, and among them a small number of leaders of the Aguda in general, and the Polish Aguda in particular, a new period during which the shape of the Aguda was in doubt, began. The new Agudist immigrants with their already deep-rooted tendencies felt themselves *strange* and not altogether welcome in the circles of the *devout* of Jerusalem. They had to

look on and see in bewilderment how alien their ideas were considered, and how they contrasted in such a striking manner with those prevailing in their new home.

At the same time, they found it difficult to reconcile themselves to their fate and to agree to accept an inferior position in Agudist circles where they regarded themselves as having the right to play a leading role as a consequence of their previous contributions to the creation and development of the movement.

The great masses of orthodox Jews in Central and Eastern Europe had perished at the hands of the German beasts. As a result, these surviving Agudist leaders had lost their private fortunes and their positions in society, and they now found themselves in an *inferior* social and financial position to that to which they were accustomed.

All these considerations had their effect in driving them to the decision to go over *openly* to the Zionist camp and to incorporate themselves fully within the Zionist organisation in the way with which we are today so familiar. These details are important and must be borne in mind. For we are dealing not with men who regulate their attitudes from the standpoint of an ideology, but with *petty* ordinary personalities, who are bribed by the thought of their own interests and are led by the ambitions and needs fostered in them by their own private situations.

Ordinary Jews are influenced by propaganda relating to general Jewish conditions which they cannot easily or correctly grasp, but these leaders are urged on *into the same* error and compelled to accept the same conclusions, mainly as a result of their *own* hopes and difficulties. Later they are swept away by *their own* propaganda which they have put out in order to *justify* the correctness of their own behaviour in their own eyes. They come to believe that their way which dominates their dangerous deeds, is the only way.

Soon after the war, with the fulfilment of Zionist aspirations, there began a procession of Polish and German Aguda leaders knocking at the doors of attractive Zionist strongholds and demanding admission at any price. They based their claims on the pretence that they were the representatives of the surviving remnant of orthodox Jewry and the Zionists were hardly in a position to determine the *accuracy* of their claim. Not that they made any careful investigation. They were only too *eager* to include the Aguda within their ranks, and they even made a few minor concessions in order to include their *once mighty foes* as camp followers within the Zionist fortress.

The Agudist leaders had really no other alternative. They had no financial resources, no particular *aim*. They wanted recognition and *respect* in the eyes of the masses and at the same time positions for themselves, and therefore they threw themselves body and soul into the *service* of their masters.

Their newspapers are run on the proceeds of Zionist appeals, their educational institutions *entirely* supported by the Zionist Agency, their offices are financed by the same sources and consequently, their whole attitude orientated in the *direction* from which they derive their livelihood.

When the Zionist State was set up, great efforts were made to ensure that an Agudist Minister should be included within the temporary Cabinet. The impact of such a development on the remains of the Agudah was not difficult to foretell. It marked the *final* and complete liquidation of a body, which came into existence as a result of the efforts of the Gedolei Yisroel, which was conducted at the cost of great efforts and sacrifices, which aroused confidence and reliance, and hopes for the strengthening of Torah and Judaism.

But there was another aspect with regard to which the now *Zionist-Aguda* had *not* been liquidated. The Aguda now began *working* in the *opposite* direction. The leaders now began to disassociate themselves from their past in a way which impressed the orthodox Jew, who had already been swept away by Zionist achievements. The Agudah organisations surviving in Europe and America, which were not forced to seek acceptance within the Zionist ranks, were now influenced by the Agudah within the Zionist state, to follow their example and to spread their new way in religious Jewish circles.

7

The real significance of these events, can only be understood if one considers the importance which was attached in the past to the behaviour of these Aguda leaders, among the Jews of Europe. No one can make any mistakes about the present size of the Aguda; their pettiness and lack of everything which makes an organisation is self evident. The three Agudah members in the Zionist Knesset bear witness to the decline of this once dominant and significant orthodox organisation, but one must also remember that the Agudah influence among its own circles has shrunk even more than in the Zionist Knesset.

The votes for these members have been obtained with the greatest amount of perseverance in spreading falsehoods; trading under the old trade mark of Agudas Yisroel, they obtained scores of signatures from Rabbanim calling on Jews to do, the holy duty and send their three members to the Zionist Knesset. They also managed to obtain one or two signatures of prominent Rabbis amongst the many and so the "holy duty" was clear to many orthodox Jewish voters, who were already contaminated with the views of the Agudah fellow-travellers.

The fact that they had to use this media of signatures of

Rabbanim, and proclaiming this as a "holy duty" in order to promote that mirage result, shows clearly that the Agudah puppets themselves are aware that they cannot come to the orthodox Jews even after all the confusions, with any of *their own* merits. They had to use Rabbanim and to obtain one or two prominent names to put in front of the show which was at this time named "holy duty."

What happened after the "holy duty" was performed, and the three Agudah proteges were seated in the Zionist Knesset, no one knows, most probably they themselves don't know. The other three members of the Poale Agudah which bears the name *Agudah* at the end of its name, and though completely and openly part of the Zionist Mapai, was nevertheless *included* in the "holy duty," don't wish to claim acquaintance with the three members of the Agudah in the same way as Ben-Gurion did not want to know about them when forming his Cabinet. True they make speeches in their Knesset from time to time, flattering their Zionist comrades with the so-called *Ahavas Yisroel*, but apparently the Zionist Knesset have heard these repeated expositions too many times, and no one seems to pay *any* attention to those delegates of the "holy duty."

But in spite of all the miserable insignificance of the present-day Agudah their conduct within the Zionist state and their new orientation with its effect on the *surviving* orthodox Jewish community are of overwhelming importance because, with regard to quality, *that community* now constitutes the most significant part of the Jewish people. The spreading of Zionist heresy performed by the present-day Agudah is aimed only to that remnant of religious Jewry, and because being *only a remnant* it must be jealously guarded, and every demoralising penetration into that *last citadel* is more painful than ever.

At the time when Jews made the *golden calf*, the tribe of

Levi which refused to participate, survived and restored the community in the right direction. In the time of Elijah the prophet, when almost all the Jews had been led astray by *Ahab* to worship idols, *Shem Yisborach* said there was a remnant of seven thousand whose knees had not been bowed to the *Baal* and whose mouths had not kissed its image.

Through this small minority the rays of the Holy Light were able to illuminate the earth once again. How painful would it have been had there been no *surviving* seven thousand who had refused to bow down to the idol. In our day this small *last* stronghold of our faith is besieged by fallacies, *lies* and follies, and the tragedy of it is that the siege is being supported by *those* who dare to call themselves Agudas Yisroel, the organisation which should help to relieve the beleaguered garrison, but which instead supports the besiegers.

A medley of words and phrases pour out from the mouths of this small Agudist clique in the hope of creating a synthesis between their present position and the ideals of the former Agudist way. At the same time, they seek to show their patriotism and their *devotion* to their new masters whose meat and drink they enjoy. They seek to wash themselves clean once and for all of their previous transgressions and opposition. They openly confess their past iniquities in the hope that their employers will entertain *no further* doubts of them and will be satisfied with their conduct.

One must recall that twenty five years ago Professor De Haan was shot dead in the moonlight in Jerusalem when leaving the Walach Hospital. He was assassinated in cold blood by Zionists who now occupy a prominent position in the Zionist state. Professor De Haan was a leader of the Agudah who fought ceaselessly against the Zionists and in whom the Zionists have noticed a danger to their aspirations. One wonders if the conduct of the

present-day Agudah leaders exposes them to the risk of Professor De Haan's fate.

The Agudah have announced the *beginning of the Redemption* and the signs and wonders. They have *exploited the blood and the tears* of Treblinka and Auschwitz and proclaimed that *compensation* for them, has been bestowed from Heaven in the *form* of the fulfilment of the Zionist ideal.

These Torah figures are now convinced that with the fulfilment of the ideal of the state, such calamities will *no longer* be experienced.

They have created educational institutions which were then known as the "Fourth Stream," financed and supported entirely by Zionists, and in them the innocent new generation has been captured in order to be able to educate them in the spirit of Zionism. They have boasted of the great achievements of the Agudah and of all, that they have *purchased with Zionist* money. The air resounded with the recitations of their triumphs of this kind, and almost the whole of the Jewish World has become infected by the new spirit, the new orientation with all its various *replacements* of the old. All of them now march in one direction, towards the Zionist future and the Zionist world in which we live.

From the time of the Revelation on Mount Sinai, the principle of obedience to the Gedolei Yisroel has been implanted in the Jewish soul—particularly in regard to matters concerning the very nature of Judaism. In spite of the impressions created by the Zionist successes and the currents of public opinion with their magnetic attraction for individuals, the words of the Gedolei Yisroel still yield a tremendous influence. It was this last citadel that the ruling clique of Agudath Yisroel has sought to lay waste.

The pressure of their interests combined with the *pettiness* of their outlook, has not only destroyed the influence of the Gedolei Yisroel but has even gone so far as to *transform it*, into a bridge across which single-minded Jews can be led in their present direction.

The Agudah leaders have an accurate idea of the importance of the words of Gedolei Yisroel to religious Jews—for, after all, the Agudah claims to be an organisation of religious Jews and everything that its leaders do, must have the consent of Gedolei Yisroel. That is why at its foundation the Council of Gedolei Ha-Torah was created as a body entrusted with the task of providing authoritative guidance for the whole movement on which its decisions were binding. At the present time, in view of the new position of the Agudah, the approval of the Council remains essential.

2

The approval of the *Gedolei Ha-Torah* is, in fact, even more important now than it has been in other times and under other circumstances. For the ruling clique of the Agudah has *now changed* the whole character of the movement from one extreme to another. By accepting absolutely and manifestly, a policy, in opposition to that for which the movement was originally created by *Gedolei Yisroel*. The movement is faced by the pros-

CHAPTER IX

HOLY POLITICIANS

1

There is but one truth, and all derivations from that truth are also true; but falsehood has many different grades, and branches out into many varied forms. Its forms of development are also more varied, some more profound and others more shallow, occasionally assuming such a degree of extravagance that it gradually, not only exceeds all limits, but causes their disappearance.

When the Aguda, for example, in its capacity as a Torah-organisation, decided on incorporation within the Zionist camp, this decision was accompanied by various other errors, both main and subsidiary.

The small clique that professes to lead the surviving remnant, with a claim to the name of Agudath Yisroel, found itself compelled to obtain the *appearance* of approval from Torah personalities, in order to impress public opinion which might incline to regard this tendency towards general assimilation, as the complete denial of the ideals of Agudath Yisroel, and in order to show that this decision was in accordance with the view of the Torah. Religious Jews are, after all, unlikely to allow themselves to be seduced merely by journalistic *interpretations* and confusion of the issues.

pect of someone suddenly arousing himself as from a deep sleep and putting the question "Where are we going?" The effects of hypnosis might wear off, and religious Jews wake up to the fact, that their leaders have *now outdone* the old Mizrachists in their deviations and perversions.

A few earnest Jews with strong characters might refuse to allow themselves to be seduced by the enticement of the Zionist tune. They might reject the lure of compromises and distortions, in favour of the eternal truth, that Zionism is an absolute heresy and that it is an illusory temptation. In their plight, the leaders of the Agudah have resolved to *benumb* and destroy the last potential centre of resistance. They have, therefore, created a Council of *Gedolei Ha-Torah*, as the embodiment of the view of the Torah, with a theoretical capacity to provide authoritative guidance. In fact, all its decisions are calculated not to guide or to decide, but to bestow *approval* on what the leaders have *already* done, without prior consultation, or on what they are on the point of doing. In no single case, have the leaders' deeds and resolutions, *failed to coincide* with the eventual conclusions of their *own* Council of *Gedolei Ha-Torah*.

3

The title of a Godoil be-Yisroel is *not something* to be determined by a committee or to be *awarded* on the results of an examination. No measurements or fixed standards can be applied to define the qualifications of Gedolei be-Yisroel, whose word commands the obedience of all Jews; and *Gedolei Yisroel* can certainly not be brought into existence, through the press or by means of other propaganda methods.

The Midrash on the Song of Songs states, that the Torah is comparable to wine. Just as the consumption of a certain quantity of wine is reflected in the appearance and behaviour of the man

who drinks it, in the same way the mark of the Torah can be observed in every gesture and movement of the genuine Gedolei Ha-Torah. "*Whosoever studies the Torah in secret, the Torah publicly acclaim*s him, and *points a finger at him saying: this is a Talmud Chochem.*" The healthy sight of Keneseth Yisroel—of the holy Community of Israel—manifestly *inspires her giants* and Torah Authorities. Of that there can be *no doubt* at all.

The identity of a Godoil be-Yisroel is in no way dependent on externals such as official positions or functions. Many of the greatest figures throughout the ages did not occupy official posts of any kind. We too in our own day, have experienced the influence of the Hofetz Hayyim ז"ר Neither he nor the Vilner Gaon ז"ר to take an example from a previous age—occupied communal posts. They were *private* individuals, indistinguishable, as far as official records are concerned, from any other. Yet their status or lack of status, did not detract from their greatness or from their influence. Almost all the leaders of *Hassidism* from the *Besht* ז"ר downwards, were private individuals but, in spite of that, they gained the loyalty and submission of many hundreds of thousands of Jews, to an extent unparalleled for many centuries. The converse is also true. There have been many who have occupied the most important posts in the largest communities but whose influence was clearly limited to their functions and did not extend to their own personalities.

A Godoil be-Yisroel in the true sense of the term, must have been born to fulfil his role. "*Before I formed thee in the womb, I know thee*" (Jeremiah ch. 1). The effort of a Jew to acquire a knowledge of Torah, and to approach the higher degrees of personal holiness, can achieve only as much as the individual in question is *equipped* to achieve.

His equipment in turn, depends upon the order of the generations prepared by divine providence. Not every generation

is fitted to enjoy the possession of the truly great figures for whose guidance Klal Yisroel yearns.

4

The words and decisions of the genuine Godoil be-Yisroel, are not only binding with regard to matters of direct Torah concern; they affect everything to which the assumption of an attitude is demanded. The true Godoil does *not* need to support his words with *proof* or argument. For he *himself* is so closely identified with Torah that even his thoughts constitute Torah, and his views unconsciously and effortlessly reflect the loftiest source of wisdom.

Naturally, respect should be shown to every individual who has acquired knowledge of the Torah in relation to the extent of his knowledge and of his efforts to acquire knowledge and sanctity; but it *cannot* be assumed that every Rabbi or Rosh Yeshiva has been exalted to the *level* of a Godoil be-Yisroel, in spite of the distance that may separate his attainments from that of an ordinary Jew. His knowledge of the Torah bestows on him the rank to which he *belongs*, and honour is due to him for it, because by honouring him, we grant honour to the Torah; but there is an enormous gulf between the honour due to him and the recognition of a genuine Godoil be-Yisroel.

The Torah has an undoubted *effect* on every human being who exerts an effort to acquire knowledge of its wisdom. The exaltation derived from it, however, is related not merely, to the quantity of the knowledge he manages to acquire but, particularly, to the quality of the *penetration* of Torah into his very soul, to the extent of a *ahava viraha*, purity of motive and conduct, with which the Torah is studied, and also to the *greatness* of soul with which he has been *endowed* at birth.

In some cases, he remains an ordinary human being in spite of the quantity of his knowledge. In others, his knowledge may

even have a detrimental effect on him; if his deeds are incorrect, if he does not deserve it, it becomes a draught of death. All this cannot be statistically formulated and defined; but it *can be felt* with the greatest clarity, to a very considerable extent, and even seen.

It can serve no reasonable purpose to analyse every famous Torah personality and to try to determine according to the nature and extent of his qualifications, whether his renown as a *Godoil be-Yisroel* is fully, or only *relatively* justifiable. On the contrary, one should honour a Torah personality *even more* than he merits. Yet this feeling of honour should not reduce us into the acceptance of false and, in fact, harmful conclusions, or to the assumption that all the opinions expressed by *any famous* Rabbi are binding—especially when the *motives underlying* those opinions may result in their being opposed, to everything that a real Godoil be-Yisroel should think and say.

In fact, it is the very desire to honour and respect others—an inclination *rooted* in the finest and loftiest instincts of the Jewish human soul—that can in certain circumstances become highly dangerous and misleading.

5

There is a divine order in the way the principles of Torah have come down to us. The fundamentals of the Oral Torah are contained in the Mishnah arranged by RABBENU HAKODAISH. The *detailed* exposition of these fundamentals is contained in the Babylonian Talmud compiled by RAVINA and RAV ASHI. The essential commentaries on the Babylonian Talmud, were the work of the SABURAIM and GAONIM; and all the principles and general conclusions derived from them as well as their particular application in individual cases, were determined by the RISHONIM and classified and clearly explained

by the greatest of the AHAROINIM and the authors of the SHULHAN ARUCH, Rabbi YOSEF KARO and Rabbi MOISHE ISSERLES ז"ר. Throughout this process, we can see that each task of clarification was entrusted to authorities worthy of their task. The AHAROINIM were not left to deal with the duties of the RISHOINIM. Only the TANOIM could judge and decide matters that fell to them to illuminate; and the same divine order is manifest throughout.

It was an act of divine *compassion* for us that in recent generations the classification of Torah has been *almost* complete. For we no longer possess giants with the power to consider *fundamentals* and to come to accurate decisions on them.

At the time when Zionism first appeared on the Jewish horizon, there were still *Gedolei Yisroel* in the most *genuine* and exalted conception of the term. All of them, without exception, condemned Zionism in the strongest terms at their disposal. What value, then, can be attributed to the *approval* of Zionism, bestowed by those who do not even approach the level of the conception of a *Godol*? Moreover, the words of the true *Gedolei Yisroel* are *clearly* more justified than ever, in the light of our own experience, now that Zionism has attained its highest degree of success.

When, therefore, we find certain Rabbis of our own day seeking to annul the decisions of the *really* genuine *Gedolei Yisroel*, we feel *almost driven* to ponder, not only on their attitude and the substance of their verdicts, but also on *their make-up*. One can hardly be generous enough to confer the title of *Gedolei Yisroel*, on all those who aspire to it, because that would mean placing oneself in an undesirable relationship to their views.

6

At the time when the Agudist journalists saw no alternative to their future, than to sell themselves completely to the Zionist

conception of things, they set up their Council of *Gedolei Hatorah*, a body combining a resounding name with the capacity to influence people.

This Council bears the authorisation of the Agudah alone. The Agudah *asks* the questions and the Agudah *knows* the answers. Nor can any question outside Agudah policy be put to this Torah Council for consideration. This *Agudah-controlled* body which calls itself the Council of *Gedolei Ha-Torah*, consists of Rabbis most of whom are well-known figures in Jewish life; but they are known by virtue of their functions as Rabbis or as Heads of *Yeshivas*, rather than as outstanding personalities in their own right—not to speak of their remoteness from the whole conception of the qualities to be sought in genuine *Gedolei Yisroel*.

These Rabbis and Heads of *Yeshivas* occupy their positions at a time when there are none, of a higher level of learning and sanctity to be found to occupy them. Under such circumstances, their fulfilment of their functions is both *useful* and *worthy* of respect; but their merits such as they are, can by no stretch of the imagination, fit them for fulfilment of the functions of *Gedolei Ha-Dor*. Yet this is what the Agudah *desires* and with all the means in its power is seeking to achieve.

Once again, it must be emphasised that it is not a question of determining whether the Rabbis or Heads of *Yeshivas*, who are members of the Council of *Gedolei Yisroel*, are really the *Gedolei Ha-Dor* or not. It could do nobody any harm if these figures were erroneously regarded as being *greater* men than they *actually* are—provided that they confine themselves to the duties for which greater men than they are *not* needed. But when they lay claim to a degree of greatness far beyond their own, then their error becomes manifest to all who can observe.

Furthermore, claims to attain a status of which one is not worthy, can lead to the perpetration of fundamental errors. For

who but a real Godoil be-Yisroel can possess the power, to *withstand* the greatest of temptations, and proclaim *without* fear, the view of the Torah, in the face of the powerful current of feeling, that has swept away with it almost the whole of *Klal Yisroel*. Who but a real Torah giant can assume an attitude, opposed to *popular* clamour, and thus arouse general hostility? But when ordinary Rabbis seek to consider problems well beyond the capacity of their own quality, their assumption marks the beginning of the great *overthrow* of a spiritual edifice, to which we can bear witness today.

These ordinary Rabbis have become corrupted by the very thought that they have been exalted to the rank of Gedolei Yisroel, by the pleasure derived from the impression that their conclusions with regard to *Klal Yisroel* are decisions binding on every Jew. Yet they must surely know that their titles as Gedolei Yisroel have been conferred on them only by the Agudah, and that they can *hardly reject* the demands of their flattering patrons. Nor can they differ from the trend of general Jewish opinion for which the needs of daily life require a measure of respect.

However, quite apart from the extent of corruption involved in their normal or present status, the fact is that their thinking, tends towards the same direction as that of *average* thinking people generally. This means that whatever their circumstances, or the conditions under which they function, they too are bound to be swept away by the *general* stream of thought, which sweeps most people along its course.

The trouble is, that their unjustified promotion to the rank of Gedolei Ha-Dor, has *completed* the process of confusion by leading them to regard themselves as the Gedolei Ha-Dor, and thus inspiring them with the courage to come out in the open, with opinions diametrically *opposed* to those of the real *Gedolei Ha-Dor*

and, at the same time, blinding them to an objective view of reality.

7

This puppet show has been skilfully organised by the Agudah. A *large* number of Rabbis have been appointed to its Council in order to ensure a majority decision, in the event of a few of them showing signs of resentment at attempts, to stampe them into producing the required results. Most of them have assumed attitudes leaving no room for doubt as to their reliability, so that the ultimate decisions of this "highest Torah body" can be *foretold* with a reasonable degree of certainty. The number of these "Gedolim" has served to confuse public opinion—not only at the multitude of "Gedolim" within our midst—but with a profounder penetration.

For it must be admitted that one or two *acknowledged* Gedolei Ha-Torah whose views merit *respect* and consideration, were persuaded to join the Council. They too became blinded by the pomp and dignity of the Council, by the *number* of its members and by the publicity showered on it. Against their will, their approval was secured. Even though they were not completely identified with Agudah policy, their *presence* on the Council of Gedoleim be-Torah served as a *seal* of approval for that policy and for the Agudah itself.

Their influence had become a source of danger. Their generosity of heart had led them astray into refusing to question, either the qualifications *or* the motives of their colleagues and, furthermore, into giving way to the majority with their *imposing* titles of Head of this or that celebrated Yeshiva, or Rebbe of one or another famous Hassidic dynasty. For both the Yeshivas and the Hassidic dynasties, had in past generations struck deep roots in Jewish consciousness, and their *names* had achieved great

renown. It was not fitting to investigate present-day successors to these titles.

8

The few Gedolei Yisroel with the appearance of being genuine Gedolei Yisroel to survive in our small generation *did not enter* the political body of the Agudah, which is known as the Council of Gedolei Ha-Torah. They foresaw that the Council was destined to be, the instrument of an accurately predictable statement of approval for all that the Agudah journalists desired. Yet, their refusal to participate did *little*, to hinder the growing confusion of the mind, that this Council has succeeded in bringing about.

One important fact leading to the blinding of the eyes of the masses, is the participation in the Council of a number of Hassidic Rebbes or, more accurately expressed, the *heirs* of the great and holy ZADIKKIM, the memories of whose sanctity have survived, to create a powerful impression on Jewish minds up to the present day. The pressure of the overwhelming influence exerted by generations of great Zadikim has, in the eyes of single-minded Hassidic Jews, resulted in the automatic promotion of their descendants to the rank of Jewish leaders. The great light of Hassidism, which was a *Heavenly revelation* of the power of inward devotion, was concentrated to a considerable extent around the Rebbe. The bond joining the Rebbe *the collective* soul of his adherents, became a means of acquiring the spiritual influence, which Hassidism could exert. As long as the light of Hassidism blazed freely in Jewish life by the will of Divine Providence, the attachment of Hassidism to their leaders, became strengthened generation after generation.

The tradition of Hassidism is, however, not hierarchical, Leadership, that is to say, does not pass by inheritance from one generation to another. On the contrary, at the beginning of the

movement when its blaze burnt more fiercely than ever, leadership was in most cases bestowed on the foremost pupil of the previous Rebbe. It was only in later times that it became the normal practice to hand on the position of spiritual leader from father to son. This is in *accordance* with the regulations of the Torah. In every office of authority, priority is given to the succession of the son if he is worthy of it, and when no one more worthy can be found. In recent generations, succession from father to son became the rule—almost without exception.

The attachment of Hassidim to the personality of the Rebbe became so devoted because they felt the power of his blessing and influence in material, as well as spiritual matters. Their loyalty became extended to the whole family of the Rebbe. They honoured his children and grand-children because the existence of the connection between them and the Rebbe was something holy and precious. Their feelings made a significant contribution towards the preservation of Judaism in the days when the *holy rays* of Hassidism brought a *glow* to Jewish souls.

In our day, it can lead to grievous errors. The feeling of attachment to the dynasties leads to recognition of the surviving *heirs* to those dynasties; and recognition which in many cases assumes an exaggerated form, has an effect on the will of people of ordinary capacities, and leads them to imagine that greatness has survived within their group. They share the *normal* view of human beings that whatever *belongs* to or concerns *them*, has an extraordinary quality of its own, e.g., people who talk about the beauty of their houses, or the brains of their children, or the speed of their cars. Many such people secretly doubt the accuracy of their boasts but is nonetheless a part of human frailty to show off before someone else.

The greatest danger lies not in the erroneous and exaggerated acknowledgement of any of these descendants of Rebbes as great

men and leaders, but in the possibility of the descendants *themselves* sharing the error and failing to understand, that this acknowledgement is not due, either to their personalities or to their achievements, but to the affection of Hassidim for the dynasty. Unfortunately some of these Rebbes, or more accurately, the heirs, the children and grandchildren of Rebbes, tend to regard the honour paid to them as *evidence* of their *own* merits, entitling them to be Rebbes and leaders of the people. Their aspirations become confirmed from day to day and finally, their self-love succeeds in marshalling the arguments required for their *own* conviction of their capacity for leadership.

This desire for self-justification on the part of all these well-known rabbinical figures is always accompanied by the claim that in this undersized generation of ours, they are *relatively* Gedolim. From this argument they derive the tragic courage which prompts them to *set aside* the manifest truth of the words of the genuine Gedolei Yisroel of a previous generation.

Their self-confidence, which grows from day to day in an even more exaggerated and misleading form, has seduced simple and single-minded Jews who do *not* wish or are *unable* to decide for themselves. They are seduced by the very *names* of the towns, connected with the Hassidic dynasties which have for generations, aroused aspirations for holiness in human hearts. They are led astray by the families through which Torah and sanctity have been distributed through countless Jewish homes. They are swept away by the offices of those at the head of the Yeshivas, whose *names* have acquired the glory of fame throughout the world of the Torah. They cannot judge or even take into account, the quality of the *present* occupiers of these posts. They rely only on the past with all its fame and splendour.

The Rabbis as well as ordinary Jews, are influenced by the *names and titles* by which they are called, and also by the honour

and external homage which the past has bestowed on them. Consequently, they regard all this fame as due not to the past but to themselves and their merits. They feel at home with the names which they have *inherited*, and the respect granted them. The process continues ceaselessly with the result that the Jewish world is not only impoverished in relation to the genuine Torah view, but it is *confused* by a wealth of false and seductive arguments which unfortunately claim to represent the Torah view, through the so-called Council of Gedolei Ha-Torah.

9

It is worthwhile pointing out that this allegedly highest Torah body has actually never occupied itself with Torah problems. That is to say, we have never heard it utter a single word of concern with the Torah itself. What we always seem to hear are perpetual expressions of approval for Agudah policy or, more correctly expressed, for Agudist assimilation to the Zionist heresy.

We have not heard one word from this allegedly highest Torah body about the study of the Torah or about the fulfilments of the commandments of the Torah—nothing regarding the many questions and problems, that urgently require answers from Gedolei Ha-Torah, *nothing* about the attitudes to be assumed by Torah Judaism in the world *at large*. The Torah is, of course, binding on Jews *throughout the whole* world wherever Jews live in larger or smaller numbers.

We only hear from the Agudist saints and sages about matters, concerning every *stage of the deterioration* from a once significant Torah body, to a small clique of Zionist-hired "ideologists," who have obtained possession of the seal of Agudah Yisroel and are exploiting it, in accordance with their personal interests.

These Agudist Gaonim have approved of participation in the Zionist government, in the Zionist municipalities, in their *festivities*

and in the *education* of the coming generation in the system subsidised by Zionists.

All these expressions of approval given by the Council of Gedolei Ha-Torah have been phased—in every case and with the utmost fidelity—in *accordance* with the wishes of the Agudist ruling clique. It is therefore hardly surprising that the Agudah, as rumour has it, should have decided to pay regular salaries to some of their saints and sages. The payments, it is true, were continued for only a short time—for only three months before their highly advertised Knessioh Gedoiloah to which a large number of delegates representing nobody but *themselves*, were gathered with great pomp together with masses of *Jerusalem Jews*, in order to show the Zionists what a *large* and *powerful* organisation the Agudah really was. It was then that the Agudah decided to set aside money for the payment of several months' salaries for their sages and thus ensure that this so-called highest Torah body remained under complete control. But this proved somewhat too expensive for the Agudah leaders, who were in need of Zionist funds for their own purposes. A short time after the dissolution of the Knessioh, the payments were suspended. The sages at that time were no longer in great demand.

All this unhappy story serves to reflect to the utmost degree of clarity, the present degradation of what was once a Torah organisation, the condition of the sages and saints of the highest Torah body of this allegedly Torah organisation and the extent of the confusion, that prevails within the dense darkness that has engulfed the *whole* of Jewry.

CHAPTER X

THE COMING GENERATION

We are now in a position to regard the present epoch as a stage in the long evolutionary process leading step by step from the pure and deep rooted way of the Torah to the empty darkness of our time. Yet the fact that one can still discuss the subject and point out the distortions which we have witnessed with our own eyes is a possibility only because we are still able to address a generation which in spite of everything, has seen a little of the truth, a little of the greatness of the Torah and is still in some kind of contact with its teachings.

For in spite of the seduction and glamour of the mighty currents of today, in spite of all the justifications with which one attempts to justify one's conduct to oneself, it can still be perceived that the whole structure of the State together with the whole of Zionist philosophy, which has now dominated almost everyone, are something new and strange which *still* demand an effort to distort and justify.

But the new rising generation in all its sections regard all these things as perfectly natural. They accept unquestionably the imitation of the Gentile world in all its aspects, and the adoption of its thoughts and the assimilation of its habits without omission or deviation. For all of the ideas of the Gentile world one can *fabricate Hebrew* expressions in order to arrange for their incor-

poration in the new life of Zionism in the State of Israel, from which all Jews shall derive spiritual inspiration.

All these conceptions are almost innate in the coming generation, which has never known any others; and the Zionist machine armed with the millions which simple women have thrown into the collecting boxes every Friday evening before lighting the *candles*, take very good care that the young people receive an education planned to secure the *thorough* transformation of a Jewish into a Gentile mentality without doubts or reservations.

2

Zionist education in general which is today maintained by the State, is divided into two parts. In fact, before the existence of the State, there were also two kinds of education. The only difference is that previously the schools were maintained by the Zionist organisation, while today they are under State control and therefore exercise a more universal and compulsory form of pressure, on every inhabitant of the Zionist State. The first of these kinds of education, known as the "general," is under the direction of Mapai, Mapam and the middle-class parties. In spite of the differences between these parties with regard to political and economic matters, they are almost *united* in their negative attitude to all Torah matters. Not only is there no room for Torah in their system of education, but they even go so far as to banish deliberately from the thoughts of the child ideas which might even be suspected of any connection with Torah. These precautions are taken with the greatest care and thoroughness.

The process has now gone so far that even the Scriptures which are revered by all peoples to a very considerable extent, have been censured and dissected by left-wing educationists. The very name of *Shein Yisborach* has been struck out of them and the Holy of Holies blasphemed and reviled. This extreme form of official

atheist assault on religion must also be regarded as a *reaction* to the *inward*, and instinctive uncertainties which have not yet completely disappeared. It is owing to these uncertainties that these circles feel the need for a bold assault through which an end can be made, once and for all of those innate Jewish feelings of holiness which, it is hoped, can be dissolved without leaving traces behind them. The coming generation must be brought up in such a way that *no* residue of anything connected with Torah can ever again take root within it. Something more is therefore necessary to wipe out the fact of origins. It is insufficient to tell the young people that a nation which calls itself Israel, has now been created, and that it belongs to the Jewish race and is descended from the once *fanatical* Jews, with their ancient Torah and their obsolete customs. They must be brought up in the knowledge that they are completely different; and already one can see examples of the success of this kind of talk.

A group which calls itself the Canaanites and consists of those who have had a *complete* Zionist education, is now growing considerably in numbers day by day; and although comparatively small in numbers, provides *living* testimony to the way in which the coming generations are becoming estranged, even from the present-day Zionists who have not as yet gone so far as to desire to deny their origin from Judaism. That is what the younger generation has done without a qualm. The Canaanites claim perfectly *naturally*, that they belong to the ancient culture of the original Canaanite nation which occupied the land now called Israel in ancient times. Therefore, they claim, that they must acknowledge and re-adopt the ancient culture of the country with the main principles involved in that culture.

What has happened is perfectly simple. The Zionist heresy, with its complete and essential denial of the whole content of Judaism and of the Holiness of the Torah, has created a vacuum which cannot long be left unfilled. Everything Jewish has been the subject of a mighty assault through which it has become ridiculed and uprooted. All the bridges which might have led back to Judaism have been annihilated. The vacuum must sooner or later be filled by something. And the reason for the appearance of this group and the Canaanites myth which it propagates, is to provide something that can fill the vacuum.

The emergence of the Canaanites in the Zionist State is not in itself very dangerous. There are few signs of the majority of the inhabitants accepting the Canaanite culture. Yet it is a clear and unmistakable sign that the uprooting of the Torah, has succeeded to such an extent as far as the younger generation is concerned, that they are ready to grasp with enthusiasm at even the most fantastic of myths. Moreover, it points to a great and empty gulf in the soul which demands to be filled by anything that can possibly fill it so that even the wildest and most exotic ideas—and not only those of the Canaanites—will find a ready welcome.

At the same time, it illustrates the natural loftiness of the mentality of the Jew through nature and descent; for the *uprooting* of Jewish holiness *cannot* be merely covered up, and leave no trace. Jews have an instinctive feeling that something *abnormal* is happening, that once upon a time they had *something* and that they have it no longer, that they feel its absence, and even though those who are being robbed of *it* and seduced from *it* have no exact knowledge of what it is, they miss *it*, and feel as if it were calling and making demands of them.

This call is so urgent and demanding that it must be met

with some kind of response, which can be embraced with a feeling of ecstasy, by some kind of old or new idolatry.

The ecstasy, for example, with which socialism has been embraced by Jews, has been greater than that shown by socialists of all other peoples. Communists of Jewish parentage are the most *loyal* of all Communists, atheists of Jewish descent show the greatest fanaticism. The same is true of all other ideologies accepted by those of Jewish birth, and the reason is that the innate instinct for holiness has been handed down by heredity from the covenant between our ancestors and Shem Yisborach, strengthened and developed through the revelation on Mount Sinai and, in spite of the *choice* (Bechira) divinely granted to man to go according to his own will, in spite of the sins and defilements which *tear* away the Jewish soul from that holiness, in spite of all the great periods of darkness in life, which shroud and confuse eternal truth, in spite of all these things, a Jew feels himself for ever and ever uncomfortable, *without* his natural attachment to the ideal of holiness.

This fact has thousands of aspects that depend on the state of the *root* of the soul, on the extent of individual sins, on the nature of the *good deeds* which the individual or his ancestors had committed even on rare occasions; but the fact is that the discomfort *exists*—sometimes only sub-consciously—and that it is very deeply implanted in the profundities of the soul. From time to time it threatens and demands, and in response to it, one throws oneself into convulsions and tries to bring it to rest through the ecstasy with which one embraces the different forms of confusion.

Zionist defilement with all its heretical education has *not* been able to alter this law. The order and nature of Judaism cannot be changed even by the mightiest wave of Zionist propaganda;

and even if general Zionist education has unfortunately been successful in turning the youth away from Torah and faith, yet the emptiness in the Jewish soul has not been filled by their nationalism, socialism or other Gentile theories. This is a fact even in the case of the coming generation which has been completely estranged.

4

This profound dissatisfaction can also be seen to be at work or perhaps might be noticed to be more active than ever, in the case of the younger generation of Zionists among whom, a feeling of *inner* insecurity is the main product of the attempt at uprooting Judaism. For who can explain the fact that Jews should be occupied in a form of propaganda, and even in a type of inquisition directed against the Torah; all these unfortunate Oriental immigrants from the Yemen and Morocco, who have been fooled and cheated by Ben-Gurion's "Ingathering of the Exiles," have still to be torn by *force* from the Torah. Children are taken and forced to eat forbidden foods. Their teachers *smoke* openly in front of them, on the Sabbath, in order to show them, that it does not harm their health. Lectures are held in which everything holy to the Jew is blasphemed and reviled according to the pattern prepared by the Russian Yevseksias.

These "redeemed exiles" are kept isolated in camps for long periods in order that they should have *no* contact with the world of the Torah, until they are sufficiently "educated."

This education naturally consists of unadulterated blasphemy. At the same time, the "redeemed" are threatened and brutally terrorised should they reveal any trace of attachment to the old "fanaticism." It was for hostility to this type of "enlightenment" that a Zionist overseer of a camp shot and murdered a Yemenite

Jew γ who refused to approve of the public desecration of the Sabbath.

Another martyr was Rabbi Pinchas Segaloff γ who was beaten to death by Zionist redeemers in the streets of Jerusalem, on a Sabbath morning, when protesting against profanation of the Sabbath. But later it was established that he died from a heart attack, or that he would just the same *eventually* have died even if he had not been clubbed. Such were the findings of the commission of *inquiry* constituted for the purpose of arriving at that conclusion.

Day by day this form of inquisition continues with every refinement of brutality against these unfortunate survivors of Oriental Jewry, who for more than two thousand years of exile among savage Arabs, have *stood firmly* by their faith. This present campaign to bring about their apostasy is being *carried out* according to prepared plans by the Zionist heresy, with its many agents paid from the proceeds of *Kol Nidrei* appeals.

5

This internal uneasiness, however carefully it is concealed and disguised, becomes more pronounced when contact is made with Jews who are loyal to the Torah. But such contact arouses the most ferocious hatred for all that disturbs one's peace of mind.

The essence of the Jewish soul cannot be completely dissolved. As Rambam γ pointed out, "those who have no share in the World to Come are very few." There is something in that essence which insists on making its presence felt *even* in the smallest, weakest, most confused and contrary forms. The apostates who *regard* themselves as Jews, and *call* themselves reformers or liberals, would *not* like to be deprived of their right to be called Jews; the same is true of all the others and even of the most defiled Zionist enemies of the Torah.

There is a small weak point that *continues* to exist in spite of everything, and it becomes aroused and agitated from time to time under different circumstances.

The form which it assumes, is the instinctive desire to do away with *itself* once and for all, and it is expressed in the shape of an unrestrained hatred for its Jewish heritage. The unfortunate and unprotected immigrants from the East and others who have been "redeemed" are the victims of this desire. In attempts on the children whose "education" is committed into Zionist hands, the possibility of the complete annihilation of their Judaism attracts those who are placed in *charge* of them. In front of our eyes, attempts are being made to create a new generation *completely* estranged from our Torah and possibly from Zionism itself insofar as it originally derived part of its inspiration from an extended and also distorted *attachment* to an originally Jewish sentiment.

The distance dividing the first generation of Zionists from the present generation, which is the product ultimately of the Zionist way of thought, can be best illustrated by a glance at religious Zionist circles. When the Mizrachi first appeared on the scene, its aim was to contribute the observance of the Torah to the Zionist movement. Today, however, the Mizrachi has gone a considerable distance further. It has now sought that observance of the Torah should be promoted in *accordance* with the conditions of the Zionist Movement, and the coming generation of the Mizrachi is being brought up by the second of the two departments of Zionist State education, which is known as State religious education.

It is no secret that the Mizrachi, and especially Hapoel Mizrachi to which the younger Mizrachists belong, openly *demand* changes in the Torah. Many of them are quite outspoken on this subject and demand the abolition of a considerable part of the *Oral-Torah*, from the point of view that it is all a product

of the Exile, which is *no* longer necessary in our day when "redemption" is in process of development in front of our eyes. Others are more reserved and think rather of reforms of the Torah in accordance with Zionist customs, so that eventually the reforms may evolve and be finally accepted by an approved "Sanhedrin," a name with a most attractive appeal to the public. Just as the Zionist movement is connected with and exploits the *name* of Zion, but contains the *exact opposite* of everything for which Zion really stands, in the same way the "Sanhedrin" will have the mission of doing away with all that our sages have preserved through that institution in the past.

6

The point of view of Mizrachi or Hapoel Hamizrachi or Lamifneh or other Mizrachi groups is a natural consequence of the resolute denial by Zionism of all the principles of the faith and of the divine constitution of the Jewish people. The Gedolei Yisroel who fought so bitterly against attachment to Zionist infidelity and especially against the seductive paths of the Mizrachi, had foreseen all this and the sharp expressions which they used against the Mizrachi have been clearly and accurately justified, by the demand of Lamifneh for the abolition of a large portion of our Holy Torah. In spite of the unfortunate *realisation* of their prophecies, one cannot stand aside without bitterness at the reflection that the younger generation are being brought up to accept grave errors. Should Lamifneh prevail—and it seems quite possible—then the rising generation of "religious" Zionists will soon be in *no* position to understand even the meaning of the *struggle* of Lamifneh.

The whole system of this allegedly religious form of State education reveals its character both through the *quality* and *quantity* of its attention to the study of the Torah. The little bit.

of Torah teaching has become so mixed up with the manner of secular national education, which takes up the greater part of the day, that it is almost ineffective, while its quality, i.e., the *manner* in which the Torah is interpreted to young children, is inspired by the spirit of the Zionist heresy, to such an extent, that the child is really deprived of any true Torah influence at all.

There is hardly a Torah conception which can survive the "explanations" of the Mizrachi in its original purity. All the commandments of the Torah are interpreted as having *only one* purpose, namely the preservation of the national unity of the people. Accordingly, the fraudulence of this form of education is as clear as daylight. By claiming to be religious, it unfortunately attracts many Jewish children whose parents really wish them to have a Jewish education particularly among the Oriental Jews who are hardly in a position to understand the idea of *religious* education based on complete *irreligion*.

These simple people fall blindly into the trap. In fact, the Mizrachi today are fulfilling exactly the same functions which have been entrusted to them since they first came into being, namely to constitute a bridge leading from religious weakness to the complete rejection of the yoke of the Torah and its commandments.

There is, however, one great difference. The present day Mizrachi even prior to their transfer to the ranks of Mapai and Mapam, is much further from Judaism than the early founders of the party ever imagined. Yet in spite of everything, they are not treated in a friendly way by their Zionist comrades who eagerly look forward to the end of the Mizrachi pilgrimage. Almost every day one can read in the Mizrachi press bitter complaints of the treatment given to State religious education by the official educational authorities. Those who are whole-hearted in their hatred of religion, refuse to realise that the Mizrachi is only a

transit camp through which Torah Jews can be transferred to the ranks of Zionist infidelity. The very word "religious" is sufficient to arouse their hostility, and that hostility to whatever extent it is expressed, is enough to brand the Mizrachi before public opinion as champions of Torah and tradition.

There is, however, a third form of education, that of the Agudah, which is known today as "Hinuch Atsmai" (independent education) or, as it was once known, "the Fourth Stream." This allegedly independent form of education is supported by the Zionist Government which contributes 70% of the budget. In certain cases where these schools are supported by the local municipality, all their expenses are covered.

Notwithstanding, a continual agitation is being carried on for the purpose of persuading the Zionist Government to pay 100% of the expenses of these "independent" schools just as had been the case prior to the abolition of the different "streams" not so long ago.

7

Agudist independent education is the embodiment of the general Agudist attitude of our day. According to Agudah protestations this is a pure form of Torah education in accordance with the principles of the Agudah as the organised representative of the Torah. The community of the Torah is informed day after day that "independent" education is Torah education and a guarantee of the continuation of the Torah outlook of the coming generation.

Such campaigns are reinforced by the Agudist Gedolim who are organised in the Agudist Moetzes Gédolei Hatorah. They frequently make appeals, quote verses from scripture and sayings from the sages which are *exploited* at every available opportunity when money is needed, and can be collected to cover the deficit

reached after the Government's 70% and the school fees which the majority of parents pay, have been exhausted.

Education is not an abstract matter. It consists of *educators* and the books, which they use and the general atmosphere which prevails in educational institutions, thanks to the interplay of educators and books on the one hand, and the children themselves on the other. The teachers in these "independent" institutions do not belong to the old school to whom Torah was their craft and the content of their lives, and whose *only* qualification was the Torah and the piety, which they sought to instil into the hearts of their pupils. The educators in these institutions are *teachers* and are called teachers, and they behave *like* teachers in a way which is completely different from that of the Torah educator. It also differs considerably from the manner in which the Agudah propaganda machine seeks with all its strength to show, that its institutions are conducted.

As a minor example of the character of these teachers one may take the fact that all of them volunteered to build fortifications for the State and that they spent a whole week away from their duties for this purpose. There is not only the matter of *Bitul Torah*. More instructive is the outlook of these teachers who have shown how profoundly they understand, and have *identified* themselves with loyalty to the Zionist State by patriotically *volunteering* for national service.

Their conduct has naturally coloured the outlook of their pupils. Yet even from a normal point of view, leaving aside the cardinal heresy of Zionism, the character of these "independent" educators is quite different from that of men of the Torah. In the Beth Jacob Girls Schools, it recently was reported that protest have been aroused by the immodest clothes which the teachers have seen fit to adopt. There are many other examples which show clearly that the educators are very far from the attitude

expected of people entrusted with the Torah education of the coming generation.

It is not only a question of the educators. The very character of the education given is *distant* from the correct conception of Torah education and, at the same time, appears likely to lead in quite another direction altogether. The Agudah has not only entered into Zionist Governments, parliaments and municipalities. The little clique of Agudah leaders has *altogether gone over* to the Zionist way of thought; in fact, and in thought and in outlook.

A considerable part of the day in these "independent" schools is devoted to secular studies to an extent alien to genuine Torah institutions such as the former Cheder. There, too, one *had at times* to introduce a certain amount of secular studies in obedience to the State laws, which made it compulsory for all children to acquire such knowledge but it was given in very small quantity and was of a quite different quality. Secular teaching was always called "profane" study, that is to say, study which was not holy, but it was at the same time not aimed in *opposition* to the conception of holiness; but the "profane studies" which are taught in the Zionist State and also in the "independent" Agudist schools, are *not* merely negatively profane, but are the *direct opposite* of faith and holiness.

It is worth while pointing out that sixty years ago when the Zionists first began to show themselves in the Holy Land and first began inaugurating Zionist schools—to the accompaniment of a Mizrachi effort in the same direction—all the *Geonim* and the *true Gedolim* published and proclaimed an Issur and an edict of Cherem against their schools. Among them was the great and holy Rabbi Joshua Leib Diskin זצ"ל This Issur consisted of

a strict prohibition of all "profane studies" in the schools of Eretz Yisroel.

The fact that this Issur, with its strict ruling, was confined to the Holy Land, and not applied outside her frontiers showed clearly that these mighty Torah giants realised with the utmost clarity, that even though "profane studies" were pursued to a minor extent abroad—without much sympathy from them—in Eretz Yisroel they were prohibited under pain of excommunication. The reason was that as a result of the emergence of Zionism in Eretz Yisroel, and thanks to the Zionist outlook "profane studies" had been *transformed* into the teaching of heresy.

They knew that everything that passes through the Zionist way of thought and is expressed in the Zionist language known as Ivrit, contains in itself a direct hostility *interwoven* with heresy and scorn and distortion, against all the holiest conceptions of our Torah and of our faith.

9

The language on which the Zionist State and also this "independent" form of education lays such great stress, is Zionist Hebrew. Superficially it may be difficult to understand the hostility shown by Orthodox Jews towards *this* language. Is it not the language in which the Torah was revealed, and the Prophets prophesied? The language of our ancestors in which Jews have expressed their most sacred feelings through their long exile, among the various peoples and languages, among whom their destinies distributed them. Was not the Holy Tongue the bridge which united Jews throughout the whole world? And should not Jews, and especially orthodox Jews, be thankful to the Zionists for the revival and completion of this great and Holy Tongue?

We must not overlook, in considering this problem, the fact that this language was always known to Jews as the *Holy Tongue*,

לשון הקודש and the word *Ivrit*, in spite of its ancient connection with the language, was very *seldom* used by Jews as a description of it, and in fact during the last thousand years, was never used at all.

The term Lushen Hakoidesh was used throughout and without exception. But the Zionists could hardly adopt that expression because it was their aim to do away with all the sanctity contained in the language. They therefore preferred the technical expression of Ivrit, which was historically as well as technically justified. It was this apparently minor switch over that helped to reveal their real aims.

The Rishoinim, and particularly the *Rambam*, ל"י exerted themselves to seek an explanation for the use of the term Lushen Hakoidesh for the language and different reasons have been put forward. The *Rambam* ל"י thought that it was because the language contained no *single* words denoting coarse expressions, which could only be hinted at by a combination of a number of words.

Another explanation was that it owed its title to the fact that the Torah was revealed in it; and in that suggestion lies the great significance of the name which points both to the character of the language and at the same time to the character of the people that used that language.

For the language of every people is characterised by *its* own logic and that logic comprises part of the *character* of the people in question. It is part of the human characteristics and tendencies which distinguish human beings in all their human pettiness, e.g. some peoples have particular temptations to different sins, and there is a *connection* between their inclinations and the forms of expression common in their languages.

In general, there are seven *categories* of evil qualities, and each one of them is divided into ten further varieties, making seventy in all. There are, *generally* speaking, seventy types of

nations and languages and each one of them has its own particularities. In each language there is a certain logic reflecting a particular weakness of humanity as a whole. This weakness finds expression in the classical content of a language, in its expressions, in the whole syntax of the language, as well as in the specific nature and tendency of the people, that uses that language. The same holds good of the different groups of peoples with regard to similarities of temperament, expression, and origins.

Loshen Hakoidesh is distinguished by the fact that the language and the logic interwoven with it, are free from any quality that is evil and repulsive. The *logic in it*, has a content that is purely good, and holy. Purity and holiness are its *basis* and show, that the people in possession of *this* language has been equipped from birth and origin for holiness and for a divine function. This divine standard attained by Keneseth Yisroel, is expressed in the *Loshen Hekoidesh* which has been prepared for the purpose

This lofty nature of the language can only be fully grasped by one who is separated from evil and has attained a level of *preparation*, of soul and thought, exalted enough, to permit him to understand it clearly; but everyone can grasp it to some extent depending on his character, and his knowledge of *Loshen Hakoidesh* and of Torah in general.

Zionists with their Ivrit had a quite different object in mind and they have unfortunately attained that object. They were not concerned with the connection between the Jewish character and the holiness that flows through the language. They wanted to make the language fit the normal tendencies of the normal person, and in order to fulfil this end, they translated the expressions and phrases of different languages into new and artificial equivalents, which have only a technical connection with the original *Loshen Hakoidesh*.

Anyone with a knowledge of the languages of the world and

particularly with European languages, can quite easily find in the so-called modern Hebrew, complete phrases of English, French and especially German. They can also quite easily and clearly discover that through their words and phrases the *logic* of other peoples, strange and quite distant, from the true character of the language, has penetrated and transformed what was once the Holy Tongue into a mixture of dozens of dialects, cultures, solutions, normal and evil tendencies.

The Zionists have certainly created the language, and from their creation and intentions they have turned an old and obsolete language into a new and modern language. They have not merely revived the language but have entirely replaced it—to such an extent that, as one of the members of their parliament recently put it, “If a prophet were to come back to earth today, he would be entirely unable to understand what is often called “the language of the Prophets.”

Another process can also be observed. Apart from the fact of this strange profanation of the content of Ivrit, there was the effect of the individuals who created the language. In their hearts was the opposite of the sanctity that is in *Loshen Hakoidesh* and they naturally implanted in their Ivrit, not merely the strange and unholy logic of other tongues, but also the profound deep-seated heresy that was embodied in *themselves*, together with all their scorn and hostility towards the Torah. They have completely transformed something that was Jewish into something that was lowest in human nature.

The 7th say that a Safer Torah written by a heretic must be burnt. That is to say, even though he may have altered *nothing*, and it may be completely correct in every detail, it is *not* holy, because it had been written by an unsuitable person. Not only

may one not use it but it must be burnt. The reason is that a human being puts his character into everything that he does. As any intelligent person can observe, the same words spoken by two different individuals, *differ* from one another, to a very considerable extent both as regards meaning and effect. This is particularly true in matters of Torah where the human being is the main factor behind the word that is written and spoken.

This Hebrew has not only been written by heretics. The whole powerful Zionist heresy has been written *in it*. It is perhaps worth mentioning that Ben Yehudah, the *chief architect* of Zionist Hebrew, died suddenly on Shabbes *holding his pen* in his hand, and writing in Hebrew.

When the petty Agudah clique placed itself at the disposal of *Satan* and its *paid* agents destroyed all the divisions, separating orthodox Jewry from the Zionist heresy, they also saw fit to make Hebrew, which had up to that time been kept at a distance from the Judaism of the Torah, *appear Kosher*. They confused people's minds with all the excuses, that had been so glibly uttered by their Mizrachist predecessors.

The new Agudah Zionists claimed that with Ivrit they would be able to attract the youth and, in fact, Ivrit has become the official language of instruction in their schools. But it is not only the language that they have pronounced fit and taken over for their own use, but *also* the creators of that language. The textbooks in use in their "independent" educational institutions include the poems of Bialik, Frischmann, Abad Ha-am and others. But it is not only the works of Zionist writers that have become *rehabilitated* in these Agudist circles, but Zionism itself, the pronounced heresy, with all its connections.

Agudist authors have explained away commandments of the Torah as a national heritage, e.g., the Pilgrimage, according to one Agudist writer in a school-book especially compiled for

Agudist schools under the title of "Yalduthenu," had the purpose of enabling people to gain sight of the beautiful proud national capital. All the Zaddikim and Geonim whose longing it was, to be in the Holy Land, have been exploited by the Zionist heretics of today. They have been turned into *forerunners* of Zionism. The holy Shiloh ז"ל had, it is claimed, wished to set up a *living* Eretz Yisroel. Chanukah, Purim, and the 15th of Shuvat are the days on which *national* fruits are to be eaten in the *national* home, etc., etc. There are many similar instances.

But the *cloak of confusion* cannot be assumed in one moment. It must, in fact, be gradually reinforced and to Zionism must be surrendered at least a word of the conception of *Torah* so that the clouds of smoke can be as thick as *possible*, and the confusion more complete.

11

The Zionist language, the Zionist point of view, with all their adherents, new and old, have succeeded not merely in leading Jews away from Torah to Zionism but have managed to bring Zionism and materialism to the Torah.

They demoralise and profane all that is sacred and divine; and this devilish process is all the more dangerous, because although people are aware of the danger of falling into deep water, there is less that they can do about it when the water begins to flow into their own houses *without* their noticing it. By the time they do notice it, their houses are almost entirely submerged. For one who does not see clearly or has not had it explained to him that these are alien thoughts that must not be accepted, will not regard it as dangerous when he sees all these unclean things in Ivrit, the language which he regards as his own, as something Jewish, and he approaches it with warmth and enthusiasm. Then

all the contradictions and falsehoods seem to him quite different. He swallows them down like a hungry man and they become almost tracelessly digested into his system.

The Agudist-Zionist "independent" education caters for the most part for children from the best Torah families which would have otherwise, without "independent" education, have sent their young to study in proper Jewish Chedorim. It is therefore a source of the greatest danger for the future of Torah Jewry, for the future orientation of Torah youth.

The petty Agudist leaders through their act of destruction, will be reckoned *guilty* of the greatest *betrayal* perpetuated by those who still call themselves Agudas Yisroel.

One must not forget that Agudist education was really founded only to serve the necessity of the Agudah itself. The leaders of the Agudah and particularly those who came to Eretz Yisroel as refugees from Poland found difficulty in discovering any reason for their existence.

They no longer had much in common with the original Torah aims of Orthodox Jewry owing to their intoxication with the fumes of material achievement in the Zionist world. They therefore found themselves forced to do something to justify their existence. They had no possibility of imitating Zionists in the field of colonization or in some other sphere of material endeavour. The one or two colonies calling themselves by names connected with the Agudah, were not sufficiently prominent in their opinions for them to be able to boast of any achievements in connection with them.

How great was then their joy when they suddenly discovered the opportunity of starting an educational system for which *all* the expenses were paid by the Zionists, so that, on the one hand, they had no financial worries or difficulties and, on the other, they were in a position to *show* how important and active the Agudah had become as a result of its achievements in the field of education,

which had always been regarded as one of the main responsibilities of orthodox Jewry.

Even before the establishment of the State, the leaders of the Agudah had knocked many times at Zionist doors in the hope of the inclusion of the Agudah among the beneficiaries of the budget for education of the former Jewish Agency. When the State came into existence, Agudist education was officially recognised by the Zionists and became known as "the fourth stream." It was the fourth type of education.

The Agudah had at least become rehabilitated from its inactivity. Wherever it could, it founded schools. The strain of keeping up a number of existing schools, such as the girls' schools known as Beth Jacob, was removed from them because the Zionist government paid all their expenses. Positions were *found* for all the relations of the leaders, and additional positions created for the leaders themselves. Thus they had achieved prestige and wealth—an apparently Heaven-sent victory for the petty Agudah clique, which was unable to see any other way out of its difficulties.

It is not surprising therefore that the whole tendency of the educational system was fashioned after the Zionist model. The Zionists paid for it, and those that were paid, were well aware of it and could not allow themselves the privilege of *disappointing* those who paid them. Even today when the system under the new name of "*Hinuch Atsmi*" receives only about 70 per cent of its needs from the Zionists, it has nevertheless maintained its old pattern in an even more intensive form.

It is also worth noting that this new name for these "independent" Torah schools consists of a modern Hebrew expression denoting independence. The sub-conscious instincts of the Agudah leaders have *guided* them blindfold to this expression. Their schools are not called Chedorim or Talmud Torahs, the old designations of Torah educational institutions. Their name, which

is an indication of their *content*, has been derived from a term taken from Zionist Hebrew, as if to *warn* us that their path must not be mistaken for that of a pure Torah upbringing.

12

However, the confusion between the two kinds of institution grows continually greater. The children of genuinely Jewish parents are taken away from honest Jewish Chedorim—and especially in Jerusalem where there is no lack of genuinely Jewish institutions such as Etz Hayim and Chaya Oilam, Torah Virah, etc., which have been in existence for several decades. The genuine institutions are gradually being *emptied* and the children transferred to the “independent” schools. The process is gathering momentum day by day and it is only one example of the ridiculous nature of Agudist propaganda.

The Agudist claim that the foundation of these modern “independent” schools was a prime necessity because children of religious parents had *nowhere* to study. Further, they pleaded, financial assistance had to be obtained from the government because it was impossible to provide the necessary means from their own resources. Jerusalem can give the lie to all these claims.

The opposite is true. The institutions that have existed from of old with their own resources and without government assistance have shrunk thanks to Agudist-Zionist financed schools. Had it not been for the will of the Agudah to display its greatness and its activity, the genuine Torah education of Jerusalem would not be in its present decline.

For two thousand years we have managed to survive without Government financed education. Throughout that time Jews have wandered between various peoples in many lands and experienced the most terrible afflictions in human history; yet wherever they went, in spite of grinding poverty, they managed to give their

children a Torah education. In Poland, Russia and Hungary where the material resources of Jews were on the whole very poor and the struggle for existence was very grim for the maintenance of *even* a low standard of living, they yet managed to *secure* for their children the necessary Torah teaching to such an extent that it became recognised almost as a miracle throughout the non-Jewish world. Through it we became known to the Gentiles as “the people of the Book,” for it was a fact.

In Tunis, in Morocco, in these fierce countries where they were confined to the black suffering of the Mellah, in Afghanistan and far-off Yemen where very few of the inhabitants could read or write, our brethren in spite of dire necessity and suffering, found ways of teaching Torah to their children. It is only in our own day that one has heard of Jews collecting money abroad for Chedorim. In the past, these truly Jewish Torah schools were always supported by the coins saved and put aside by Jewish parents as fees for those who taught their children Torah. That was the case until the Agudah suddenly explained to Jewry that it was impossible to maintain Chedorim without Zionist assistance—if not of 100 at least of 70 per cent.

According to the Agudah statistics the number of children has more than doubled now in their present “independent” schools which obtain only two-thirds of their expenditure from the Zionist state, as compared with the number of pupils in the days of the “Fourth Stream” which according to the statements made at the time by the same Agudah, could not exist without the full 100 per cent support from the state.

Obviously the present one-third of the expenditure obtained from sources outside the state could of course cater for two-thirds at the time of the “Fourth Stream.” Therefore taking into account the cost of Zionist secular teaching at these schools which could have been reduced or even eliminated. The claim of the

Agudah at the time of the "Fourth Stream" that Torah education could not exist without 100 per cent support from the Zionists is completely refuted out of their own mouths.

Nor does their present claim that without two-thirds support from the State Torah education would be unable to exist. This contains even as much truth as their earlier claim. One has only to see the swollen staffs and the amount of Zionist secular teaching in these Torah schools to enable one to realise the real truth.

In Jerusalem in *Meah Shearim* there is a girls' school called Bnois Jerushulaim, established after the Agudah has embarked on their educational enterprise financed by the Zionists. Bnois Jerushulaim has over 700 pupils from the poorest people in the poorest locality, but they manage to exist and continue to expand without a single penny of support from Zionist sources. The example of Bnois Jerushulaim should serve to expose the Agudist pretensions.

Yet the Agudah education is not merely dangerous as a result of the support and influence of the Zionist State. This kind of education is really far more dangerous for the parents. For in the past it was truly a great source of *merit* for an indigent father, if he was able to save a few coppers to pay for the upbringing of his son in the right path. The sacrifice was one that bound him, with the zeal of devotion to Torah and holiness.

But the new Zionist Agudist education has completely demoralised the devotion of Jewish parents to the source of sanctity. The Jewish father now regards Torah education, which comprises after all, the main obligation of Jewish parents towards their children, as a *function* of the state, for which the honour of the Agudah demands, that a strong fight should be put up in the Zionist Knesset. Or perhaps, if more money is needed, it can be provided by the begging apparatuses with their supervisors, who hardly worry their heads about the sacrifices to be made by a

parent for a Jewish child. In fact, it has been suggested that the Agudist clique, is inwardly very satisfied, that the Zionist State has left a certain percentage of the budget of Chinuch Atsmai uncovered, and has thus given them the opportunity of exploiting the whole Jewish world through their appeals. Everyone knows that there are some parts of South America, where the spirit of self-sacrifice is *hardly needed* for the conduct of appeals . . .

Once again, one must repeat that the whole of this system of Agudist education has been created only to suit the purposes of the small clique that stands at the head of the Agudah in Eretz Yisroel. They had to have something which they could display to orthodox Jews. They also had to have something which they could show to other Zionists in the absence of colonies or other forms of economic achievement with which they could justify their reason for existence. If their "achievements" were not of a material nature, they could point to the result of their "devotion" in the spiritual sphere, in the form of a system of Torah education catering for thousands of children. Their devotion gave them not only prestige but hundreds of well-paid positions for which salaries and, correspondingly, influence, were derived from Zionist funds.

But the "devotion" which contributed so much to the Agudist clique cost Torah Jewry a very high price. A ghastly spreading disease has attacked its very soul. The plague of Agudist-Zionist education owed its poison to the *approval* which it received from well-known rabbis who were members of the Agudist Moetzes Gedolei Hatorah and from other Torah personalities, and which served to convince the simple Jewish father that to hand over his child to *Chinuch Atsmai* or to support it financially, meant that he was providing a Torah education for Jewish children.

That is the main form of confusion which the Agudist-Zionist clique has succeeded in bringing about. No one can deny the fact

that Torah education is the vital problem of the day. No one can be so blind as to fail to see that the secular and atheistic type of Zionist education weakens the attachment of every Jewish child to the Torah. A daily struggle is being waged with Zionist atheists who have made it a main point in their programme to uproot Torah from the Jewish people. All the dangers that threaten the inhabitants of Eretz Yisroel and also those unfortunate victims of the attraction of the "ingathering of the exiles" are felt by every Jew who has not yet been completely won over to the Zionist heresy.

The question of creating a Torah form of education for all children desirous of it, is really connected with great financial difficulties for those who seek to fulfil a function of this kind. If the Agudah, which as a Torah organisation should really attempt to find a fitting solution of this problem, should come and proclaim that the Agudah has the possibility of achieving such a solution, it would seem like a heaven-sent reply to a burning problem. A great deal of confidence was reposed in the Agudah and in its intentions, because superficially it seemed reliable and trustworthy. When the Chairman of the Agudah with his beard and peyes, with his distinguished rabbinical genealogy, with his apparent Torah Hassidic character, and with his smooth speech, comes forward in public and proposes a system of Torah education, it is natural to suppose that appearances represent reality, and that the education which he has in mind is that to which Jews have aspired continuously throughout all generations.

It is hardly surprising and indeed almost natural that the Rabbonim and the Chassidic rabbis gave almost immediate approval to this pressing undertaking because, according to the smooth words of the Chairman, it provided a *complete salvation* for the future generation of Jews.

They appended their signatures and issued proclamations;

some of them were even thrown into fits of ecstasy at the thought of fulfilling this great obligation, and all of them appreciated the importance of Agudas Yisroel today and the merit of its chairman and the grandeur of his insight, policy and leadership.

It would, in fact, have been more surprising had the Rabbonim refused to sign their names. *That* would have involved them in the *responsibility* of depriving so many children of the Torah education which they needed at a time when there was a great opportunity for taking advantage of it. They even turned a *blind eye* to the fact that the whole undertaking was being completely supported by the Zionist State as, in fact, the "fourth stream," the first edition of Agudist education, was for a considerable time. On the contrary, maintained the leaders of the Agudah, if they could only be freed from financial anxieties, they could *provide* a complete solution of the educational problem. No matter if it was *Zionist money*, they felt that they could have the means to satisfy their needs and thus establish hundreds of new educational institutions, engage the required number of teachers, pay them reasonable salaries and solve the problem once and for all. The future of Torah education was, they felt, now guaranteed.

It was *this* liberation from financial worries and the opportunity derived from it that *reversed* the whole issue. The money which they obtained, *undermined* the potentialities of Agudah education and brought about a revolution in the *content* of that education. The effect must be felt instinctively and clearly both by the organisers and by the teachers themselves. They must realise that their *whole* existence is derived from the Zionist treasury in spite of all the efforts of Agudist propagandists to plead after their fashion that *today there is no longer a question* of Zionism but *one* of a State to which everyone pays taxes, and

is consequently *entitled* to enjoy the fruit of taxation in the shape of educational services.

That is only one of the delusions that are being spread around; but the teachers themselves have felt that they are not in a position to oppose Zionism at a time when they earn their livings from it. To use Agudist conceptions, how can one be in *opposition* to the very idea of a State which is the fulfilment of Zionism, at a time when their existence is bound up *entirely* with the fortunes of that State. Such are the feelings shared by all those who participate in Agudist education. It is but a part of human nature to be *inclined* to act under the influence of bribery, even if one is not *consciously* aware that one is doing so; and the result has been the *whole* new confused orientation of the Agudah in relation to Zionism. Through this arrangement in the field of education Zionism has penetrated and become *distributed* through the Agudah.

The Rabbonim who have supported and still do support Agudist education, *still retain* in their minds the *idea of Torah education* because *that* was the basis of its presentation to them. Of course there *are* exceptions to whom a compromise with Zionism always appealed. But the majority are under the impression that Chinuch Atzmai is a form of Torah education because that is *what* they have been told and their remaining doubts regarding the *textbooks* from which Ivrit is taught and their *content* and origin have now been answered by the appointment of a special commission entrusted with the duties of investigation and of setting things in order.

Yet we must not forget that these Rabbonim are members of the Agudist Moetzes Gedolei Hatorah, men who have crowned themselves with that title, Gedolim proclaimed by the journalists of the Agudah, whose superficial and corrupted thinking has allowed them to be swept away by the *general current* of opinion.

These men have not only confirmed the disguise of Chinuch Atzmai as Torah education, but they have *justified the whole process* of Agudist assimilation.

If we find among those who approve of Chinuch Atzmai Gedolim of a *higher* level, then they have been fooled and led *astray* by the great exhibitions and long queues of "Gedolim" who have hurried to proclaim their approval, and also by the machinations and lies of Agudist politicians who are *never* tired of justifying themselves by the assertion, that they *have rescued* Judaism and that without their efforts everything would have been lost. The affairs of Chinuch Atzmai, they maintain, are in the *best possible condition* with a special commission of Rabbonim to supervise all activities. By such methods have *one or two* Gedolim been seduced into handing the Agudah a blank cheque with which to do its will.

So much for those who approve and give their signatures. But what about the simple orthodox Jewish father? His mind has been completely turned upside down. What can be expected of an ordinary Jew when he *sees* that so many eminent men have approved of a form of education which costs almost nothing? In his opinion everything must seem to be in *good order*. The children also learn Torah at these schools and the teachers talk to them about Judaism and orthodoxy as well as *about the Gedolei Yisroel*. Is there any need for him to make further investigation? In this way, the *last great betrayal* of the heirs to the name of Agudas Yisroel has taken root in orthodox Jewry, which now lives on the ruins which they have created in the Jewish soul.

This is the way in which the Zionist heresy has now penetrated into *that* small section of the coming generation that, *had it not been* for this "Torah Party," would have remained faithful to its heritage. In this way has the Zionist conquest become almost complete, for those whom it could not conquer by *direct*

assault have been overcome by this petty Agudah clique's entry through the *back door*. The coming generation has now been turned into the wrong direction.

Yet it is worth noting that a number of prominent Gedolei Yisroel, such as the Chazoin Ish ל"צוֹיִן בְּרִיסקֵר ר״מ שְׁלֵיטֵן the Szatmarer Rebbe א"ת"ל"ש have refused to allow themselves to be seduced. Their names stand out like a beacon in the grimmest darkness; and the thousands of orthodox Jews who can least afford to pay fees for the teaching of their children, the poor Jews of Jerusalem in all their poverty, have found it necessary, to defray the cost of teaching their own children from their own meagre resources.

They have *defied* all the soul-snatchers under *whatever* names and disguises they happen to adopt. They, the small remnant from a great conflagration, have faced and overcome temptation. They are a comfort in the great catastrophe. They are a living testimony to our future. Their struggle teaches us that in spite of everything, all is not lost and the destiny of Israel will be fulfilled.

CHAPTER XI

NETUREI KARTA

1

The world, until the time of its eventual remedy, passes through tidal waves of alternate *descents* and *ascents*; but even in the period of the most headlong decline, an impression or a connection with the previous lofty height of ascent remains and persists, throughout the period of decline *until* the future recovery. At the time of the *flood*, Noah and his family served as a *bridge* between the ultimate destruction of a sinful generation and the appearance of *Avrohom Ovinu* and his successors. And the bitter affliction of Egypt when Jews were almost completely contaminated by the forty nine forms of defilement, from which they had to be dragged out in haste, there remained the tribe of *Levi*, with *Moses* and *Aaron*, who served to connect the period of the Patriarchs, with the great exaltation of the Exodus and the acceptance of the Torah. The tribe of *Levi* did not participate in the sin of the golden calf; nor in the sin of the spies for which it was decreed, that none of that generation should be granted the merit of entry into the Holy Land, were *Caleb* and *Joshua* involved. *They* served as a bridge between the lofty experience of acceptance of the Holy Torah and the exaltation of entry into the Holy Land.

So it was throughout the ages. At the time of the destruction of the first sanctuary a remnant remained within the Holy Land

itself, and many old men survived to witness the building of the second sanctuary. Among them were those, who had been granted the gift of prophecy, the divine gift which had been *sealed* by the destruction of the first sanctuary. These are the ups and downs of our history. When light gave way to darkness, the light did not become *totally* extinguished, even in the period of greatest darkness.

This can be noticed from the order of nature and its apparent laws. In autumn the fierce winds seem to sweep away the whole of the beauty of spring and summer, and the yellow leaves fall from the helpless trees and leave them stripped, to face the gloom of winter, when the whole splendour of the earth seems to have vanished, and everything remains waste and empty. At the same time, the winter forces the green glory and vitality deep into the ground, when it is almost at its last gasp. The seeds and roots are already there, *prepared* to emerge later and comprise future life out of the ground. The root is *small*, but is possessed of great strength. The mighty winter, with all its ferocious cold and wind, cannot disturb the little root. At the very moment when the root might have been thought to be about to disintegrate within the ground, it begins to germinate and start the whole mighty process of growth into its future character.

The logic of the small minority which calls itself Neturei Karta seems to have baffled practically the whole of the Jewish world that *has* been swept away by the Zionist current. Many hard things have been said about them. They have been described as mad men, traitors, fanatics, who do not wish to see the blessings of the Zionist State, anti-Semites unwilling to allow Jews to have a place of refuge and rest, evil-hearted men who try to prevent Jews from being rescued from the calamities which threaten them, men without loyalty who seek to bring back the *golus* from which the Zionists have exerted such great efforts

to rescue Jews, old fashioned and distorted religious reactionaries with no understanding of modern development, men of strife who know no pleasure in life other than quarrelling and contradicting. brazen men who have no respect for the Gedolei Yisroel, etc., etc. One could, in fact, complete an even longer list of the grave accusations brought by various circles against the Neturei Karta, of the insults levelled at them and the libels invented about them. They are surrounded by a wall of hatred.

2

Most Jews and *especially* the religious Zionists of the Miz-rachi and the Agudah with their followers, regard the Neturei Karta with hostility and contempt. The more moderate dismissed them as of no consequence. But the result is the same. It is generally agreed that one must get rid of them as quickly and thoroughly as possible. Every hope of coming to a compromise with them and bringing them into the general stream of Jewish public opinion has now been abandoned. It has been found impossible to deal with them under any circumstances, and one must therefore eliminate them, or wait until their obstinacy and will for conflict would bring about their elimination.

Yet in spite of the whole campaign of agitation against the Neturei Karta, it is a remarkable thing that no one knows their address, their form of organisation, their leader, their executive, and their members—notwithstanding the fact that Neturei Karta is spread over the whole world and is not confined to the Meah Shearim district of Jerusalem. The truth is that Neturei Karta is *not* really an organisation at all, because it has no plan or programme mapped out by human minds. It has *not*, and it does *not*, need all the paraphernalia of organisations with the distribution of honours involved in them.

There are no members and there is no president, because Neturei Karta represents the spontaneous feeling of Jews whose instincts demand of them that they should adopt *this* attitude.

They have no political aspirations or ambitions for parliamentary or ministerial posts. They launch no appeals, nor do they hope for payment from the mighty collecting machines. They ask nothing for themselves, and expect nothing from anybody else.

The only force that moves this group is the pure ideal of the *eternity* of Israel, the force of the truth which has been granted to the Jewish people. Providence has ordained that the truth should never disappear from Klal Yisroel. When the orthodox Jews of Jerusalem go forth in protest against profanation of the Torah, they do not think to gain popularity by their protests or to increase the number of votes, which they might attract at the next election. They know only too clearly that they must expect murderous beatings from the police and the desecrators of the Sabbath, arrests and insults, libels and falsehoods. Yet they go on *again and again* without the thought that their protest can bring about a radical change in the situation, or that it might be possible for them to gain victories and *show the fruits* of their work, so that people might have *respect* for their achievements.

They know only the barbarities that face them, on the path that lies before them, but they continue their way and do what they regard as their duty without pleasure and without fear.

They carry out their protests with devotion and sacrifice because they feel an overpowering loyalty to the Torah and to their duty towards Klal Yisroel, to arouse and to warn, to disturb the dreadful *indifference* towards the profanation of the Torah, the tendency to take denial of the principles of the faith for granted, the transformation of the Divine and Holy people into *merely* one of all the peoples of the earth.

3

It is a remarkable fact that in spite of the hostility and contempt which the small group excites, its words and protests are always heard. The whole mighty atmosphere of heresy, suddenly seems to be cleft by the relatively weak and feeble cry of the Neturei Karta, as if an *inner* voice were moving within people, a voice calling in the wilderness, to which people are forced to *listen* and to grasp every word. It is curious that millions of intelligent people should show such concern for the words of a few hundred "lunatics," but whatever people say about them and how-ever much they rave at them, the feeling persists that their words penetrate, that their words descend most forcefully and rapidly into the profundities of Jewish feeling; and all the anger and fury *cannot* liberate those who hear them, from the burden of these words.

It is with hesitancy that one must point out the content of the verses in Jeremiah 38. When it was the divine will to lay Jerusalem waste and to send Jews into exile, then Shem Yisborach spread this information through Jeremiah. The prophet informed the people that owing to their sins Jerusalem must be destroyed and that the whole struggle which their patriots were waging, was senseless. The help of Egypt, which was then an ally of Judah, would also be of no avail to them because that was the divine will, and because the lives of Jews are regulated *not* by material considerations but only by the divine will. Therefore, Jeremiah told them day after day that they should give up the struggle and surrender to the mighty army of Nebuchadnezzar, the king of Babylon. The warriors did not want to listen to such prophecies. They arrested Jeremiah and threw him into a dungeon as a traitor and a dangerous person.

King Zedekiah took Jeremiah secretly from the place of his

imprisonment and asked him privately whether the word came from G"d. Jeremiah answered in the affirmative and convinced him that Jerusalem would fall in the hands of the king of Babylon. Then, we are told, when the fighting princes heard that Jeremiah had again spoken, they asked the king to put him to death יומת האיש נא את האיש הזה, כי על כן הוא מרפא את ידי אנשי המלחמה, וכי כי האיש הזה אינו דורש לשלום העם הזה כי אם לרעה.

“for he weakens the hands of the warriors who are left in this city and the hands of the whole people by saying these things to them. For this man does not seek the welfare of this people but their harm.” Nevertheless, they did not kill him but placed him in a strongly guarded dungeon full of mud so that he might perish by himself. In those days, it may be pointed out, Jeremiah who prophesied in the Name of G"d and whose prophecies were all fulfilled was regarded as a traitor worthy of death, as a man who seeks the destruction and *not* the welfare of the people; but it must be added that in spite of the hatred of Jeremiah, the people listened to his words and that his words penetrated into their hearts. These words did rage them, but at the same time they listened to them, in spite of everything, they did not kill the prophet; the word of G"d found acceptance.

4

The strength of the Neturei Karta lies not in the number of adherents of the movement, or in the political influence which they are in a position to exert. Their strength lies in the power of *continuity*, the continuation of the process leading from Mount Sinai and the covenant between *Shem Yisburach* and *Knesses Yisroel*, the process of eternal sanctity. Naturei Karta has nothing new to offer. What it says today is exactly the same thing as was said by Jews generations ago, and it represents their thought simply and self-evidently without embellishment.

It is only as a result of the emergence of this last mighty movement of heresy and confusion that the mentality of Jews has become so *completely* deranged that to many people simple Jewish teaching and a *natural* Torah attitude should appear to be a *form* of fanaticism and savagery and a matter of individuals—as those who are nearest to Naturei Karta think—or something which should be uprooted and destroyed—as the *majority* not only think, but are sufficiently outspoken to say aloud.

It is actually true that these mighty currents of heresy have almost completely swept away the ordinary Jew. Although those who belong to the Naturei Karta are really steadfast people who in their daily lives reveal a *greater* measure of devotion to the Torah than others. But they are only the survivors of a *point of view* which represents the *natural* and *eternal* part of Klal Yisroel. What the Naturei Karta Jew says today was said yesterday by even the Jewish artisan who was *only* able to recite *Thilim*.

The attitude of Naturei Karta towards the whole character of the Zionist movement and of its State is merely an *expression* of devotion to Torah and the whole of our faith, to our ideals of purity and holiness. If attachment to these ideals is *really* devoted and powerful, without a thought of compromise or alternatives, then the response of the Naturei Karta to the challenges of our time is *simple*, self-evident, and the *only* possible.

5

The sin with which the Naturei Karta is most often reproached is their lack of funds. At every opportunity their opponents throw it in their faces and ask “What have you achieved?” “Where are your buildings?” “Where are your institutions?” The Zionist way of thought has now made its way into most Jewish minds and has inspired *such* questions which are often asked specially by religious Jews.

The Zionists have been explaining for 50 years that the most important thing in Jewish life is to build up a country with houses and other material achievements; and *this* way of thought has gradually penetrated with other Zionist ideas into religious Jewish circles in relation to the Torah. Today everything is measured by the building and the amount of bricks at the disposal of Torah institutions. These achievements in brick and mortar are photographed and the results used for publicity purposes. The content of the teaching is judged by the appearance of the edifice in which it is given—something which is much easier to display.

One should not criticise Torah institutions and Yeshivas; and the last people who would like to do any such thing, are the Naturei Karta because the Yeshivas are *the* sources of Torah from which learned Torah Jews emerge. It would certainly be preferable if these institutions were equipped with all conveniences and housed in imposing buildings with all possible external adornments that are fitting for the honour of the Torah.

Yet, to adorn Torah institutions with external honour is one thing, and to make out of externals the *main* reason for their existence is another. It is not merely a matter of emphasising the importance of externals, but even of spreading the *impression* that the externals are likely to save the Torah; and this is especially unacceptable if these material attractions are exploited as a means of competition and attack against those who are not able to afford such amenities. It is not merely a question of strength but rather of the argument—clearly ridiculous—that material improvements, however necessary they may or may not be, constitute a guarantee that *those who have achieved* them, are by virtue of their capacity, men crowned with the seal of truth, and that those who have *not the means* for such achievements, have therefore shown that the truth is not with them.

It should be made clear to every thinking human being that

the correctness of a point of view, has no relation to *achievements* even if they expressed in the most grandiose forms of architecture.

Our Torah institutions have adopted Zionist propaganda techniques and the emphasis is now being laid on external achievements; and then the Naturei Karta which has *no such* financial resources naturally tends to be despised as a group of people without achievements to their credit. It would seem to be forgotten that the *Mishnah*, the *Gemore*, the *Rambam*, the *Shulhan Aruch* and the *whole* edifice of Jewish holiness was also created and *will be* continued without the help of large financial resources.

Yet not only is it *no* coincidence but it is even an obvious *consequence* of events that such should be the general impression. All the Torah institutions that have been established in Eretz Yisroel in recent times, and at least the majority of all those with something to display before the wider public, have succeeded with the aid of money from Zionist sources. Such aid, whether it be great or small, exercises an influence over the creators of these institutions and also upon the institutions themselves.

Nor is it a coincidence that the creators of these institutions should wish to display their achievements and thereby provide arguments and criticism which can be directed against the Naturei Karta. The surrender to the Zionist current and the connection with Zionist bounty, all by themselves create a storm of abuse *against those* Jews, who understand fully, the perversity of Zionist ideology and whose clear and genuine understanding cries out loud and, at the same time exercises pressure on all *outside* it, to criticise and to attempt to put an end to it.

One must once again repeat that the views of the Naturei Karta do not oppose extensions to or improvements of Torah institutions and certainly not their wider distribution, because

Yeshivas are the source of Jewish life, the true basis and guarantee of the whole existence of Judaism; but the adornments and attractions must not overshadow the *content* of the teaching in Torah institutions. One is certainly prepared to respect and honour those who create them, but at the same time unwilling to give them, a blank cheque to follow their own tendencies.

It is regrettable that Jews with a real understanding should not be in a position to be at the helm of all Torah institutions, and more regrettable that those who stand at their head now, have flexible convictions and in some cases, are even prepared to be swayed in any direction that the wind may blow. This is a part of the contradiction under which we live—a contradiction imposed by the *material poverty* of those who are truly conscious of their obligations and of the simple Jewish religious masses exposed to the dazzle of "achievements." Look, they are told, at the inactivity of Naturei Karta! Other people are creative and *show results* which can be seen from these magnificent photographs. Ordinary simple Jews find themselves swept away by the external glamour of this ridiculous argument and thus there is set up a wall, dividing them from the words of the Naturei Karta in spite of the absolute truth of their content, in spite of the clear faith on which they are based.

7

In our day, ordinary human beings are influenced by externals probably to a greater extent than they were before. That is why the positions of leadership in Jewry are occupied by men who have something to *show* for themselves. True it was not of their own free will that the Torah institutions are induced to display photographs and to glory in the splendour of buildings. They had to obtain the necessary financial assistance and the people to whom they were compelled to make approaches, were those on

whose minds external splendour makes a decisive impression; and the process works both ways, those who exploit externals are in turn influenced by the externals which they exploit.

This process has been combined with the desire for justification that is particularly necessary to men who are *not sure* that what they are doing, is the right thing. On the one hand, they seek to justify themselves in the face of Zionism and the stress which it lays on externals, and, on the other, they need arguments derived from "achievements" in order to silence the voice of the Naturei Karta, which is really the voice of their own uneasy consciences. Unfortunately, their attempts at justification have met with a considerable measure of success.

In this connection, it is as well to remind ourselves that the influence of material achievements among Jews is even greater than it is among all other peoples. The thousands of years of exile have left their powerful impression. The sufferings of Jews have deprived them of a suitable and natural attitude to such achievements. In the eyes of the ordinary Jew and especially for the Torah Jew, the magnificence of a building is *no ordinary* matter. He has not the same *familiarity* with them as have the members of other peoples of the world, whose possession of such buildings for generations have enabled them to take them for granted.

One can therefore easily understand the enthusiasm aroused by attractive buildings for Yeshivas that are now being built, and the difficulty facing the Naturei Karta in the face of their efforts to show, that *this* is not a decisive argument against the simple and absolute truth which they represent.

This factor is effective not only in relation to the Naturei Karta but also in connection with the general Zionist influence that pervades Jewry. This manner of hawking around photographs would appear to be a modern Jewish innovation. The Zionists

boast by all manner of means of their success in draining swamps—an art which the Indians and Chinese have apparently long gotten. The Dutch on the other hand, do it every day and have been doing it for years. Large stretches of land have been re-deemed from the water and made fruitful at half the cost of the enormous sums raised by the Zionists from donations for that purpose. But the Dutch have done all this without boasting of their sacrifices or making any claims to fame on that score.

Other peoples have achievements to their credit of *far greater* significance, but nowhere do they make such a fuss of them as among simple minded Jews. Others regard them as *perfectly natural* developments in the light of mechanical progress, but Jews are so swept away by photographs and the fascinating descriptions by which their own minor achievements are exaggerated, that they tend to look upon them as *unprecedented*; and when they manage to infect some non-Jewish personality with their enthusiasm, they feel *able to proclaim* that their achievements arouse the admiration of the whole world. This is another instance of deceiving others for the purpose of deceiving oneself.

8

Yet all the accepted glamour of achievements has not swayed away the last small fortress of true Jewry. *That* is part of the secret of the power of Naturei Karta, the fact that they are *prepared to reject* money which would bind them to be under an obligation to Zionist charity. For they are prepared to reject even the thought, that with that money one could achieve anything for the sake of Torah. They are prepared to make this sacrifice because they realise quite clearly *what* would be the final result of attempting to achieve anything through such money. In spite of their possible resolution to use such money purely for Torah

purposes, they know that their acceptance would mean that they would go the same way as the others.

It was felt that the importance of the task of establishing and maintaining Torah institutions was such that it was legitimate to accept money no matter from which source it came, that the money helped to create something valuable in spite of its origin. That was the apparent attitude of the general institutions with a tolerant attitude towards the state. Yet the fact remains that in spite of the plausibility of this argument, the results turn out to be quite different from those anticipated.

The Naturei Karta, the orthodox Jews whose minds are not confused, refuse to accept money from Zionist sources at a time when the "saviours" of the Torah and the builders of buildings, have put up their edifices with Zionist assistance and support. That is because genuinely orthodox Jews know that money is accompanied by influence and the fact is that all these great builders who seek with all their might to hate the Naturei Karta, have incorporated in their buildings the influence of Zionism. This influence bores holes in the walls and through them Zionism *creeps* into the building and causes the Zionist heresy to seep into the very teaching given within the walls.

When one gives way to the current, one tends to be swept away by the stream. A tiny measure of surrender can be compared to the folly of a man who drinks salt water in order to quench his thirst. Every sip creates a fresh desire to consume more, every surrender to the spirit of the day attracts people not to the Torah—as the majority may think—but to *another* surrender, however unlikely this may appear on the surface. With all the torrent of talk about attracting children to the Torah, one has not yet witnessed the sight of masses of children of Mapam or even of Mizrahi parentage being attracted. The exceptions are too few to be worthy of consideration. What we see is that the whole

99% of Torah institutions attract only the children of Torah parents; and the only purpose of all this compromising and bowing to the storm is that the small number of surviving Torah Jews should be swept away by it.

It is possible that even by minor deviations the Naturei Karta could acquire a certain amount of *respect* and *importance* in the eyes of superficial people. But that prospect does *not* attract them because their point of view is inspired by the truth. And that without human calculations or improvements expected from deviating from that truth to even a certain extent. That is the force that moves them, for it calls to them to conflict with *all attempts* to water down our faith or to compromise it with harmful and foolish interpretations. Again perhaps that is one of the greatest trials, that truth itself should appear diminished and confused and that the opposite of it should have all the opportunities of attracting people through its various charms and attractions, some of them even garbed in the mantle of Torah and achievements for Judaism, some of them even actuated by *honourable* intentions, so that the confusion of mind should be *complete*, and should embrace everything.

9

There is nothing which has not been prophesied in the Torah because the Torah contains an account of the fate of mankind from the Order of Creation until the *final destiny* of the world. Some things are covered with obscurity but, remarkably enough, many things have been most clearly foreseen and expressed in the Torah and in the sayings of *Hazal*.

The things that concern the present age, *the end of time*, the end of the world and its normal process, which is the immediate approach to the coming of the Messiah, have been clearly described not only by the sages but also in the written Torah. When

we contemplate the terrible decline of Torah and holiness, when we observe the pettiness of the generation, the *most petty* of all generations, when we reflect on the whole revolution that has taken place among the Jewish people, then we must at the same time take note in what detail our sages foresaw these developments in the XIth chapter of Sanhedrin. "*The generation in which the Son of David will appear is one in which Talmidei Chachomim will decrease and the eyes of those that remain will be consumed in pain and anguish and harsh decrees follow one upon another.*" Furthermore, they foresee that the whole people will turn to the view of the Sadducees, that disciples will be few in number, that *arrogance will increase*, that men will despair of the redemption, that it will be a steadily declining generation, and a generation upon which *troubles will sweep like a river breaking its banks*.

Many other expressions of the sages can also be applied to the events of our day. The fate of the survivors, the small number of genuinely orthodox Jews has been clearly foreseen. "*The wisdom of the scribes will become foul, truth will be lacking and he who shuns evil will be mocked.*" As the Gemora adds, every-one who shuns evil will become a mockery to human beings (as Rashi puts it, "the world will regard him as a fool"). Why then should orthodox Jews complain of their misery and impotence, when their fate has been so clearly foreseen by the sages in whom they believe with the whole strength of their souls.

10

One may not descend too profoundly into the details of this matter. The Rambam רמב"ם says that the matters relating to the coming of the Messiah are not known in detail, and those who reflect on their nature belong to the "*meditators of the end*" נדושי קצוים against whom the sages have expressed the strongest condemna-

tions. All that the sages have said about these matters, constitute only *general* outlines. In most instances they only *hinted* at what they felt at liberty to relate.

The real content of the teaching regarding the coming of the Messiah was transmitted by the sages according to the tradition (*Mesora*) received from Mount Sinai where the limits as to the amount that could be told, hinted or reserved were *also* defined. The tradition was received by them from many teachers, generation after generation reaching back to Moses מֹשֶׁה from Sinai. The general outline, however, has been handed down to us.

The holy Maharal Mi-Prag ב"ר in his books which were written under the influence of Reuch Hakodesh, explains why everything will be so petty and miserable at the end of the days. Everything must also disappear before it rises: before it becomes day, even the moon, the light of the night, is also diminished; the seed almost rots before it springs to new life again: that is the order of the world. The remedy of the world will become more complete with the coming of the Messiah. For *completion* requires a lack of something beforehand, and the lack of light must embrace all sections of Klal Yisroel for the sake of the *completion* of the great light that is to shine for all. The opposite must be complete, falsehood and folly must be carried to the extreme, and truth must be *almost entirely* humiliated as it is today in front of our eyes. That is what we have been told. For the sake of the *completion of the light* that we hope to behold in our time, we must endure *complete* and universal darkness.

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But many members of the religious sections of Jewry will ask: in which way do Neturei Karta hope to be of assistance in this terrible period of transition? What is their plan for the rescue of the Torah from its decline? We must, they will add, have an

organisation with a concrete programme and plan and, if our financial resources are so poor and weak, then we must try and make use of other sources of assistance in order to achieve something, to build schools and Yeshivas. What does it matter if it is Zionist money or not so long as we achieve our aim? We cannot close our eyes to the fact that the Zionist State exists. How can one set oneself against fact and reality which determine our present state and problems? Such is the development of the superficial logic of those—who are not completely swept away by hatred of the Neturei Karta—but agree with the views of the Agudah and the Mizrachi, or of those who have been bought and those who have been fooled, who have placed themselves in the service of the last and greatest form of idolatry, the Zionist epoch.

The Neturei Karta have no premeditated plans or timetables through which they might be able to rescue Klal Yisroel, either spiritually or materially, not because they have not the capacity to sit down and work out a kind of plan with all the high-sounding phrases that other parties can manage to produce, but because the Neturei Karta *does not* believe in a plan to solve the problem of Jewry. We have been told in the Torah: "*Lo, it is a people that shall dwell alone, and shall not be reckoned among the nations.*" It is this separation from the peoples of the world that is the basis of Jewish holiness.

It is remarkable how in all time the feeblest Jews always sought to make themselves as similar as possible to, and to learn from, the peoples of the world. Zionism, which is Gentile nationalism, has acquired something of its ideals from Gentile socialism and communism. The middle-class general Zionists are always in a minority and they too believe in and praise the collective settlements and other fruits of Marxist conceptions in slightly different forms. When Marxism affected the world, either in its radical communist form, or in a milder socialist form, it also

succeeded in impressing on the capitalist world the importance of planning, of trying to map out schemes for the future of the whole of mankind in the greatest possible detail. Zionism, with its completely worldly Gentile approach, also took up planning very eagerly, and in itself constituted a plan for the political and material solution of the Jewish problem.

Marxist ideas were incorporated into it in all their severity. The Zionist collective settlements have been praised by different circles as accurate expressions of the fulfilment of Marxist ideas. Yet the real content of Marxism, the basis of its approach to the world, is derived from a completely atheistic conception of the problem of mankind.

This is unavoidable. Marxist atheists cannot believe in divine supervision of humanity. They believe that the fate of humanity can and must be regulated down to the minutest detail through plans worked out in advance according to one or another interpretation of economic and trade conditions.

The attempts to crush all religions with great severity in communist countries are based on one of the fundamental principles of Marxist thought. As soon as the Red Army "liberated" peoples and "free popular democracies" were established, even anti-Gentile-religious agitations, were inaugurated and given full scope. For atheists think that the fate of the world lies under human control, that the earth produces its fruits in accordance with the projects of the economists and, if not, it can be forced to obey through artificial means such as increases of the application of fertilizers, etc. The breeding of cattle and poultry can also be regulated according to plan and so can the supply of milk and eggs. Even the rate of reproduction of human beings can be regulated according to the methods accepted by Marxist planners and their adherents.

Although Zionism confused almost everyone, it did not really

bring about a general acceptance of its solutions because apparently not everyone had grasped their significance. For instance, words like "organisation" and "plan" were accepted as simple and self-evident expressions, which every development in Jewish life today had to adopt in some form or another. Whatever task was in front of Jews, such as, for instance, the strengthening of Torah in Jewish communities, also had to be conducted on the models laid down by our Zionist-Marxist teachers.

There had to be a plan and the plan needed a lot of money and buildings to show that it was working; and thanks to the compromise or, better still, to the inclination to *follow* the general stream, we had to follow suit.

All this involved acceptance of the Zionist State with its assistance *and* its ways of thought, because Zionism with its *ultimate* heresy, has demoralised the whole way of thought of Jewry and penetrated to the inmost regions of Jewish life.

The Neturei Karta has no plan because they *deny the very* reality of a plan, and particularly of any plan concerned with Judaism and Torah questions. Since our acceptance of the Torah we have not entertained plans for buildings or for the "attraction" of others through compromises, and the Torah lived among Jews and flourished in spite of the absence of a plan. For two thousand years Jews have not planned their future, whether it be political or economic, and we went on existing. The Neturei Karta are not against improvements that may be introduced, but seeing that Jews are believers and acknowledge divine rule over the world with reward and punishment, believe that even if we are *permitted* to make use of what is available for our needs, yet we *cannot hope* to work out a plan for the solution of the Jewish question, either at the present time or in the future.

In Neturei Karta circles, of course, there is no need to agitate *against* mixed marriages or forbidden food or even in favour of a Torah education for their children. Such matters do not constitute problems for them in any way, not because of their opportunities or conveniences, that eliminate problems, but because they have that profound will and loyalty towards the Torah to such an extent, that the temptations relating to such problems do *not* even exist.

Human beings are moved by will-power rather than by opportunities. In fact, will-power creates opportunity. The mightiest armies are moved to fight and to win only by the will-power of the human beings who constitute them. The same sort of human beings are on *both* sides of the front and are commanded by the same sort of human beings. Profound and honest faith, observance of the Torah in all the details laid down by the Torah itself, devotion to Torah and holiness, these constitute the force which leads Jews to overcome all their difficulties and to cause temptations to disappear.

This is the plan of all plans. The best constructed ship is unlikely to keep afloat if it has a hole in it. All the Torah institutions in the world are of little avail if they are penetrated directly or indirectly by the Zionist heresy. The task today is to spread the pure faith among Jews, a simple faith in the 13 principles, belief in the Divine level of Knesses Yisroel, belief in the coming of the Messiah in the divine manner accepted as an article of faith by Jews, from the time of the revelation on Mount Sinai; and to warn and arouse the dormant but sacred inward point in the Jewish soul.

When Jews are in a condition to return to their root, to the

bond which unites them with Shem Yisborach through the purity of faith, then all problems are easily solved. The Chedorim are built by the parents themselves. Torah education is supported without the need for a campaign by all those who realise its significance. They would not ask for presents or inducements. Such has been the way throughout our history, in every country and in all generations. There are many examples well known to all of us; the poorest Jews in Poland; our oppressed brethren in the underground caves and mellahs of North Africa; the Marranos in Spain; the Jews in Hungary today who save from their meagre rations in order to conduct Chedorim and Yeshivahs; the Jews who still languish in Siberia for the sin of establishing Chedorim in the Red Paradise in defiance of the Yevseksias.

The poorest Jews in Jerusalem testify to this wholehearted capacity to sacrifice themselves for their faith. Yet once the faith has been disturbed, then all the finest material structures and institutions are of no avail. The Mizrachi with all the enormous resources placed by the Zionists at their disposal are the best proof of this.

The enormous amounts which are at the disposal of the nominal Jews, the various branches of the anti-religious religion which is called reform, liberal progressive, conservative, or any other name with which they prefer to call themselves, in order to mislead Jewish people. Their mighty temples which echo with their emptiness and darkness should bear witness, together with the modern "orthodox" semi-reform United Synagogue. The multiple of old and new buildings where a minyan has to be hired in order to satisfy their Kaddish saying members. All the mighty shrines, all their choirs, their Reverend gentlemen and very Reverends, have not been able to attract or to secure the form of diluted religion handed to their members in the most palatable form. Their towering walls and all their very able planned

possibilities, have not prevented the constant draining away of their home-made deviating religious substance.

Because the correct way of a Jew is only the one proscribed by our Torah, and the correct way of consuming that Torah view must also be the way of Torah itself, and only then can that be assured of complete success. Not because of any human calculations, but the success is assured on the strength of the eternal holiness of our Torah, and its insoluble bond with the Jewish soul. This eternal bond is the strength of the success which does not know limitations and is not influenced by circumstances however grave and frightening they might be. The main essence of our Jewishness, is the unquestionable belief in the principles of our faith. This belief is the beginning and the final aim of a Jew. The degree of intensity of the Emunah is the degree by which the greatness of a Jew is assessed as in turn this can only be obtained, to the degree of a Jew's nearness to the G'dly Holiness of the Torah. Belief is the fundament of our ideal of holiness and today it has become the question of the age.

The plan of all plans is to spread the pure faith and to fight against complete heresy. The Naturei Karta are endeavouring to fulfil this fundamental and historical task. Face to face with the whole forces of hostility, with all the fanatical hatred with which they are constantly greeted, equipped only with the limited resources available to them, with the few pennies collected together by poor people with a love of the Torah, they face unflinchingly the persecution of the Zionist police, the blows and the midnight arrests and even the murders committed by these fanatical atheists. Without regard for themselves, they stand proudly under the flag of the eternal holiness of Israel.

It is ridiculous to accuse the Naturei Karta of treachery and hatred of Jews. It is almost too ridiculous even to discuss it. These are Jews who live not for themselves but only for the Torah and for the fulfilment of their sacred duty towards Klal Yisroel. They can certainly hold their heads high in the presence of the Zionist lovers of Israel who use only the latest type of Cadillac for their transport.

The Naturei Karta took no part in Zionist battles with the Arabs in what the Zionists call the "war of liberation," because believing Jews put no trust in the war of liberation or in the Zionist State. They have no faith in Zionist deliverance or solutions for the Jewish problem. They are convinced that Zionism is *the direct opposite* of all that constitutes Judaism. They hold that the Zionist State—as they call the State of Israel—is an embodiment of the denial of the character of Judaism, *not* a stroke of fortune *but of misfortune*.

All the Zionist propaganda about the miraculous way of the establishment of their state and the "liberation" of the Jewish people, is but one chain of falsehood and negation of the true Jewish essence. Here it must be said, that the act of Providence which could be seen when the establishment of the Zionist state has taken place, or as they prefer to call it "war of liberation," is that the old city with the place of sanctuary has not been "liberated." The Zionists had to stop by the walls of the Holy city of Jerusalem, in order to prevent the eventual profanation of the place of the Holy Sanctuary which might have taken place, had it been included in the Zionist redemption. Also that the exclusion of the Holy city of Jerusalem with the site of the sanctuary thus *serve to remind* the Jewish people, that the Zionist state has *nothing* to do with the holy yearnings of the Jews,

through two thousand years of golus and the expectation of true Jewish redemption.

But this fact is not decisive, should the American elections assure the Zionist state of a further supply of advanced technology in the military field or should the Arabs remain impotent a little longer, the Zionists might have an additional triumphant victory and nothing should stand in their way. We don't know how far the darkness is permitted to spread, what effort is required from us to withstand that confusion.

Nothing should lead us astray from the path of true Judaism.

Believing Jews need not compare themselves with Zionist devotion to their State. Other people have exhibited even greater devotion in fighting for their country. Britain in 1940 is an example in our day; and the Japanese with their ritual suicides, and the Russians who threw themselves beneath German tanks with dynamite in their hands can put the Zionists in the shade.

But orthodox Jews have a long history of self-sacrifice, living their lives in *one long* process of self-sacrifice for Torah and holiness in a way which no one has yet managed to imitate. The Jews who with songs on their lips greeted the fires of the Inquisition, are but one link in the long chain extending from the sacrifice of Yitshaq Ovinu up to the millions of Jewish sacrifices in later times. We have drenched almost the whole world with our blood in defence of our faith long before the heathen Zionist struggle was envisaged. We have nothing to learn from the Zionists and we shall fight with all strength against their teachings. The Neturei Karta are fighting the whole Zionist ideology in all its branches because they recognise the deadly peril which it involves—a peril which is not only spiritual but material as well.

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We are in Golus for our sins. We have been exiled by Divine

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Providence and we must lovingly accept our sentence. Our sages have told us that *three* oaths were taken by Jews when they went into exile (1) that they should *not* hasten the end even through over prayer (2) that they should not seek to enter Eretz Yisroel in a *body* before the predestined time (3) and that they should *not rebel* against the peoples of the world; and the sages have added a comment on the verse "I adjure you, daughters of Jerusalem, by the gazelles and by the hinds of the field" to the effect that if Jews keep these oaths, it will go well with them, but, if not, their flesh will be outlawed like that of the gazelles and hinds of the fields. For believing Jews the words of the sages constitute a reality which no amount of Zionist propaganda can alter.

Nor will they take into account the distortions of a number of short-sighted Zionist rabbis and their adherents, or of those who have been materially rewarded for climbing on to the Zionist band-wagon.

They see in Zionist conceptions a danger for Klal Yisroel. In their eyes, the Zionist salvation has brought with it the *almost* complete destruction of Torah. Believing Jews have stood firm against all kinds of attempts to defile them and they will survive this last and mighty Zionist campaign of defilement.

The Neturei Karta can be described as the Remnant of Israel; and whatever the derogatory and even insulting epithets hurled at them, it is becoming increasingly recognised that they have one sacred purpose and one sacred function to fulfil in our time.

It is also rather ridiculous and a waste of time to deny the different versions of the struggle waged by the Neturei Karta against those who profane the Torah, i.e., that they throw stones or turn over cars on the Holy Sabbath or throw bombs, etc. Zionist atheists and secularists always think in mundane terms about any struggle. They have become estranged from Judaism

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and in their estrangement they tend to envisage the Neturei Karta as if it were just a movement like their own. They talk about Neturei Karta "commando groups" and "battle formations" that take to the streets on the Sabbath to fight against those who desecrate the Sabbath. Such descriptions throw more light on those from whom they originate than on the Neturei Karta. In spite of all their lies, everyone knows that the Neturei Karta, who protest against desecration of the Sabbath, would hardly make themselves so ridiculous as to desecrate the Sabbath in the course of their protests.

It can only be believed by those who have no appreciation of the sanctity of the Sabbath and whose hostility towards orthodox Jews makes them willing to believe anything about them; and in particular anything that can besmirch their character.

Antisemites throughout the ages have spread the blood libel against Jews, in spite of the fact that many of them must have had some elementary knowledge of the Jewish religion and were aware that Jews did not eat even the blood of animals on any occasion; but the hatred of Israel was so strong that it made such accusations acceptable to them. Doubtless the repetition day by day of the most ridiculous libels about the Neturei Karta, which are so reminiscent of the libels of Jews throughout the ages, can also make them acceptable to those with a motive for spreading them.

It is, nevertheless, remarkable that the strongest opposition to Zionism and to its adherents should come from those Jews who live in Jerusalem, from people whom one might have expected, in accordance with Zionist propaganda, to be the first to appreciate the good things which the Zionist State has brought them. The very fact that they are there and maintain their vigorous protests

against Zionism is first-hand evidence of the correctness of their attitude towards the whole problem.

They struggle against the Zionist ideal together with the State which marks its fulfilment, not with bombs, which are Zionist weapons, but with reason, with explanations of the principles of Judaism and the dangers that threaten the Jewish way of life as a consequence of the connection between the Jewish soul and the Zionist heresy. They seek to extract this heresy from the Jewish soul, and in doing so they prove with reasonable arguments the falsehood of Zionist theories as well as the great calamity which Zionism has brought upon Klal Yisroel.

Realising that it is not possible at one and the same time to influence the whole of Jewish public opinion, and with *one stroke* to turn the current of heresy in the opposite direction, they concentrate their efforts on the surviving remnant of the faithful and seek to secure that *this remnant* should remain unscathed by Zionism. They refuse to allow among themselves any connection with the Zionist machine. They reject any attempt to interfere with their determination to maintain their distance from Zionism in their daily life, and in the upbringing of their children.

Orthodox Jews are naturally happy when a Jew finds himself on the way back to the root of his existence, but they are unwilling to *budge from their positions*. They bind themselves with the utmost of their strength, to the immovable pillars of our eternal Torah. Through their firmness they maintain the continuity of the golden chain leading back to the *genuine Gedolei Yisroel*, to our Gaonim, to the Tannoim and Amoraim, to the promises foreseen by the Prophets, to our Torah as revealed on Mount Sinai, and to the whole legacy of holiness that has been handed down to us.

Such is the significance of their name. They are the *guardians of the city* who preserve the sacred flame from *being* extinguished. With all their might they seek to *preserve* the seed from destruction and to plant further stretches of the vineyard of the House of Israel.

One glance at the whole course of Creation reveals how everything from the largest planets with their immeasurable areas to the smallest entity in existence, is conducted with a wisdom which mortal men cannot understand. All the scientific discoveries of the last few decades have continued to provide evidence of wonders and, at the same time, to *show* what a great deal there is yet to discover. Every step in scientific discovery serves to emphasise the extent of the ignorance of previous generations.

Yet none of these discoveries seem to be able to answer the question Why? They can explain how things happen, but the fundamental reason *why* things happen, remains unexplained and is left concealed within the compass of that great and far-reaching plan, envisaged by Divine Providence for the conduct of the world to its ultimate destiny.

The same applies to the events of human life. We have problems as complex as those which our fathers endured throughout the generations, the wars and conflicts, the sufferings and troubles which every individual is destined to experience, the rises and falls of peoples and individuals, and although we sometimes seem to grasp how these happen no one can tell us with certainty why they happen. The only satisfactory answer that one can derive from extracting oneself from the inconveniences of earthly existence and seeking to get a more detached view of the contemporary scene, is to believe that the world is *being pushed* continually, *unconsciously* and even unwillingly towards that great Remedy which has been prepared for it in advance by Divine Providence.

We Jews have had all this explained to us in our Torah. It has all been said in our Haazinu (Deuteronomy Chap. XXXII).

OUR DESTINY

CHAPTER XII

1

The character of the Jewish people constitutes a denial of all the systems *thought out* by human beings for the explanation of its existence. This is not because the systems are inaccurate or inadequately based on logical foundations, but because the very concept of Klal Yisroel is so exalted and so distant from concepts which human minds can grasp, that it is vain to compare our lot with the results of human logic. In fact, any attempt to interpret Jewish history in purely natural terms is in itself a *denial* of the divine concept of the Jewish people; and that is why Zionism, in spite of the worldly logic on which it was founded, is in direct opposite of all Jewish teachings, and why its theory represents a pronounced *decline* in relation to the exalted level of the true Jewish concept.

All this, however, does not mean that there is no plan underlying the existence of Klal Yisroel. On the contrary, a highly detailed plan in which all eventualities are foreseen, has been in motion since the beginning of the world. This plan proceeds without disturbance and leads directly to the end foreseen in advance. It proceeds with certainty and determination; everyone takes part in it, consciously or unconsciously; for the whole of Creation with its countless entities, moves steadfastly around its central point, which is Knesses Yisroel.

The words of our Torah and of our sages constitute, as far as we are concerned, *absolute* truth. The reality contained in them is more real than the things which we can sense with our senses. Ordinary men, it is true, are limited in their vision, and fail to grasp the reality of the Torah completely. But there have always been great Jewish personalities who in the *greatness of the roots of their souls* and through their deeds and knowledge, have been able to derive exaltation above natural limitations and have thus been permitted to *feel* and even to *see* the spirituality contained in everything.

Our history with all its terrible pains and sufferings, and all its exiles with their brutal consequences has a direct connection with the whole glorious and eternal future, which has been promised us in the Torah through the Prophets and been proclaimed by the sages and by those on whom the *Holy Spirit* רוח הקודש has rested. No one can understand the Jewish problem. The things that have happened to the Jewish people have not occurred to any other people. The whole experience of exile is one that is novel and unique. The existence of *Klal Yisroel* for thousands of years, the retention of all its G'dly possessions unharmed, dispersion from one corner of the world to another and the fact that in spite of distances and environments in the countries in which Jews have lived and suffered, the eternal *bond uniting* Klal Yisroel has *not* been broken, are all points of the highest significance.

Yet *all these* arguments, however profound and convincing they may be—and many of them have a compelling force that demands detailed consideration—are all subject to human limitations, intellectual and physical. And even if these arguments are aimed in the right direction and appear to be based on Torah aspects, if they have been *interpreted* by human observers of events they are *not* reliable. The eternal destiny that lies before us is something far above all these concepts, and even though the study

of Jewish History provides clear indications of the general correctness of our hopes, nevertheless our destiny is far *higher* than human beings *can* imagine it to be.

One cannot be satisfied with the visible evidence. The Torah which constitutes the Divine constitution of the order of the world, has laid down for us the path of events, and the teaching of the Torah demands that every Jew should shape his direction and completely *subordinate* himself to its message.

The sages have strictly forbidden one to be among those who *mediate on the ends* מוֹחֲזֵי קְצִיִּים i.e., that one should not devote himself to reckoning the lapse of time before the coming of the Messiah, and have condemned all those who seek to do so. The Maharal of Prague, ז"ל all of whose words were said clearly through the שְׁוֵה הַדָּבָר has offered the following explanation: The human being, however great he may be, is still *in the world* and has been subordinated to the order of the world *as it is* in his time, but as for the coming of the Messiah, this belongs to a completely *different* Divine Order and therefore no human being who *lives* within a worldly order can approach a concept belonging to *another* order separated from *his* and, if he seeks to do so, his conclusions will be false and misleading.

4

At the same time, belief in the coming of the Messiah is one of the principles of our faith, not only because it is one of the עֲקָרֵי דִינֵינוּ but also because it constitutes *the* insight into the Divine level of the whole character of Knesses Yisroel.

All the Commandments of the Torah recall the Exodus from Egypt, as the Torah clearly explains, and as we repeat so frequently in our prayers. On the surface, the connection would hardly seem easily intelligible. Surely the Commandments are not based on historical reasons as many small-minded people *are*

trying to explain. The truth is that the Exodus from Egypt is the *central* point both of our faith and of our whole character, because at the time of the Exodus *we became* exalted to the Divine level at which we were prepared since the covenant *ברית* *בין הברית*.

At the Exodus from Egypt we were raised to a degree of conceiving the Divine message so that we might be *prepared* for the acceptance of the Divine Torah because the Divine Torah could only be acceptable to a people that had *acquired* preparation for it. This Divine level we openly acquired at the time of the Exodus. The verse that relates the four events that took place at the time of the Exodus, is familiar to all, but the fourth can with advantage be stressed over again. *ולקחתי אתכם לי לעם והייתי* . . . *And I have taken you to Me for a people and I shall be to you as G" d, and you shall know that I am the Lord your G" d who brought you out from beneath the burdens of Egypt."*

At the revelation of the Torah, the first sentence Divinely uttered was: *אנכי ה' אלוקיך אשר הוצאתי מארץ מצרים*. The question raised by the Rishonim was concerned with the reason for the emphasis on the Exodus from Egypt instead of the creation of Heaven and Earth.

The answer is that the whole Torah, with all its Commandments with *their* great distance from human ideas, owing to their completely Divine character, could only be kept by a people to whom the Divine message was accessible. The *level* of accessibility to the Divine was acquired at the time of the Exodus from Egypt, which was the preparation for the acceptance of the Torah as it is stated in the XIIIth chapter of Shemois "when thou bringest forth the people, then shall you serve G" d on this mountain."

The concept of the *Divine essence* of Knesses Yisroel is the

central point of the Commandments of the Torah which are beyond the reach of ordinary human realisations. Belief in the coming of the Messiah, in future redemption *גאולה העתידה* which will constitute the highest spiritual and material level of the world at one and *the same time*, in the light of the promises found in our Torah, is the direct consequence of this Fundamental essence. This represents the *basis* of a belief bound up with the character of Knesses Yisroel. After the verse in which it was stated *המוציא אתכם מבלות מצרים* the Torah goes on to say *הוצאתי אתכם אל הארץ אשר נשאתי את ידי לתת אותה לאברהם ליצחק וליעקב, ונתתי אותה לכם מורשה אני ה'.*

" *And I shall bring you to a land which I promised to give to Abraham, to Isaac, and to Jacob, and I shall give it to you as an inheritance, I am the Lord.*" This is a reference to the future redemption. The relation between the redemption of Egypt and the final redemption is one of the *beginning* to the end of a process.

That process is the long and painful way trodden by Knesses Yisroel. The difference between the redemption of Egypt and the final redemption is that the final redemption will be much greater and the *end* more glorious than the beginning. The final redemption will, according to our sages, put the redemption of Egypt in the shade, as it is said in the verse *ולא יאמר עוֹד ה' אשר העלוך מארץ מצרים, אלא ה' אשר העלוך וקבצוך מכל הארצות האל.* " *And it shall no longer be said as the Lord liveth who brought thee out from the land of Egypt, but as the Lord liveth who brought thee up and collected thee from all these countries.*"

5

The central point and foundation of our faith rest on belief in this future redemption, which will fulfil the hope of Knesses Yisroel and remedy the condition of the whole world. For the

world will be blessed with eternal rest, and the Divine status prepared from the time of the Creation of the world and concentrated on Knesses Yisroel will be dispersed throughout the world. That is the simple faith that has been implanted in the hearts of Jews and received from Mount Sinai, that general faith in which we believe with every breath within ourselves, in spite of the numerous details which we do not know with regard to time and place. The details regarding the exact manner and time of the ultimate Revelation are hidden from the eyes of living creatures and known only to Shem Yisborach.

But the way *leading* to the Remedy of the World is outlined together with the activities promoting final completion. We are told the contribution that we *have* to make and the extent to which the future depends on us. For willingly or unwillingly, consciously or even unconsciously, we all have parts to play in the fulfilment of this great general Divine plan for the whole of creation. Everything moves and is concentrated around the activities of Jews, because Shem Yisborach has cut a covenant with the patriarchs and has continued to keep that covenant with all the generations descended from them.

It was this covenant that was confirmed by Jews at the time of the Revelation of the Torah and on the plains of Moab. Its duration is eternity.

6

Contemporary with the extraordinary exaltation granted to Knesses Yisroel with the Revelation was *the destiny of suffering* decreed upon her. A human approach renders it difficult to understand the ghastly sufferings of the Jewish people throughout the period of its existence, the exiles with their terrible consequences, the whole *unnatural* path of thorns which Jews were continually forced to tread, the calamities and afflictions which

no other people was forced to endure to the same extent, and the humiliations which almost every people has at one time or another sought to heap on Jews. Jews have suffered even from the smallest peoples. What is the purpose of all this suffering? What has been the result of all these brutal slaughters and pogroms? Is all this really a part of our destiny, and why should it be so?

It is difficult in the course of a small work to explain the principles of our faith in *all* the clarity which they deserve, and especially if the language is not one's mother tongue and the expressions seem artificial and translated. Yet, seeing that we stand today in great need of a return to fundamental principles, an attempt must be made. The daily *distortion* and replacement of the basic principles of our Holy Torah, with everything Holy almost plucked out by its roots, make it obligatory to speak as much as *possible* of these fundamental concepts.

In other times, it was perhaps less necessary to emphasise their importance, but in our time we must seize every opportunity to offer the merest outline of explanations of the principles of our faith. Only a sustained campaign of explanation can oppose the mighty currents seeking to separate Jews from awareness of their eternal identity.

In this task it is enough to rely on the holy instinct of the Jewish soul, which in spite of the darkness of the age, will *feel* the thoughts which *are* Jewish thoughts. The Jewish instinct *will* touch the truth in spite of the limitations with which they are explained. A little light can disperse a great deal of darkness.

The whole arrangement of reward and punishment, according to the extent to which we have been allowed to understand it, is built on the basis of the eternal delights in store for those who deserve them. The important thing is that reward must be *merited* and not merely a gift.

This teaching reveals the goodness of Shem Yisborach, for

he is aware that a human being really appreciates what he has *achieved* through his own deeds, and it is therefore the Divine Will that the bliss in store for the Jewish people should be a *complete* one, and this can only be if *they* have merited it. Had reward been automatic and unearned, the pleasure to be found in the enjoyment of the reward would be incomplete.

With regard to the private individual, as well as to the whole of the Knesses Yisroel, this teaching is applicable. It is the Jewish people which must earn the right to the great exaltation granted to them, and the Remedy of the world in which Jews will occupy the central place, demands Jewish contribution. Without that merit of contribution the joy of achievement would be incomplete as we know. But above all reasons and explanations, we *know* that this contribution is the Divine will and everything is completely subjected to His will.

Nor is this a voluntary task from which we could free ourselves. The prophet Ezekiel relates how the Elders came and said 'אמר ה' הו' לא הו' : כל הגוים בית ישראל of exaltation, nor all the calamities connected with them. The answer was *אמר ה' הו' לא הו' : כל הגוים בית ישראל* ; *Behold I set before you life and goodness, death and evil Behold I am putting before you today a blessing and a curse.* Almost the whole of *Devorim* is devoted to the promises in store

The reward of Commandments and the punishment of sins are perfectly clearly described in the Torah and in the sayings of the Sages. A great deal is said about what will happen to those who prefer evil ways, as well of the merits acquired by those who follow the right path. *ראה נתתי לפניכם את הדיים ואת הטוב ואת הרע Behold I set before you life and goodness, death and evil Behold I am putting before you today a blessing and a curse.* Almost the whole of *Devorim* is devoted to the promises in store

for those who keep the Torah and the punishments prepared for those who transgress.

The human being has been given the choice and has the power to go along the way which pleases him. Punishment is not immediate. If one eats that which is forbidden, one does not immediately suffer the consequences; Clothes that are made of shaatnez do not fail to warm, nor do businesses open on the Holy Sabbath always fail to prosper. On the contrary, in order to make the choice completely free, all the sins against the Torah are often allowed to lead to success so that the evils contained in profanation of the Torah are not at all obvious. In order to safeguard complete freedom of choice, one should not be allowed to see the advantage of observance of the Sabbath or the disadvantages of profanation of the Sabbath.

Decision as to observance or profanation should result from the conclusion of a struggle within the human mind. The conditions of the struggle are those of complete bewilderment, of the strength of all natural human tendencies, of the attraction of immediate pleasures and their realisation that can be achieved by breaking the yoke of the Torah—in brief, they demand that the human being must struggle with all the force at his disposal if he is to survive against the currents of the natural world, in order to earn and receive the Divine reward for ever and ever.

7

Consideration of the matter of reward in the light of merit and achievement, as opposed to the concept of an unearned present, must embrace the *conditions of the ages* in which human beings are tested.

There are times when, as it were, the Divine Countenance would seem to be hidden from us and our prayers for relief from our sufferings seem to go unanswered. There have been many

such periods throughout the millenia of our *exile* when the Truth and the Divine Light *appear* to be withheld and disguised.

When the Sanctuary was standing on its site especially the first Sanctuary, the conduct of the world appeared to be to some extent open. Jews were able to see for themselves every day ten miracles. Daily they were granted the sight of the appearance of heavenly fire consuming the *קריבת* offerings on the altar. They could see the smoke ascend straight to Heaven unmolested by the fiercest of winds. The Western light of the Menorah burnt miraculously without danger of extinction. These are some of the daily miracles which our sages have enumerated.

In addition, there are the Prophets who revealed the secrets of the Divine conduct of the world to the people at large; and the appearance of the people three times a year in the Sanctuary where they were shown the table with the Shewbread *לחם הפנים* and were told *היבתכם לפני המקום* each one of them, of their intimate connection with Shem Yisborach. For they saw with their own eyes how for eight days the shewbread lay on the table without any decrease in its warmth.

Apart from the physical warmth, which was miraculously kept, warmth of the eternal bond between Shem Yisborach and Knesses Yisroel was openly displayed. For that *warmth* is never diminished. As King Solomon said in the Song Of Songs:

“Love is fierce as death. Many waters cannot quench the love and rivers cannot overflow it.” Nothing can change the nature of this eternal bond which is beyond human capacity to grasp.

When a Jew enjoyed the possibility of experiencing three times a year the full force of the heavenly revelation in the Sanctuary, not only was his observance of the Torah on a *quite different* level, but even the lofty obligation of servitude at *that high level* rested more *lightly* on his shoulders than, for example,

the much *lower level* press on the contemporary Jew. For almost everything has now been taken away from him, everything is dominated by the feeling of desolation, and there is no open G”dly revelation to lighten upon us.

We are without a Sanctuary, without prophecy, and even without the *great men* capable of manifesting Divine guidance, the rays that could penetrate the thick darkness which lies over the whole world.

8

The destruction of the Sanctuary was a turning point in the history of Klal Yisroel. Even today we lament its destruction year by year. Napoleon Bonaparte is said to have observed how Jews lament the destruction of the Sanctuary every Tisha Beab and remarked on the vitality of a people capable of bewailing the glories of the past after thousands of years.

Naturally with his un-Jewish approach, he failed to grasp this fact in its true nature; for Jews *do not* bewail the past. They mourn for *what is* literally the present. The destruction of the Sanctuary was and *is* a tumultuous decline in the whole character of the Divine course of Knesses Yisroel.

The Sages who decreed the regulations and customs to be followed on Tisha Beab, realised this fact with moving accuracy; and their realisation shaped the details of the way of mourning in harmony with all the effects of the destruction.

In Daniel Chap. VIII and XII

דניאל ח' התמיד הפשע שמם תת וכו' דניאל י"ב ובעת הוטר התמיד וכו' there are references to the suspension of the daily sacrifice קרבן התמיד as an act of *special* significance because, according to the Torah, this daily sacrifice has a most extraordinary effect on the whole order of the world. Its suspension was described as the beginning of an epoch. Together with the suspension of prophecy, the greatest instrument of divine manifestation to

the Jews, it marked the *end* of the previous epoch and the beginning of a completely *different* period.

The act of sacrifice of the day by itself and also through the *תפילות* thoughts and devotions of the priest who performed it, the whole material world was connected with Shem Yisborach. And continued the flow of holiness and of Divine light upon the whole of creation day by day. The Divine Will which is hidden from us decreed that both, the great exaltation of the world and the great devotion and holiness of the priests, can only be brought about with the performance of the great act of the daily offering. *קרבו התמיד* As part of the decline decreed on us, this *had* to come to an end, for without the daily sacrifice and without the sanctuary the great period of exaltation could not persist.

The Sages relate that during the Siege of Jerusalem Jews seized every opportunity to obtain a lamb for the *daily sacrifice*. *קרבו התמיד* They even came to an arrangement with the enemy to buy the lamb from him at any price. Every day gold was lowered from the wall of Jerusalem in exchange for a lamb, which was hauled up in its place. One day, the enemy sent up a pig *instead* of a lamb, and when this unclean thing arrived half-way up the wall and fixed its claws into the wall, then the whole of the Land of Israel shook with a mighty trembling. The Sages adduced this as evidence of the significance of the *daily sacrifice*, of the extent to which Jews were prepared to go in order to maintain it, and to the extent to which the daily sacrifice penetrated to the heights of Heaven. And when the unclean thing had appeared to touch that orbit, the Holy Land trembled.

9

The Jews of those days, men with lofty capacities, were *able* to understand this event in *all* its significance. Today, when we listen to various ordinary mundane human beings that approach

our Torah with their petty mentalities and venture to criticise the bringing of sacrifices, only *their* pettiness and *ignorance* are revealed by their words. It is useless to discuss the matter with them, for they are clearly unworthy of the holiness of our Torah.

The fact is that not only the offering of sacrifices but every commandment, including "Thou shall not steal," is based on the Divine order of the world *and not* on the ethic of human feelings or on the approval of those who fancy their logic. In view of the natural limitation of the human mind, it is inevitable that men should *try to fit* things into those limitations, and subject our Torah to *their* limited conception. It is not worthwhile occupying oneself with their co-called criticisms, their agreement is neither valuable or sought.

The destruction of the Sanctuary meant to a very large extent the destruction of the world. The Sages say that the Sanctuary was not only a means of spreading Divine influence spiritual and material over Jews but over the *whole* world as well, and they add, that had the peoples of the world been aware of the benefits conferred by the Sanctuary and its sacrifices on them, they would have built it up again in gold.

The destruction of the Sanctuary brought with it all the consequent calamities, the end of the Kingdom, the end of prophecy and the exile of Yisroel. It is remarkable that we Jews have no phrase for the description of the brutal sufferings inflicted on us at that time. All these were embodied in the term, "the Destruction of the Sanctuary," because that was *the* central point in the course of these terrible events.

At the time of the building of the Second Temple, the basis of the decree was concerned with the Sanctuary alone. The walls of Jerusalem were built later. The call of Cyrus was mainly to the Sanctuary. After the destruction of the first Sanctuary, Jews continued to live in the country and their numbers were certainly no

less than during some periods of the Second Sanctuary. But they lived there without the Sanctuary, and their continuity and existence at that time was not considered of any significance. The second Exile under the Romans is identified with the destruction of the Second Temple, because the people instinctively felt and because the Romans were led by Divine Providence, to grasp that the Sanctuary was the central point of true Jewish greatness. As Jeremiah puts it in Lamentations השליך ישראל השליך תפארת ישראל גזע בהרי אף כל קרן ישראל השליך משמים ארץ תפארת ישראל *whole horn of Israel. He has cast down from Heaven to Earth the glory of Israel.*" The whole lament is centred round the destruction of the Sanctuary, the consequences of which the prophet through his gift of prophecy was competent to appreciate.

10

The brutal process of decline since the destruction can be clearly traced. At the time of the destruction, some of the Tenoim were still alive and from that time onwards the light of the Torah and Holiness has descended from one level to another, growing smaller and smaller until our own day when darkness is almost universal and, with the predominance of darkness and the lack of light, the traces of the Torah giants, who are no longer with us, have almost disappeared or are no longer in a position to exert any influence at all on the broad masses of this petty generation.

However, throughout the whole epoch of decline, a brilliant ray of light could always be seen on the Jewish horizon. Every decline was modified by a great light that pierced the darkness of the age; every diminished period had its great men fitted by Divine Providence to play their roles in the ages allotted to them, the Gaonim in their time, the Rishoinim and the Aharonim in theirs, the compilers of the Shulhan Oruch, the Bal-Shem-Tov ז"ל with his disciples and the holy Ari ז"ל with his. חב"י הק"י

These appearances were by no means confined to single localities. The Maharal of Prague was contemporary with the Holy Shiloh in the Holy Land, and the Besh"t in the Ukraine with Luzzatto in Italy and, later, the Vilna Gaon in Lithuania, and so on. The reason is that the influence of *great souls* for the remedy of their generation, is part of a general system of Remedy of the World that comes to the whole of the generation and, to every part of the souls that comprise it, in *accordance* with their roots and the individual care of הנשמות אדון כל הנשמות

But in spite of the sequence of decline after decline since the destruction of the Sanctuary, the working of the general plan arranged by Shem Yisborach for the Remedy of the World has not been disturbed. We do not know the exact details of the Divine plan and nor will we be in a position to know it until the fulfilment of the Coming of the Messiah. Only then will we be exalted to a level on which it will be possible for us to see and to understand at all accurately what has happened to us throughout the whole period of exile.

Yet we can observe that every age leads to the complete Remedy. תקון העולם We can see the *completeness* of the Torah, the explanation of the Torah in all its minutest detail that we have in our possession, the part that concerns תגילה תגילה what has been revealed openly to us, the Laws and the Commandments that have been explained in detail by the compilers of the Shulhan Oruch with the Aharonim, as well as the hidden נסתר נסתר part explained by the pupils of the Holy Ari ז"ל the part of personal worship taught by Baal Shem Tov with his holy disciples. All these are spread and prepared for those who delight in truth and in the eternal life.

Again an important observation deserves to be made in this connection. We do not know the worth of the achievements of Jews. At the time when the greatness of Jewish worship was openly

revealed, it was not so difficult to achieve holiness as it is—of what appeared to be now—the petty acts of petty men, with petty souls, in an inferior age fraught with darkness and temptation like the age in which we live. It is always easy to admire great achievements, even though they were achieved at a time when conditions were favourable for them and the weapons were available close at hand. At the same time, minor achievements are worth admiring, especially if conditions are unfavourable and suitable weapons only obtainable with the greatest difficulty. Even so, it is impossible to measure accurately Jewish achievements, however great or small they may happen to appear, in connection with reward as conceived in the great general plan of the Remedy of the World.

On the subject of reward the Rambam writes in Hilchois Daois that this is a matter which is weighed in the scale of the Lord of Knowledge. דבר זה נשקל במשקל א-ל דעות.

All this concerns only the secret things הנסתרות לה' אלקינו their effect in Heaven, and the final consequence in which they may result. But there are limits which must never be overstepped, that are connected neither with conditions, nor with time, nor with personalities. We are told in the verse in Nitzovim הנסתרות לה' אלקינו והנגלות לנו ולבנינו לעשות ככל דברי התורה הזאת the duty of keeping the Sabbath, of eating only food that is permitted, of putting on Telfillin, of Matzah, of Succah, and of all the other commandments of the Torah, negative and positive, with all the details connected with them, do not depend in any way and under any circumstances on the order of time. The desecration of the Sabbath is always desecration, and the blemish derived from it remains the same throughout all generations. Forbidden foods defile a Jewish soul on each occasion. The same holds good of all the practical commandments, for the Torah tells us to fulfil the words of this Torah for ever, and there are no compromises nor excuses in this connection.

When we see how the whole Torah is neglected and even annulled by a large section of Jewry in our day, and to a lesser extent in other generations, somehow we find ourselves all the more unable to understand how the process will eventually be resolved. What one part of Jewry seeks to remedy, the other seeks to spoil, and the devastation seems much greater than the extent of the remedy. The devastation appears to be leading in a completely different direction and we are unable to see any change for the good. On the contrary, we see things leading to an even steeper decline.

When we think of all the calamities, the slaughters and the persecutions the Jews have suffered throughout the generations, and especially the experiences of our own generation, and the most brutal plan of destruction that has ever been inflicted even in the course of the bloodstained history of the Jewish people throughout the period of exile, then we would seem to be approaching a point of bewilderment. We cannot really see the direction in which all these calamities are leading, nor can we grasp what all this suffering is meant to achieve nor the cause of it, nor the way in which it is going to end.

It is difficult to suppose that all these sufferings and afflictions are leading the suffering Jewish people to repentance or to an improved observance of the Torah. We cannot see this at all clearly if we look at the history of previous sufferings, and we certainly cannot see it today. All this adds to our bewilderment.

We can be sure that whatever happens is in accordance with the providential plan, and that all the afflictions have been stirred into motion in accordance with that plan. We can be sure on the authority of the Torah that there is eventual good in all these sufferings and that they are not, Heaven forbid, merely a matter

of vengeance and punishment for sins and evil deeds. Of course, there is a close connection between the sufferings of the Jewish people and sins and transgressions committed against the Torah, but we cannot believe that the punishments inflicted on Jews for those sins constitute *an end* in themselves. We believe that punishment does not end only with punishment, but that there is something further that comes afterwards.

The truth is that Shem Yisborach is good and does good. He has arranged everything according to a plan embracing everything for a purpose which is in itself a consummation of good. His plan permits of no deviation or exception, and everything in it leads to the *final* Remedy of the World. Everything without exception helps to spread the majesty of Shem Yisborach over the whole of creation. This was stated by King David in the words:

הללו כל מלאכי הלהו כל צבאי. הללו את ה' מן הארץ תנינים וכל הזוחות. אש וברד שלג וקשור וכו', ההרים וכל הגבעות. מלני ארץ וכל לאומים וקנים עם נערים. יהללו את שם ה' כי נשגב שמו לבדו הודו על ארץ ושמים. וירם קרן לעמו לבני ישראל עם קרובי.

These words include the *totality* of creation, from the most powerful and loftiest of creatures to the most minute, from the most exalted angels to the little things that creep upon the ground. He refers to all the mountains and valleys, to every space that is to be found in heaven or earth, to all human beings, great and small. All are intended without exception to exalt the Holy Name.

הודו על ארץ ושמים His Majesty is to be proclaimed over heaven and earth, for the whole of creation turns round the wheel of Divine Revelation until the majestic finale in every detail, but that Shem Yisborach is fulfilling His aim in every detail, but that aim permits of *two alternatives* leading to the *same* ultimate end.

One path is speedy and even, the most convenient of paths, the path of Torah and the Commandments. That is to say, from our observance of the Torah there can be created all the illumin-

ations and remedies constituting the Remedy of the World. When all the levels of sanctity have been reached *according to their measure*, the final destiny will be fulfilled, the destiny of the Coming of the Messiah and all the great experiences of exaltation resulting from it.

12

The Remedy of the World העולם היקון is a Divine matter, a matter of Divine completion on the highest level leading to the Divine matters which will then be revealed. It will be *accompanied* by great material benefits, but the detailed content of the whole matter as well as the content of Torah and the Commandments in quality and quantity which *will be required* to constitute the Light of the Messiah and, the whole Remedy of the World, are only known to Shem Yisborach.

The general faith that is spread and proclaimed by Klal Yisroel through our Sages and those upon whom the Holy Spirit has descended holds, that Torah and the Commandments constitute *the material* from which the ultimate end is constructed. Apart from *the* individual reward, which every Jew *will* receive for his fulfilment of Torah and the Commandments in this world *and* the next, the sum total of the sanctity acquired by all generations, all the good deeds of Jews, and all Jewish attempts to approach nearer to Shem Yisborach, combine to form *that* great light. אורו של משיח. Torah and the Commandments bring sanctity into the life of every individual Jew and, out of a unity of *all these* individual acquisitions of sanctity, the whole world will be sanctified with a general sanctity. This process is continuing the whole time unnoticed. But the time will come when the process will be revealed to every living person

Everything that has been created in secret will then be openly revealed. ונגלה כבוד ה' וראו כל בשר יחדיו.

But there is a choice open to Jews. They have the power to separate themselves *from* the observance of the Torah, even to the great extent that we witness in our own time. They are permitted to follow all the worldly currents and aspirations. That is part of the freedom granted to them. Therefore Shem Yisborach has arranged an alternative plan leading to the same end.

The way is obviously a different and a tragic and painful one. But *it* too leads to the Remedy of the World, which must be brought about at the time foreseen by the Creator of all worlds.

The Remedy of the World **העולם העתיד** must be achieved through us ourselves, and through our efforts; and if we are unable to get there by the royal highway leading *through* the Commandments of the Torah, then a *substitute* must be found through calamities and afflictions.

Suffering replaces Torah and the Commandments, and through that suffering there are *created* the things necessary for the fulfillment of the Divine plan for a complete remedy. Eventually troubles and chastisement lead to the fulfillment of the eternal plan but mortal man is *not capable* of grasping the details so that he might know the *extent* of suffering *nor* the time *nor* the generation in which the cup of suffering will be *complete* enough to substitute for the way of obedience to the Torah. Yet everything has been weighed and measured in advance by the Rock whose work is complete.

13

All the curses in the Toichachoh in תבוא כי בחקתי ז' are part of the covenant which Shem Yisborach has made with us. We accepted that covenant and through it we are eternally bound with Shem Yisborach. The curses that are explained in it are not merely punishments but a way of replacement along which we *must* pass and through which our eternal duty is performed.

Though these punishments explained in the Torah are inflicted upon every individual in accordance with *his* own deeds, these punishments are not an end in themselves but they are a preparation for the complete Remedy for which the whole world hopes.

Of course, this does not mean that *one can* liberate oneself from observance of the Torah in the thought that *eventually* everything will turn out right. In fact, there is a *special warning* against that thought, but nevertheless the message of Divine Providence is that we *must* remedy ourselves through Torah and sanctity and that, *if* we do not, then the remedy will come through the punishments outlined at the time of the covenant on the plains of Moab and the covenant of Mount Sinai. The first is explained in Parshas Ki Sivoi. There, at the end of the Toichochoh, the Torah tells us:

אלה דברי הברית אשר צוה ה' את משה לכתוב את בני ישראל בארץ מואב. מלבד הברית אשר כרת אהם בחרב.

"These are the words of the covenant which the Lord commanded Moses to make with the Children of Israel in the Land of Moab apart from the covenant which he made with them on Horeb." The Torah explains to us that these dread warnings of calamity refer not only to punishments for our transgressions but *constitute* a covenant, an eternal bond between Knesses Yisroel and Shem Yisborach leading to the complete Remedy. תקון השלם.

In Parshash Bechukoisai, the Torah concludes the Toichochoh of Mount Sinai with the words

זכרתי להם ברית ראשונים, אשר הוצאתי אותם מארץ מצרים לעיני הגוים להיות להם לאלקים אני ה'. אלה החקים המשפטים והתורות אשר נתן ה' בינו ובין בני ישראל בהר סיני ביד משה.

"And I shall remember for them the Covenant with the first ones whom I took out of the Land of Egypt before the eyes of the nations, to be for them a God, I am the Lord. These are the

whatever our plight. In our prayers we even say: "We are reckoned as sheep to the slaughter, brought out to be slain and destroyed and beaten and despised, but in spite of all this, we have not forgotten Thy Name." The bond with Shem Yisborach is tighter than all the logic that Jews have acquired as human beings.

In the case of the ten Sages מלכות הרוגי הולכות by the Romans, we are told that the order came from Heaven that they were to accept Heavenly decree and they did so: in the same way, our brethren laughed in the faces of those who bound them to their stakes in Spain. Even in Auschwitz, the barbarians could not break their spirit. At the very doors of the gas chambers, Jews stood silent in the last minutes of their lives and quietly in the deepest profundities of their souls recited Shema Yisroel with a fervour that shattered Heavens and worlds.

We are the blind slaves of Shem Yisborach and that slavery of ours is the greatest aspiration of a Jew. The greater his obedience and submission, the holier the *quality* of his observance of the Torah. His aim is a blind obedience, an attraction to the Will of the Creator *without* a doubt or protest. At the opening of Haazinu we are told: ואין עול, צדיק וישׁר הוא. "He is the Rock, His work is perfect, for all His ways are judgment, a G'd of truth and without iniquity, just and right is He."

14

This song *Haazinu*, has a special place in the Torah. Many verses in the previous portion refer to it, both as a conclusion to the Torah and as a general warning to Jews throughout all generations, e.g., "Now therefore write ye this song for you and teach it to the Children of Israel. Put it in their mouths that this song may be a witness for Me against the Children of Israel" (v. 19). Not only is the song to be taught to Jews but it must be put into

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statutes and the judgments and the laws which the Lord has given between Him and the Children of Israel on Mount Sinai by the hand of Moses." We are here told directly not only the content of the penalties for neglect of the Torah but also the substance of the covenant and the Revelation of the Torah, the continuity of the Covenant with our ancestors, the course of creation that must be continued and expanded.

In our time we have witnessed a great destruction of a large and important section of the Jewish people. We are aware not only of the numerical extent of the destruction but also of the brutality with which six million of our brothers and sisters were destroyed. The whole of literature in which these facts have been described is *insufficient* to convey at all adequately the terrible details of every individual case of martyrdom in these ghetto hells. The world is not great enough to contain the terrible cries of the tortured children, whom the murderers cast into gas ovens in Auschwitz and other places of extermination and torture. Not even the murderers themselves were able to explain all this in a logical fashion; nor can anyone explain the calamities and the slaughters of which Jews have been the victims throughout all generations.

It is absurd to fancy that all these extraordinary things happened without a purpose or an aim. The Torah in Haazinu (v. 29) says:

לו הכמו ישכילו זאת יבינו לאחריהם איכה ירדוך אחר אלך ושנים יינסו רבבה אם לא כי צורם מקרם והם הטגרים.
 "Oh that they were wise, that they understood this, that they would consider their latter end. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them and the Lord had delivered them up."

This is the power of Knesses Yisroel, the Divine content that flows in our souls, that we are attracted by Divine Providence

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their mouths. They must not only understand what it says but it must become part of their nature so that they will repeat the content as something that is part of their very lives and being. The Torah goes on to say in verse 20:

כי אביאנו אל האדמה אשר נשבעתי לאבותינו ונתת חלב ודבש, ואלו ושבעו דבש, ופנה אל אלהים אחרים ועבדום ונאצנו והפך את בריתך, הרי כי תמצא אותו רעות רבות וצרות, וענתה השירה השירה הזאת לפני לעך, כי לא תשכח מפי ורעי, כי ידעת את יצרו אשר הוא עושה ליום, במרם אביאנו אל הארץ אשר נשבעתי.

"For when I shall have brought them into the Land which I swore unto their fathers that I will give them, milk and honey and they shall have eaten and filled themselves and waxed fat, then will they turn unto other gods and serve them and provoke Me and break my Covenant. And it shall come to pass when many evils and troubles have befallen them that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed, for I knew their nature which they have today even before I brought them to the Land which I promised." The Torah therefore tells us that all the calamities that will come upon Jews are to be understood through Haazinu which will testify that everything has been clearly and certainly foreseen in advance, that everything has been written in this song. In further verses, we are told that Moses wrote down the song on that day and taught it to the Children of Israel. "And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended."

The sages stressed the importance of these general warnings. "Great is this song," they say in the Sifri, "for in it is the present and the past and the future and this world and the world to come."

גדולה שירה זו שיש בה עכשיו, ויש בה לשעבר, ויש בה לעתיד לבוא ויש בה בעולם הזה ויש בה לעולם הבא.

Imbued with the Holy Spirit, the Sages grasped the importance of the song as a blueprint for the history of Israel.

The Torah in general stresses the great principle that the Remedy of the World תקון העולם must be achieved. Whether Jews can achieve it through their observance of the Torah and the consequent pleasantness in material as well as spiritual things which their observance can acquire, or whether through the other way, there is a Divine plan for complete remedy which must be fulfilled through Jews themselves. We have seen the other way with all its pain and suffering and we have to know that *this is* also a way leading to the fulfilment of the ultimate aim. In verse 8 of Haazinu we read: *בהפרידו בני אדם יצב גבולות*: when the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the peoples according to the number of the Children of Israel." That is to say that when mankind was dispersed in the time of *הפליטה* everything was prepared according to the mission of Jews to assist in the Remedy of the World. Why Jews were particularly chosen for this mission is answered by the verse: *כי יעקב חבל נהלתו*. To be the divine portion of this world, because they have been prepared to contain divine matter, because Jacob is the portion of His inheritance.

Shem Yisborach wanted the complete remedy to be achieved pleasantly and conveniently, that the Shechinah should hover over Jews and should favour them with material as well as spiritual greatness throughout the process towards the final remedy. The verse says: *יצרנו כאישו עינו* "He found him in a desert land and in the waste howling wilderness He led him about, and instructed him. He kept him as the apple of His eye." After the Exodus from Egypt, Shem Yisborach embraced Jews with His Presence with

the clouds of glory, with the greatest exaltation that can descend upon the world. כנשר יעיר קנו, על גולוי ירחק יפרש כנפיו יקחה. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." This is a description of all the sacred means of protection with which Shem Yisborach crowned Knesses Yisroel. The verse ends: ה' בדרך ינחמו ואין עמו אל נכר. "The Lord alone did lead him and there was no strange god with Him." Shem Yisborach removed from Jews all the defilements that create a distance between them and holiness so that they became exalted and were able to approach Him in love and sanctity.

Shem Yisborach did not only shower spiritual gifts on Knesses Yisroel but also material gifts of the greatest value.

ירכבו על במתי ארץ, ויאלל תנובת שדי, וינקו דבש מסלע ושמן מחלמיש צור. המאת בקר וחלב צאן עם חלב כרים ואילים בני כשן ועתודים, עם חלב כליות חטה, ודם ענב תשתה חמר.

"He made him ride on the high places of the earth that he might eat the increase of the fields and He made him suck honey out of the rock and oil out of the flinty rock. Butter of kine and milk of sheep with fat of lambs and rams of the breed of Basham and goats with the fat of kidneys of wheat and thou didst drink the pure blood of the grape." All these material gifts are reported in the words of the Torah: all these things were given Jews from the Exodus from Egypt onwards. All these gifts should have led through material prosperity to the final end and in this way doubtless could have been achieved.

But a different choice was made

וישמן ישרון ורבעט שמנת עבית כשית, ויטש אלוקה עשהו וינבל צור ישעתו. קנאו בורים בתועבת יכעיסו.

"But Jeshurun waxed fat and kicked: thou art waxen fat, thou

art grown thick, thou art covered. Then he forsook G'd who made him and lightly esteemed the Rock of his Salvation. They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger." Jews departed from the Torah, Jews occupied themselves with the abominations of all the peoples, even the most modern and the strangest types of idolatry were accepted by Jews as a later verse hints:

זבחו לשדמ לא אלוה, אלהים לא ידעום חדשים מקרוב באו, לא שערום אבותיכם. צור ילדך תשי ותשכה אל מחלקי.

"They sacrificed unto devils not to G'd, to gods whom they knew not to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten G'd that formed thee." Then when the process of the Remedy of the World did not follow the way of the Torah and the Commandments with their material and spiritual blessings, Divine Providence had to replace it with the other prepared way.

וירא ה' וינאץ מעס בניו וכוותיו הם קנאוני בלא אל כעונוי בהבליהם, ואני אקניאם בלא עם, כגוי נבל אקעיסם, אספה עלימו רעות, חצי אלה במ, מוזי רעב ולחמי רשף וקטב מרירי ושן בהמת אשלה במ עם המת וחלי עפרי. מחוץ תשכל הרב ומחדרים אימה, גם בחור גם בחולה יונק עם איש שבה. "And when the Lord saw it, He abhorred them because of the provoking of His sons and of His daughters and He said I will hide My face from them. I will see what their end shall be. For they are a very froward generation, children in whom is no faith. They have moved Me to jealousy with that which is not G'd. They have provoked Me to anger with their vanity; and I will move them to jealousy with those that are not a people, I will provoke them to anger with a foolish nation. For a fire is kindled in My anger and shall burn unto the lowest hell and shall consume the earth with her increase and set on fire the foundations of the mountains. I will heap mischiefs upon them.

I will send Mine arrows upon them. They shall be devoured with hunger and devoured with burning heat and with bitter destruction. I will also send the teeth of beasts upon them with poison of serpents of the dust. The sword without and the terror within shall destroy both the young man and the virgin, the suckling with the man of grey hairs." All these calamities says the Torah are to be wrought upon Jews *עצית צאת* *כי גוי אבך* *הבונה ואין בהם תבונה* "For they are a nation void of counsel neither is there any understanding in them."

15

Remarkably enough, the causes of Jewish suffering are completely unintelligible from a normal point of view. Take the craze for assimilation, for instance, seldom does any of the nations of the world display the same passion for assimilating themselves to the atmosphere of the time as has been exhibited by Jews in so many and varied respects. Everywhere where Jews are to be found and in every period of time, they have experienced the pressure and the desire to be swept away by *whatever* stream they happen to be near. *קראו בורים בחוצות יכעסו אלהים לא ידעום* "They provoked Him to jealousy with strange gods" with completely foreign and barbaric things and ways: "*With abominations provoked they Him to anger*" with things that were completely abominable to their previous tastes and the content of which was abhorrent too; and all these new idols "*gods which they had not known and which your fathers have not feared*" they embraced to their bosoms. All this passion to follow all the alien tendencies that happen to crop up, is not a natural development.

Nor, for that matter, is anything else that occurs among Jews. It cannot be understood by reason alone. Even in our own time

we can see how Jews cling affectionately to ways which Gentiles have long abandoned. Anglo-Jewry constitutes an excellent example through its attachment to the customs of Victorian times that are ridiculed by Englishmen. One has only to observe the hierarchical structure of the Anglo-Jewish community to witness a caricature of the English past; and all this is very difficult to understand. The German Jews, too, have preserved a great deal of their local legacy: even under Hitler, they showed a remarkable respect for German law in spite of the fact that their destruction was bound up with it.

The basic impression that emerges from all this, is of the effect among Jews of *strange forces* that influence all their actions, forces of evil, forces of spiritual incitement that lead Jews in the direction of departure from Shem Yisborach. For such is the Divine law that there should be a choice. The Divine sanctity hovering over Jews from their birth demands that the forces of evil should fight against it in order to move them away from it. These forces compel Jews to take up all the abominations. They drive them towards "*the new things that recently came*" and to provocation and forgetfulness of the *Rock* which begat them.

The punishments which they have incurred, are undoubtedly inexplicable in terms of *human* reason. So is the connection between their deeds and transgressions, on the one hand, and the calamities which they suffer, on the other. "*O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had delivered them up?*" The refrain "*O that they were wise, that they understood this*" runs through the whole of Jewish history. Without belief, one cannot understand that everything has been planned in advance according to a just and detailed plan by "*the Rock whose work is perfect for all His ways are judge-*

ment." Everything is being conducted towards the great finale, the hope both of the Jewish people and of the whole of creation.

Furthermore, we are told: הלא כמוס עמדי החום באוצרותי. is not this laid up in store with Me and sealed up among My treasures?" Both the end and the way that leads to the end with all the details connected with it, the manner in which it moves and the whole multitude of *hidden things* have all been prepared.

Shem Yisborach will have compassion on His servants when we arrive at the moment "*when power is gone,*" when power is dissolved and all is swept away.

כי ידון ה' עמו ועל עבדיו יתנהם. כי יראה כי אולת יד, ואפס עצור ועזוב. Then everyone will be convinced, they will ask themselves where are the gods which they adopted throughout the ages and in whose guarantees they trusted ויבחימו צור חסי בו, אשר חלב וזבחימו ויבחימו. ואמר אי אלהימו צור חסי בו, אשר חלב וזבחימו ויבחימו. *which did eat the fat of their sacrifices and drank the wine of their drink-offerings, let them rise up and help you and be your protection.*

Then the eternal truth will be revealed. The divine revelation will be seen in all its glory ונשגב ה' לבדו ביום ההוא. "The Lord alone will be exalted on that day." Shem Yisborach has promised this in the language of an oath:

כי אשא אל שמים ידי, ואמרת ה' אנכי לעולם. "For I lift up My hand to heaven and say I live for ever." The eternal glory of Israel will be exposed in all its eternal nature והנינו גרם עמו, כי דם עבדיו יקום, ונקם ישוב לצריו וכפר אדמתו עמו. The world will seek to appease Israel.

These are but a few extracts from the song of Haazinu. All the profundities contained in this song cannot be grasped by our simple human minds but this song has been given to *all* Jewish souls and *all* of them can derive from it an *elementary* faith in the divine pattern—of the world סדר אלגי Every Jew should remember this song because the whole character of the Jew is connected with it. That is what we are told in the verse that immediately follows the song "And he said unto them, ויאמר אליהם שימו לבבכם לכל הדברים אשר אנכי מעיד בכם היום כי הוא חייכם The Ramban ז"ל states at the end of Haazinu:

הנה אין בשירה הזאת תנאי בתשובה ועבודה, רק הוא שטר עדות שנעשה הרעות ה'ז, ושהוא ית' יעשה בנו בתוכחות, אבל לא ישבית זכרנו וישוב ויתנהם ויפרע מן האויבים בחרבו הקשה והגדולה ההזקה, וכפר על מאותנו למען שמו.

אם כן השירה הזאת הכטחה מבוראת באולה העתידה על כרחן של מינים. וכן הזכירו בספרי: גדולה שירה זו, שיש בה עכשיו ויש בה לשעבר, ויש בה לעתיד לבא ויש בה בעולם הזה ויש בה לעולם הבא. ולזה רמו הכתוב שאמר: ויבא משה וידבר את כל דברי השירה הזאת באוני העם, הזכיר כל להגיד שהוא כוללת כל העתידות למו ואם הוא קטנה בדבור, כי ביאר להם עניניה הרבים.

ואלו היתה השירה הזאת מכתב אחד מן החזנים בכוכבים שהגיד מראשית אחרית כן ה' ראוי להאמין בה, מפני שנתקיימו כל דבריה עד הנה לא נפל דבר אחד, ואף כי אנהנו נאמין ונצפה בכל לב לדברי האלקים, מפי נביאו הנאמן בכל ביתו, אשר לא ה' לפניו ואחריו כמוהו, עליו השלום.

"This song does not contain a condition in respect of repentance and service but constitutes a document of testimony that we shall commit evils—Heaven forbid—and that He—May He be praised—will deal with us with chastisements but that He will not put an end to our memory but once again repent and requite the enemies with His hard, great and powerful sword and that He

will wipe away our sins for the sake of His Name. Consequently this song is a *promise of the future redemption*—in *spite* of the heretics—and thus it is stated in Sifri “Great is this song for it contains present, past and future, this world and the world to come.” The verse hints at this when it says “and Moses came and spoke all the words of this song in the ears of the people”: the word “all” includes all that is to happen in the future; brief in speech though it be, he explained to them its many aspects. Had this song been the writing of an astrologer relating the future, it would still have been worthy of trust because *all its words have been fulfilled* up to now and not one has been disappointed. How much more should we believe, seeing that we believe in and hope for with all our hearts the words of G’d uttered through His most faithful prophet whose like was not and will not be seen before or after, on him be peace.”

The holy words of the Ramban רמב"ן show the extent of the all-embracing character of Haazinu, how the whole history of bloodshed and tears, of the eternal exaltation in store for us, has all been contained within its lines. The Ramban רמב"ן explains that the future redemption, the remedy of the world, must come about. If we are unwilling to bring it about through Torah and the fulfilment of the commandments, then we must be aware that the same end will be brought about through calamity and chastisement; that is the true explanation of the whole of the bloodstained track that we have pursued.

Yet everything has been remarkably accurately envisaged, everything finds its place within גנוי המלך מלכו של עולם The measure of remedy which Jews have not filled through Torah and obedience to the commandments has to be completed by the measure arrived at through the thorny path of suffering, by the remedy of individual souls in all details and the גלגולי הנשמות through which souls in general must be remedied

and by the particular means of remedy loaded on each individual soul, accompanied by the Divine standard of reward and punishment meted out to each. All these things in their gigantic circumference can hardly be encompassed by the human mind. מה גדלו מעשיך ה' מאד עמקו מחשבותיך.

Nor can one comprehend the *conte* המתיים והתת המתיים But we know from the Prophets and the Sages in general terms that the whole of creation will be exalted and that Jews will be released from the bondage of their material natures and will rejoice in the glory of the Divine Revelation and of the spiritual pleasures connected with it for all eternity, until the final end of the world when the Lord alone will be exalted.

The messianic age will be a preparation for the *final* destiny of the world and there will be exaltation degree above degree for ever. Our Sages tell us that all the miracles which took place at the time of the Exodus from Egypt will be completely *overshadowed* by the loftiness experienced with the coming of the Messiah; and it is certain that the present greatness of the mightiest peoples in the world will be reckoned as nothing compared with the glory of that time.

The rebuilding of the Sanctuary in the future, which Ezekiel described in his prophesies, has also not been explained in detail. The vision of the End seen by Daniel is confined within words

סתמים וסתמים הדברים עז עת קץ (דניאל י"ב)

The *whole* content of the thought of our age is *inadequate* for the acceptance and the understanding of the content of the days of the Messiah. What value can all the things grasped by human intelligence have in comparison with the Divine manifestation that will take place on that day?

In the Song known as *Akdomus* which Jews recite on the feast in commemoration of their receiving the Torah, the act through which the purpose of the creation was fulfilled, we find an account of the world since its creation until the coming of the Messiah and תהיה המתיים This song, which was composed through the Ruach Hakoïdesh, states:

רוחוכו מה השובה קבל היא שבהתא רבותא ליעזב לי כד מטיא שעתה.

“What value has your greatness, i.e., the greatness of all the nations, in comparison with that which will be done to the Kenesses Yisroel when the exalted time arrives.”

יקריה כד אתגלי בתוקפא ובבורהא קריהא דירשלים כד יכנש גלותא.
“The glory revealed in strength and power, the glory of Jerusalem when the exile shall be gathered.” But all this cannot be conceived by us in our present state as the Song goes on to say

הדא דלא אפשר למערט “The majesty that is unutterable in our speech that even the prophets in their vision *have not* seen completely. One thing however must be remembered that we Jews must not ask questions and must not try to understand everything accurately. We are drawn with all our souls and with all our being to the Divine Will. ליעזב ליה רעותא. “We are separated from all peoples because we are the portion of the Lord in that we must eternally do His will.” We do not ask questions and we’ do not expect decisions. The whole of the darkness of Exile cannot deprive us of our eternal bond

שברנא ליה בשבתי תקוה דימנורא.

Throughout the Exile we have trusted in Shem Yisborach and our hopes have been placed in Him. We know and remember that וימסר לן אורייתא צבי ואחרעי בן

Let us take the case of a believing Jew who cherishes all these sacred conceptions in his heart, whose faith is a part of his being, whose whole life is moulded by it and devoted to it and,

to whom these matters are so substantial that he can see and even feel them.

Is it surprising that he should be opposed to the contemporary Zionist decline and that *his* opposition to it should be so *intense* and profound, a matter of life and death, a concept that deprives us *of all* that is dear to us, and that the transformation of Jews into a *small worldly* people following all the idols pursued by other peoples should seem to him as a grotesque and bitter betrayal and eradication of the sacred character of Israel.

When he contemplates all their alleged successes, their membership of the United Nations, performances at the Olympiad, victories in boxing matches, new colonies and new housing projects, they seem to him as far as Klal Yisroel is concerned, as ridiculous irrelevancies. His emphasis is on the hundreds and thousands of Jewish souls that *have been* led into dire spiritual darkness by this terrible form of substitution and confusion, that has brought with it a decline never previously witnessed in all our history.

How tragic does the transformation of royal palaces into matchboxes seem in his eyes and how astonishing the claim that this substitution represents achievement. He is roused to righteous fury when this shocking and bewildering transformation is expressed and supported *in* terms of religious terminology. His heart is torn when he hears of the pretexts and *distortions* that stun the brain like a blow from a hammer of iron; and yet such are the influences that sway the majority of Klal Yisroel and show no signs of abating. Everything seems to go further and further in the same direction.

We are compelled to assume that the *end* of the decline is approaching. We have witnessed the brutal forms of destruction by which we have been afflicted physically and the most headlong spiritual decline of all time. Surely our experience marks the end

of the forces of defilement which seek to *uproot* once and for all the sanctity innate in Klal Yisroel. Surely these forces are on the point of exhaustion like the tides of the sea that, whatever the force of their momentum and the depths of their penetration, *must* eventually recede. The time of exaltation must be near and our glorious future, the *final* destiny of Kenesses Yisroel must be at hand
 הנה זה עומד אחר כותלנו !

THE VOICE OF TORAH

CHAPTER XIII

1

The moral guidance contained in the Torah and in the words of our Chazal has been abandoned by those who prefer evil paths leading to destruction; and one can hardly imagine that the views of Gedoilei Yisroel are likely to have a decisive effect on those whose wills have led them in the reverse direction.

Not only they, but even others who are still observant Jews in practice, will probably find reasons for refusing to hear the clear voice of the Torah which, through the words of our Gedoelim, has condemned the Zionist movement from its earliest beginnings until the present day. In spite of the clarity of the condemnation, of the care taken by the Gedoelim that their statements should leave no room for error, and of the unmistakable firmness of the tones in which they expressed themselves, attempts will no doubt be made to distort their meaning.

A curious form of amnesia sets in lest there be revived the memory of those true and holy words, the absolute truth, of which has been more than ever confirmed, by the fruits of Zionism as witnessed by our own eyes.

Nevertheless, it is still worthwhile quoting some of the views of Gedoilei Yisroel regarding Zionism, so that those who still have the desire for truth and have not been *completely* swept away by the current of the age, may find instruction in them.

Let their words be handed down to the generations so that

when the confusion and bewilderment have been finally dispersed and Zionism has become no more than an episode in Jewish history, the *great truth* of these prophetic words of the true *Gedoilei Yisroel* will be cherished as the *Torah View* and testify to the unerring foresight of these Torah giants, who represent the Inward Conscience of Kenesses Yisroel.

2

It would be out of the question to publish all the utterances of *Gedoilei Yisroel* during the last 60 years—the period of the emergence of Zionism on the Jewish horizon—because all the *Gedoilei Yisroel* sternly opposed a movement, aimed at *undermining* the Jewish religion and the Jewish essence. Some of them did not write on this theme, because—as they put it—language seemed too *weak* to express the emotions, aroused by the terrible *denial* of the bases of our faith contained in Zionism.

Many, however, did write on the subject but not all their writings have survived the great calamity of Central and Eastern Europe. Even those that have survived, are plentiful enough to require a large volume for their publication. The purpose in publishing this comparatively brief selection, is to show the reader how the views expressed in *this* book were considered so true and even *obvious* in years past, that the *Gedoilei Yisroel* without exception, repeatedly emphasized in practically the same terms their absolute and complete opposition to Zionism.

Their attitude was not that of an ideology or of a party, but an expression of the *Torah View*; and that is a sound reason for publishing these selections. For, even though they represent only a small proportion of the total, even though their content is exposed to *distortion*, and even though the victims of the Zionist psychosis are unlikely to be converted through them, there are young people who have never heard of all this anti-Zionist activity.

They grew to maturity after the Zionist triumph and the “naturalization” of Zionist ideas, with the result that Judaism and the Zionist state appear to them to be part of the *same* thing.

They envisage Zionist institutions and appeals as part of Judaism, Zionist achievements as Jewish achievements, Zionist anxieties as Jewish anxieties. In view of the thoroughness of Zionist distortion and substitution, the *Torah View* may come to them as a tremendous surprise and, perhaps, the force of absolute truth, manifest in the words of those known as genuine *Gedoilei Yisroel* may reveal to them the extent to which they have been led astray.

It is a remarkable fact that some of the *Gedoilim* perceived, at the *very beginning* of the Zionist movement, the extent of the temptation and the *deep measure* of defilement involved in it. They felt that Zionism *would* meet with success and, in fact, a feeling of perplexity can be observed in their very words. Here, for example, is a translation of the text of a letter from Rabbi Chayim Soloveitchik, ל' more commonly known among Jews as Reb Chayim Brisker, writing to Rabbi Jacob Moses Carpas, an active leader of a group for the exposure of Zionism some half-century ago:

מדברי הגאון רשכבה"ג מהו"ר חיים הלוי מבריסק ז"ל

כבוד הרב ר' יעקב משה כרפס ברכה וכ"ט נ"י

אחרי הברכה ממע"כ שיח' הגיענו מכתבו. ורב הודות על פעולתו לטוב. כן קראתי יתר דבריו בנידון כת הציונים שנתחברו ונאגדו עתה בחזקה. ולא אבוש מלאמר כי לא אדע איד למצוא מסילות לצאת נגדם.

אחרי כי האנשים הלא מהם במקומותם נודעים לדעה, ותכליתם כבר הודיעו ופרסמו כי הוא לעקור יסודי הדת ר"ל, ולתכלית זה גם

לכבוש את כל מקומות מושבות ישראל, בכדי שיהי' זאת לעזר למטרתם כאשר כבר הודיעו את כל אלה וגילו מחשבתם בהעיתונים, ומה נוכל עוד להוסיף דבר בזה, האם יאמנו דברינו עליהם מאשר הם אומרים ומגלים בעצמם.

לא יאומן כי יסופר כי אחרי התגלות זדון לבם מפני עצמם, עוד ימצאו מהישרים בלבותם שיתחברו אליהם. . . אשר זה מביא תמוהו גדול על כל קהל הגולה כי יתנו להם מקום ואדיהו לענינם, ואיך ימצאו גם משענה, בעת שנודע כי הוא הטאת הרבים.

עבור כל זה מצאתי כי הצדק עם מעלת כבודו שיהי' כי ידברו יחד יראי ה' ויצעקו מרה בפרסום, בהודעת הדברים מה שהודיעו הציונים בעצמם, וזאת ימצא בה יתירה לטובה כי יהיו הדברים יוצאים מלב טהור, אולי תהי' זאת לרפאות המון בית ישראל, אשר עוד לא השחת לבותם, ושבו מעליהם ורפא להם. ידעו להזהר בנפשותם לבלי להתחבר לענין שהוא הירוד הדת ומכשול לבית ישראל.

וברכה רבה למע"כ שיהי' וכל היקרים יחד, אשר לבם הם, והתעוררו לעזרת ה', תחוקנה ידיהם להוציא כל מפעל בזה לאורה והיו ממוזכ הרבים ממש ויברכו ויאשרו, ולשנה טובה יתנו.

מקיירים חיים הלוי סאלוויציג.

"I have also read your words in connection with the sect of the Zionists who are now powerfully banded together. I do not blush to admit that I know not how to find paths, along which to go forth, against them.

Seeing that these men are known as evil in their localities, and have already proclaimed their purpose, to be the uprooting of the fundamentals of the faith and, for this purpose, the conquest of all places in which Jews live, will be as an aid to the fulfilment of their aim. In view of their announcement of all these things and their revelation of their plan in the news-

papers, what more can we say? Are our words concerning them, likely to be believed more than the things which they openly say about themselves?

It is hardly credible that after the revelation of the arrogance of their hearts through their own mouths, there should be still found right-minded men willing to ally themselves with them. It is a cause for great astonishment throughout the whole Congregation of the Exile, that they should be given a place and a voice in affairs, and that they should find support at a time when it is known to be a public sin.

Therefore, I find that your honour is justified in appealing to all who fear G"d, to act together and to protest bitterly and publicly, making known the things, which the Zionists have themselves made known. This will be of great advantage as this time these words come forth from a pure heart. Perhaps it will bring healing to the multitude of the House of Israel, whose hearts have not yet been corrupted, and they will repent and be healed.

Let them beware in their souls lest they join in the destruction of our religion and become a stumbling-block to the House of Israel."

Another Gaon of that time who denounced Zionism in the strongest of terms was Rabbi Meir Simche, ז"ל the Rabbi of Dwinsk, who is generally known by the title of his work, *Oir Someach*. He stated that words could not suffice to express his

horror of the Zionist menace. Here are some extracts from the proclamation which he issued on the subject:

מדברי הגאון האדיר מהר"ר מאיר שמחה הכהן ז"ל

בעהמ"ס אור שמה.

ה' ממרום ישאג וממעון קדשו יתן קולו, כי עמדו מורדים ובוגדים חדשים האומרים לייסד את ציון ולכונן מלוכה, והם גם הרימו נס לקבץ גליותנו בהבטחה שבזמן קרוב יביאו קץ לכל צרה ומצוקה, והם הציונים יפדו את ישראל מכל צרותיו. ולא אוכל להוציא בשפתי ולעלות על הכתב, את כל אשר בלבי על הפוחזים האלה, ושואלים לעצמינו מה שמועה שמעו הכופרים האלה ובאו, מי קרא אותם ומה רם רוצים מאתנו הם אומרים לגאול אותנו מגלות בעוד שאין אנו רוצים בגאולה בידי אדם, בידענו כי סופה ח"ו כליון ומפח נפש, והכל בא עליהם מהתאוה הבערת והאוכלת לבם כאש, לגדולה וממשלה.

חלילה וחלילה לדחוק את השעה, ואפילו היתה התיסדות המלוכה מצוה עיקרית ואפילו הינו שומעים בת קול מן השמים שעלינו לשמוע להד"ר הערצצל, הינו אומרים אין משגיחים בבת קול! בשביל שהרעיון הזה הציוני דוחק ח"ו את ישראל לכליון, ולמותר להאר"ך. עלינו לשמור עצמינו מלהאחז ומסתבך בדברי פחזותם של הערצצל ונורדו ובשקריהם, ואני תמה אך הרבנים המורחזים באים כחולקים על דברי רבותינו, ותחת שעליהם להתאחד עם כל אלה שקבלו עליהם להתיש כוחם של הציונים הבוגדים, הם מחזיקים בהם, ובסופה ירדפו ויבזו את כל המתנגדים לתנועה תעובה זו, כאילו באמת אין ח"ו תקוה טובה לישראל רק מהציונים הבעוטים בתורה"ך, וכבר צווח דוד המלך ע"ה ראיתי בוגדים ואחוקטטה אשר אמרת לא שמה, ועפרא לפומייהו ואינם טובים מהבוגדים המשומומים.

כ"ד המצפה לרחמי ה' ולאגולה שלימה

מאיר שמחה הכהן מדווינסק.

"The Lord doth roar from on high and from His holy habitation gives forth His voice, for there have arisen new rebels and traitors, thinking to lay the foundation of Zion and to establish a kingdom; and they have raised the standard, to gather our Exile, in the promise that in the near future, they will put an end to all trouble and calamity and that they, the Zionists, will deliver Israel from all its troubles.

I cannot utter with my lips nor put down in writing that which is in my heart concerning these unstable men. We ask ourselves what have these unbelievers heard that they have come forth? Who called them and what do they want with us? They talk of redeeming us from exile while we do not desire redemption at the hands of man, seeing that we know that its end is—Heaven forbid—destruction and vanity, and all this comes upon them through the desire for greatness and power that burns and consumes their hearts like fire.

Heaven forbid that we should hasten the hour. Even were the foundation of a kingdom a basic commandment and even were we to hear a Voice from Heaven telling us that it is our duty to hearken to Dr. Herzl, then we should say that no attention is to be paid to a Voice from Heaven because this Zionist vision is driving—Heaven forbid—Israel to destruction.

It is our duty to preserve ourselves from being captured and mingled with the unstable utterances of Herzl and Nordau and with their conspiracy, and I am astonished that the Mizrahi rabbis, venture to dispute the words of our teachers and, instead of doing their duty, by uniting with all those who have taken upon themselves, the task of weakening the traitorous Zionists, they uphold them and will finally pursue and revile all those opposed to this abominable movement as if in truth—Heaven forbid—the only hope remaining to Israel springs from the Zionists who reject our Holy Torah.

King David cried out "I have seen renegades and I was grieved for they did not observe Thy word. Let dust seal their mouths for they are no better than the renegades who have apostasized."*

4

Such were the sentiments of the Gaonim of that time without exception. There were, of course, the Miztrachi camp followers and their activities were naturally the subject of fierce condemnation by the Gedoelim. Here, for example, is a translation of a letter written by the renowned Rabbi Chayim Oizer Grodzinski ז"ל of Vilna to Chief Rabbi Dr. Guedemann of Vienna:

מדברי הגאון האדיר ר' חיים עוזר מווילנה ז"ל בעהמ"ס אחיעזר.

ה' מקץ תרס"ז ווילנה.

לכבוד הרב המכובד החכם המפורסם מהור"מ גידמאן וויען.

ידע כבודו כי בדבר הציונים והמורד עומד אני בכחובים עם אונני הדור, וכולם הכריעו כי זה הוא מעשה ס"א עם פתותיה והסתותיה. להטות ישראל מדרך השוב ושכנה גדולה תצמח מזה לכל קהל הגולה ח"ו, וכל אלה הבאים לכסות עליהם אינם טובים מהם וכו'.

לכשתינו איזה רבנים בארצינו הצטרפו להציונים, ויסדו להם חברה בשם מורח, ונאצו כל תוכחתם של גדולי התורה, והם מדברים כחרדים על דבר ה'.

פתחו להם לשכחות ויש לשער שהם יפנו לכבודו, אי לזאת אני מודיע לכבודו, שכל גדולי ארצינו נבוכים בדבר, בספרל פוסקים אין

* Herzl's son, Hans was not circumcised at the express wish of his father. When he grew up, he became converted first to Catholicism and then to Protestantism. After his suicide, he was buried in a Protestant Cemetery. As a further symbol can serve the fact, that Max Nordau, Dr. Herzl's prophet was intermarried to a Frenchwoman.

רמו שעלינו לייסד מלוכה ונהפוך הוא שגדולי חכמינו התנאים והאמוראים אסרו זאת בפירוש. הרבנים האלה אינם מאמינים ואינם בוטחים בשועת ה' ונטרפה דעתם להאמין כי במדינה הנוסדה על ידי בני אדם תהי' לנו מנוחה.

ישקול כבודו הכל בדעתו מה לעשות, ואיזה חכם הרואה את הנולד מכל הנ"ל ובקשה להשיב לי. המכבדו ומוקירו
חיים עוזר גראודזינסקי.

"Your honour knows that in the matter of the Zionists and the Miztrachi, I am in correspondence with the Gaonim of this generation, and all of them, have decided that Zionism is the work of the Sitro Achro with all its seductions and incitements, for the purpose of turning Israel from the good path and, that a great danger arises from it for all the Congregation of the Exile—Heaven forbid—and that all those who venture to defend the Zionists, are no better than they.

To our shame, some rabbis in our country have joined the Zionists and have founded an organisation under the name of Miztrachi, and they have rejected all the rebukes of the Gedoilei Hatorah, and they pretend, to be men with respect for the Word of the Lord.

They have founded committees and it is likely that they will turn to your honour. I am therefore informing your honour that all the Gedoelim in our land are perplexed at the matter. In the books of the Poskim there is no suggestion that it is our duty to found a kingdom. On the contrary, our sages, the Tenoim and the Amoiroim, have expressly forbidden this. These rabbis of the Miztrachi have no faith, and do not trust in the salvation of the Lord and their minds have become deranged into believing that in a state founded by the hands of man there will be peace for us."

This letter was dated in the week of Miketz 5667. A similar attitude can be found in a letter from the Chofetz Chayim ז"ל :

מדברי הגאון רשכבה"ג מרן החפץ חיים ז"ל

אוי לי אם לא אומר, ובכלל לא איש דברים אנכי, ואילו לא הי' כ"ת כותב כי נוגע הדבר לסכנת נפשות ממש, כי אז לא הייתי מתרצה לכתוב וטוב עשה כ"ת שפנה לגדולי עמינו והרחיב הדיבור על גודל הסכנה הכרוכה בוה, ולא עת לחשות הוא, ואם מחשבתם של אלה לטובת ישראל באמת כמו שאומרים, ימנעו את עצמם מכל הענין ויהי' סוף לכל הצרות שיצמחו מזה.

ולכאורה למה לי להאריך בוה, אחר שהאיסור מבואר במס' כתובות שלא לעלות בחומה, משמע במתי רב, ואני בתומי אלך לחשוש שעבירה גוררת עבירה ואם יעברו על האיסור שלא לעלות בחומה, יעברו אחר על המרידה באומות, ויש לי צער להאריך בוה.

ואני דברתי על לב אחד מהמפורסמים מהמרחי בארצינו, ואמרת לי שכל עשיתם נגד התורה המה, והיית בעיניו כמתעתע, באומרו שאין דרך אחר להיפטר מהגלות ועד מתי נחל לגאולה בדרך נס וכו'. נוכחתי שאין תקוה שישמעו אלה בקול אדירי התורה, יכולים אנו לידע בחוש הראות שארוכתינו מהם לא תצמיח ולעולם לא תהי' תפארתם, בפרט שנודע ברבים שפלוגי זה כבר באלקי ישראל, והשני כסנחריב חרף מערכות אלקים חיים, ומה להם לישראל ולארץ הקודשה.

הקב"ה יודע מחשבות לבו של אדם, יודע שכתבתי כל הדברים מדאגה על אחינו בני ישראל, ופן יסיר השי"ת מאתנו ח"ו השגחתו, כי כל אשר יקרא דברי הציונים יבין; כי אף נכרי הטוב שבטובים יתפך לנו לרועץ, וידעו אחינו שעד זמן המשיח אנן ניתנו להיות בגלות ומשועבדים לעמים, והקב"ה בעצמו יציל קבוצי ועין בעין יראו ישראל בשבוה ציון.

ישראל מאיר הכהן מראדין.

"Woe unto me if I do not speak although I am not a man of words. If it were not a matter of life and death, I would not be willing to write. Your honour has done well to turn to the great ones of our people and enlarge on the extent of the danger involved in it. It is not a time to keep silent.

If the thoughts of these Zionists were really for the good of Israel as they claim, they would withhold themselves from the matter, and there would be an end to all the calamities, that spring from it. At first sight there seems no reason why I should expand on this theme, seeing that it is clearly forbidden in the tractate of Kesubos to go up to the Land in a column, meaning with a multitude. I in my innocence venture to fear, that one sin brings on another, and that if they transgress the prohibition to go up in a column, they will later transgress the prohibition against, rebelling against the nations of the world.

I have pain in expanding on this theme. I spoke seriously to one of the most famous Mizrachists in our country, and I told him that all their activity was opposed to the Torah. He regarded me as if I were deluded, and told me that there was no other way to rid ourselves of the Exile, and asked how long we should have to wait for redemption through miraculous means.

I became convinced that there was no hope of these people listening to the voice of the mighty men of the Torah. We are able to know at a glance that our healing will not spring from them, and that their glory shall not be for ever, especially seeing that it is publicly known that a certain one of them, has denied the G'd of Israel and that another like Sennacherib has reviled the Hosts of the Living G'd. What have they to do with Israel and with the Holy Land?

The Holy One, blessed be His Name, knows the thoughts

of human hearts. He knows that I have written all these words from concern for our brethren, the children of Israel, lest He withdraw His care for us—Heaven forbid—for whoever reads the words of the Zionists will know, that even the best among Gentiles will be turned into our enemies.

Let our brethren know that until the time of the Messiah, we are destined to be in Exile and to be subordinated to the nations until the Holy One, blessed be He, Himself will deliver those whom He collects and, eye to eye, will Israel see G'd return to Zion."

5

The holy Gaon, Rabbi Tsudik Ha-Cohen of Lublin, זצ"ל usually known as Cohen of Lublin, shows himself to have been no less powerfully moved in another letter written at that time:

מדברי הגאון הקדוש צ"ע מרן הכהן מלובלין זצ"ל

קול ברמה נשמע, קול נהי מעיר המעטרה וויזע, בדבר הנוגע לכליות ישראל, אודות הכת שקמה מחדש בשם ציונים, משני עון חבלי שוא, ונושאים לשוא נפשם, תקותם כי ברבות הימים יהיו בני ישראל כבושים תחת ממללתם ומשועבדים לפושעים, וכאז לבני עד מאז. בעוה"ר נתקיים בנו פני הדור כפני הכלב, ואנו רואים שאדיר חפצם להיות מכריעים כל העולם לכן חובה ח"ו, ואם אמנם שבדורינו זה אם נשמיע דברי אמת ותוכחה ההמון לא ירצו להודות, מ"מ הרינו מקיים מצות הוכיח תוכיח, הרינו מצטרף גם אני למחות בם, כי בודאי ובודאי לא עת לחשות הוא, וחלילה לנוג משוא פנים בדבר, שסכנת הכלל כ"כ גדולה ע"י מהרסים וחולקים על השכינה, ועליהם אמר הכתוב שומר רוח לא יורע ורואה בעבים לא יקצור, והמה הציונים יורעו חטים וקוצים יקצרו, ואף אם מעשה שטן יצליח, הסוף יהי ח"ו וכו'.

נהג ישראל הקדושים האומללים דומים באותה שעה לספינה החולכת בלב ים בלי משוט ברוח סערה, וקברניטי הספינה מוכים בסנורים, ואנחנו ידענו גם ידענו, כי אם הינו מאמינים ובטוחים בישועת ה' והינו מקיימים מצות אלקינו, הינו שרויים עוד היום על אדמתנו הקדושה, ביהות ידוע שארץ ישראל מטבעה וכח קדושתה לא נבראה אלא לישראל בלבד, וכמ"ש במדרש שלא ברא הקב"ה את ארץ ישראל אלא לישראל, אבל גם זאת ידוע כי כח קדושת הארץ מקאת הזדים כאשר מקיאה האיטומכה דבר שכנגד טבעה, והזכר הזה לא תליא בפלוגתא.

ועתה עמדו שוטנים ורעי מעללים אשר קטב מרירי בשאם, ומכרידים כי חיי ישראל תלויים מנגד, והם הציונים יחישו ישע להציל נפשם ביסדם מדינה, והם שואלים מדוע אנו זה זמן כביר בגלות, אבל דבר זה כבר נשאל לחכמים ונביאים, ובא הקב"ה ופירשה, על מה אבדה הארץ? על עונם את תורתך אשר נתתי לפניהם.

וכבר נתברר שהציונים בועטים בכל המצות, ונתגשמו ונדבקו בכל התועבות והרבה מהם אומרים שלא כנשים הנכריות העבריות וכו' והלא אנו יודעים שכל תכלית הגאולה היא להטיב דרכינו, ושישמרו ישראל את התורה בכל הסייגים והגדרים שתקנו רבותינו, ואיזה תקוה לנו אם משכילים מגדפי תורה, יהיו חלילה הממציאים והמשפיעים, והנביאים חזו לנו כי בגאולה העמידה לא נהי צריכים לאסיפת מחנות וטכסיסי מלחמה, ומה יש לראות שהזכר הזה מתנגד לרוח היהדות ותקות הגאולה.

ושמעתי אומרים בשם הציונים כי קץ כל היהדות בא ח"ו, אם לא תהי' לנו מדינה כצלמיהם של האומות, ולהם תשובה גשיב, כי ארץ ישראל וישראל הם למעלה מן המזל, ובי"ה בימינו על כל פנים בכליות ישראל עומדים הם באמונתם, והסברה נותנת שאם תהי' להציונים השליטה, יסורי הלכות של ישראל מהאמונה באלקים ובתורת אמת, וכל כוונתם של המסיתים והמפתים האלה הוא להשיאם ולהפלים בכפרה שהיא כליה ח"ו ובעבור שהציונים וביניהם גם קדשים קלים פסולי המוקדשים אומרים, שבאם לא ישמעו ישראל לעצתם, יבואו הריגות

ה"ו, אנו מובטחים באלקים, שאף שישראל בגלות מ"מ הלילה לא ישבות זכרם.

ירושלים היא תל תלפיות שלבותיהם של ישראל מכוונים אליה, גם נפשנו תערג ותכלה לנשום האויר הקדוש והצח. וסהוי במרומים כי הייתי אץ כחץ מקשת, ולא הייתי חושש מסכנת דרכים וגם לא ללחץ ועוני בארץ, אבל ירא אני שיציאתי ועליתי, תהא כעין הסכמה לעשייתם של הציונים, ואני קויתי ד' קויתה נפשי לדבר, שיבוא יום הגאולה, אחיל, עומד ומצפה אני לרגלו של משיח, ואם ינעצו בי ג' מאות לנביאות של ברזל לא אזור ממקומי! ולא אעלה לשמש של הציונים, ולדידי הדבר פשוט, המשכילים המתקנים, המסכנים את קיום האומה, גוכחי לדעת שעל יד כפירה בולטת לא יצליחו להדיח את ישראל מאמונתם ודתם, ומחמת זה הסירו את מעילם, והעטו לבוש קנאה והיו מקנאים בעד היהדות, אבל באמת חותרים הם מהגרת תחת אמונתנו, ורוצים להברית את ישראל מחתת כנפי השכינה.

מכל הנאמר יוצא, כי נתקלו הציונים וגם הרבנים שלהם האומרים בתולט כי לולי הציונים היו כמה מאחינו מאירים את אמונתם עושים שקר בנפשם מחמת שהכופרים והפוקרים במחנה ישראל מוזיקים לנו הרבה יותר מאלה היוצאים מכלל ישראל ה"ו ואם כופרים בכלל גדולים הם? אל ירבו כמותם בישראל.

וצריכים אנו לעוות דקדושה ולמסירת נפש, וזאת העצה היעצה לבית ישראל, שיתרחקו מהם ויפרשו מהמכת המהלכה הזאת, ויבכות זה נושע בכל הישועות והנחמות הקב"ה ינחם ציון ויבנה ירושלים.

צדוק הכהן מלובלין.

"In Rama was there a voice heard, a voice of lamentation from the imperial city of Vienna in a matter relating to the generality of Israel, owing to the sect which has arisen recently, under the name of Zionists, who drag iniquity by cords of Vanity and lift up their souls to folly, in their hope that in the course of time, the sons of Israel will be subdued under their

government and subordinated to transgressors. For this my heart grieves exceedingly.

For our many sins, the saying 'The face of the generation is as the face of a dog' has been fulfilled among us. We see the power of their desire to force the whole world to the side of sin—Heaven forbid. Yet even if in our age the mob will not thank us, for uttering words of truth and reproof, nevertheless I will fulfil the commandment 'Thou shalt surely reprove' and I am uniting in protesting against the Zionists.

For surely this is not a time to hold one's peace. Heaven forbid that one should show respect for persons in this matter. The general danger brought about by those who are destructive and who dispute the Shechinah, is too great for that.

Concerning them the verse says: "He who observes the wind will not sow and he who beholdeth the clouds will not reap." The Zionists sow wheat and reap thorns and even though the work of Satan should prosper, the end will be—Heaven forbid—what it will be. Klal Yisroel, the Holy and Desolate, appears in this hour like a ship sailing in the heart of the sea, without oars in a tempest. The helmsmen have been struck with blindness.

We surely know that if we were believers and trusters in the salvation of the Lord and observers of the command of our G"d, we would even today be dwelling in our Holy Land, for it is known that the land of Israel through her nature and the power of her holiness, was created for Israel alone.

It is said in the Midrash that the Holy One, blessed be He, created the land of Israel only for Israel; but this is also known that the power of the holiness of the land rejects transgressors in the same way that the stomach vomits forth that which is incompatible with its nature. This is not subject to dispute. Yet now there have arisen fools and pursuers of

deeds born of a bitter poison. They proclaim that the life of Israel is in jeopardy and that they, the Zionists, will hasten salvation by founding a state.

They ask why are we for so long in exile. But this question has already been asked of the sages and the prophets. The Holy One, blessed be He, has explained it: 'Why did the land perish? Because they abandoned My law which I put before them.' It has already been made clear that the Zionists reject all the commandments and cleave to all the abominations.

Do we not know that the whole purpose of the Redemption is to improve our ways so that Israel may observe the Torah with all the limits and fences that our teachers ordained. What hope is there for us if those who blaspheme the Torah should—Heaven forbid—be men of power and influence among us. The prophets foresaw for us that in the future Redemption we should not need an assembly of camps and the ranks of war and from this we can see that such a thing is opposed to the spirit of Judaism and the hope of Redemption.

I have heard it said in the name of the Zionists that without a state on the model of other states there would be an end to Judaism—Heaven forbid. To them we would reply that the land of Israel and Israel are above the rules of causality and that, thanks to the Lord, in our day, at any rate generally throughout Israel, Jews remain steadfast in their faith.

But the conclusion to be drawn from it is, that if the Zionists gain dominion, they will seek to remove from the hearts of Israel belief in God and in the truth of the Torah. All the intention of these inciters and seducers is, to cast Israel into the infidelity which is destruction. Moreover, seeing that the Zionists and those among them who had at one time

claims to sanctity, say that massacres—Heaven forbid—will follow unless their advice is taken, let us emphasize that we have the Divine promise that even though Israel is in exile, nevertheless the memory of Israel will never cease.

Jerusalem is the height of heights to which the hearts of Israel are directed. Our souls too pant and yearn to breathe her pure and holy air. In Heaven are my witnesses that I would hasten to go there like an arrow from a bow, without fear of the perils of the roads, or of the misery and poverty in the country, but I do fear lest my departure and my ascent to Jerusalem might appear as a gesture of approval of Zionist activity.

I hope unto the Lord, my soul hopes for His word that the day of Redemption will come. I hope and stand in expectation of the feet of His anointed. Should three hundred scourges of iron afflict me, I will not budge from my place, now to go up there, and to be attached to the name of the Zionists.

For me the matter is perfectly plain. The 'Haskala' and the reformers who imperil the existence of our people, have been shown that through blatant unbelief they will not succeed in driving Israel from its faith and from its religion. Therefore they have thrown off their garment and put on a cloak of zeal, so that they appear to be zealous on behalf of Judaism but they are in fact digging a mine beneath our faith, and seeking to smuggle Israel from beneath the wings of the Shechinah.

From all that has been said there emerges the fact that the Zionists and their rabbis are in error when they decisively assert that were it not for the Zionists, many of our brethren would have changed their faith. They lie to themselves. Because the heretics and the transgressors within the camp of

Israel do more damage to us than those who have left the community.

Can heretics be regarded as Gedolim? May there not be many like them in Israel! As for us, we need the ferocity of holiness and the spirit of self-sacrifice. The counsel to be given to the House of Israel is that they should separate from them and hold themselves apart from this advancing plague, and through the merit of this separation, may we enjoy all the salvations and the comforts and may the Holy One, blessed be He, comfort Zion and build Jerusalem."

6

This accurate forecast of a situation which we have witnessed fifty years after the letter was written, confirms the foresight of the genuine Gedolim Yisroel whose clear *Daas Torah* has safeguarded them from error. A similar comment may be made about the words of that great Gaon, Rabbi Joseph Rosen ז"ל of Dwinsk which were written in the middle of the year 5664:

מדברי הגאון האדיר מהר"ר יוסף ראזין זצ"ל

בעהמח"ס צפנת פענח

בחקתי תרס"ד

כבר קבלתי בענין זה, כמה מכתבים מרובים ועוסקי ציבור, ומשתדלים לטובת ישראל והשבתי עליהם, הרשעים האלה מלעיבים במלאכי אלקים, מתעצעים בהבטחות הנביאים, ובזוים אזהרות רבותינו שלא לדחוק את הקץ, ולחכות לביאת גואל צדק. הם סרים אחרי לבבם ואחרי עיניהם, ולשווא הם מתלהבים באהבת ישראל וחבת הארץ, ושהם רוצים ויכולים להתחכם על הראשונים.

כל הענין נעשה בידי פוחזים וריקים ועבדי שבתפקירא ניהא להו, ומרימים ראש על כל גדולי הדור, אחרי שיצאו באיסור חמור

להתעסק בזה, וחוב קדוש עלינו לפקוח עינים, ולהבין מה שיצאמ ע"י המסירות והמלשינות שלהם. חלילה אחותנו כשהגיעה השמועה שד"ר הערצעל והמתקשרים בו, התיצבו לפני קיסר אשכנז ושריו, כרעו ברך לפניו, שיפעלו על השולטאן שימכרו להיהודים ארץ אבותינו, ובזכות זה יקבלו היהודים מרותם וחסותם של האשכנזים. המת הצינונים עשו עצמם כלא יודעים מהצרות הצרות ומכופלות מכל הרעות בימי גלותנו שאירעו לאבותינו במדינה העמלקית שבה שולט מעולם קטב מרירי שנאת ישראל, ושעל אדמתה נשפך דם אבותינו לאלפים ולרבבות.

מעל ובגידיה היא ההתעטרות הזאת, שהעם הכביר המלא אצילות

וחכמה ומוסר מכל העמים, נמרצת לקחת את מדינה הצינונית תחת כנפיה ולחסות עליה. מי שמחונן במעט שכל, יבין שחלילה תתקיים בימינו התוכחה, והי' הנס מקול הפחד יפול אל הפחת והעולה מתוך הפחת יפול אל הפח וכו'. והלא כל טענתם של הצינונים שמוכרחים לברוח מן האנטישמיות, והסכנה גדולה שאם יהי' לאשכנזים, מדרך כף רגל במדינה הצינונית, ישו יושבי הארץ כיושבי היהודים, חלילה לנו להשוות עם ממושך וממורט, לעמים אחרים הכורחים ברית ביניהם.

ואננם כפי הנשמע קיסר אשכנז אינו נחשב לשונא ישראל, אך

לב מלך בלב העם ואל כל אשר יחפצו יטנו, גם השיחה של ד"ר הערצעל עם השר פלעהוני שלנו, היתה עבודה בזויה ומאוסה, וכפי שנתפרסם אמר לו להשר, שאם אדונינו הקיסר יר"ה יתן ידו להצינונים לעזרם, יתפטרו מצרים וממתקוממים וממורדים ובה עליה ד"ר הערצעל ברשעתו על כל קומיני ורודפינו ועלינו לילל ולקונן ולקרוע, כי נתן חרב חדה ביד השונאים, ואיך נוכל לעזור חסד ולבקש רחמים מהעמים, אם באושים אנחנו במרידות, וכל זה בכדי שיהי' הוא ד"ר הערצעל מלך ישראל, וחביריו שרים.

חלילה לנו לפרוק על הגלות מעל צוארינו, בחוקה בחריצות והשתדלות וחובלות, ועלינו לשום לבנו להבין גודל טפשותם של החכמים להרע האלה, שלא עלתה על דעתם, שאם נכבוש הארץ לפני ביאת מלך השלום, יבואו מלחמות קשות, ועם בעם ינגח ושקולו נפש אחת מישראל כנגד הארץ, וכל המאבד נפש אחת מישראל

כאילו מאבד עולם מלא. ואשימה נפשי בכפי לומר, שעד שלא יבוא משיח המובטח, הקב"ה לא יתקע בשופר גדול להירותנו, אין לנו שום זכות להיות מושלים בארץ, וצינונית לשם ממלה היא מרידה באומות השוכנים בארץ, חלילה וחלילה לבסות את ה' ולריב עמו על אורך הגלות ולבוא כאדונים אל הארץ.

גם לאלה החופשים בדיעות המתחפשים למאמינים, ודוברי תמים, וששפתותיהם נוטפות תורה ויראת שמים, מלתי אמורה בזה. הלא אתם ידעתם שהצינונית ומלוכה לעצמינו הכל ורעות רוח והתקנות הוא, הלא עיקר תכלית הגאולה וביאתינו לארץ אינה להשתררות ולמלחמות ולנצחונות, אלא לשלום ושהשכינה תשכון בתוך ירושלים והיתה לה' המלוכה, ורק אז תהי' שמחתנו שלימה ומנוחה שאננה לנו. ומדוע ביותם התורה, ונתתם את ידכם לעוברי דת המסריתים בכפירתם, ולא התישבתם מי ומי ההולכים והחושבים מחשבות אלה על ישראל, ושחם יקרעו ח"ו הכל למאה קרעים ולא יתאחו.

כל הקדמונים בדעה אחת, שכל אשר בשם ישראל יכונה, כשרואה את חבריו הולך בדרך לא טוב, או שלקח לעצמו עצה שאינה הוגנת, עליו להחזירו למוטב, והדריכו בדרך לא נכשל בה, וכן אם רואה איש רע ובליעל עושק לחבריו ומטעהו, עליו לשום כל מאמצי כחו להצילו ולהוציאו מצרתו, מכ"ש אם הדבר נוגע לכללות האומה, ועל ידי הצינונים יתארך הגלות ויתחדשו ח"ו צרות רבות, ואין לך עושק גדול מזה לעורר קטנות ומריבות עם העמים, ולעשות את ישראל מגור מסביב שמורדים הם, וכי מרה נפש כל העם על היותו בגלות.

לענית דעתי מהראוי לקבץ ולאסוף שלוחי אחי"י מכל מדינה ומדינה להתיעץ מה לעשות, ועד מתי יהיו הצינונים המוסרים לנו למוקש ואין לחוש למחלוקת כי הם מחזיקים במחלוקת, ועיין שערי תשובה אות נ"ט מי שאינו מחזיק במחלוקת על המתציבים על דרך לא טוב, הרי הוא נענש מפשעיהם, לכל חטאותם.

ובהכרח יצאתי הפעם מגדרי הארכתי בדברים, גם לא באתי בדיקדוקי דינים אלא בדברים פשוטים וקלים להבין לכל איש כי רואה

אני כנסת ישראל בסכנה, וכאילו החרב מונחת על צוארנו, ואכפיל אזרחי שרק ה' יוכל ליתן מנוחה לעמו ולא בן אדם.

וכבר כתבתי מכתבים להשואלים אם יש ממש בהספרים של ראבינאוטוש וריינים והשבתי על פי הלכה ששני הספרים מהרבנים הנ"ל הם שמה ושאינה ע"פ התורה, ושקר בפייהם שהצינונים משמחים לב אחינו המרגישים עצמם אומללים ודלים בין העמים, ושהערצעל ונורדוי יזקפו כפיפת קומתנו ובאמת חוב עלינו להודות להשי"ת על החסד שעושים עמנו העמים לקיים מצות תורתנו, וכל דאגתנו בגלות היא על חורבן הבית, וכל חפצינו ותקותנו להיות תחת ממשלת ה'. קדושים וטהורים ולא משועבדים ומוטבעים בבזך תחת כופרים מישראל ח"ו, וביותר שהם מביאים עלינו ע"י דבותיהם, רעה ח"ו וכל בעל נפש יחוס על עצמו ותרחק מהם, ה' ישוב וירחמנו כי בסכנה גדולה אנחנו ירחם ה'.

ובמ"א כותב :

אורות הכת המעוקשת המכנים עצמם בשם ציונים, לא לחנם, רק משום מ"ש רש"י יומא דף ע"ז ע"ב, דציון חוץ לירושלים, והוא שוק העליון המובא בשקלים פ"ח ה"א. וזה קצרו של גויס המובא שם כי המינים הידועים היו בשוק העליון בכ"מ, ע"י דף י"ח ע"א, וזה ר"ל הירושלמי בפ"ד דתענית סוף ה"ב, חורנו על כל המקרא ולא מצאנו שנקרא ישראל ציון אלא זה וכו', דר"ל דרך על ידי התורה ועבודה או יקוים ולציון יאמרו עמי אחי, וע"י סנהדרין דף צ"ט ע"ב דרך ע"י התורה יוע"ש, ומ"ש הרמב"ם בפרה"מ בפ"א דסנהדרין, שתרבה תשוקתם להשי"ת ולתורתו וע"ש.

וזה נראה לעיני, שאין בהכת הוצאת לא מיני ולא מקצתה, ושלא תהא שתיקתו וכו' ח"ו כעין שכתב הרא"ש ז"ל, במכתבו לרא"מ במבנת קנאות ע"ש מכתב צ"ט.

כתבתי וחתמתי יוסף ראזין רב דע"ק דווינסקי.

"I have already received a number of letters on this subject from rabbis and communal workers seeking the good of Israel and I have replied to them. These wicked men offend the angels of God, distort the promises of the prophets and despise the warnings of our teachers not to hasten the end and to wait for the coming of the Righteous Redeemer.

They turn after their hearts and after their eyes. In vain do they profess to burn with the love of Israel and love of the Holy Land. They think that they can be wiser than their predecessors. The whole movement is in the hands of unstable and empty men and slaves delighting in lawlessness. They raise their head against all the Gedoilei Hadoir seeing that they have defied a weighty prohibition against this conduct.

There is a sacred duty incumbent upon us to keep our eyes open and to understand what can emerge from their denunciations and libels. Terror seized us on hearing the report that Dr. Herzl and his fellow conspirators had appeared before the German Emperor and his princes and had bowed before them in entreaty that they should influence the Sultan to sell the land of our forefathers to Jews and that, in this way, Jews should receive the favour and protection of the Germans.

They, the Zionists, pretend to be unaware of the grave calamities exceeding all the evils in the history of our exile in the Amalekite state in which the bitter poison of the hatred of Israel has forever prevailed and where the blood of our ancestors has been spilt in thousands and tens of thousands. Trepass and treachery are to be found in this boast that the mightiest, the noblest, the wisest and the most moral of all the peoples has consented to take the Zionist state beneath her wings and to protect her.

Whoever has been favoured with a little sense will understand that—Heaven forbid—in our days will be fulfilled the

curse' and he who flees from the sound of fear will fall into the pit and he who rises from the midst of the pit will fall into the trap.' Do not the Zionists claim that they are forced to flee from the anti-Semites? There is a great danger that if the Germans obtain a foothold in the Zionist state, they will set the inhabitants of the country against its Jewish inhabitants. One cannot compare a people helpless and downcast with other people who are in a position to make alliances with one another. According to what is reported, the German Emperor is not reckoned as an enemy of Israel, but the heart of a king is bound up with the heart of his people and whatever they desire will sway him. The conversation with Dr. Herzl with our Count Plehve was contemptible and abominable. According to what has been published, he told the count that if our Emperor—may his majesty be exalted—will stretch out a helping hand to the Zionists, his country will be freed from enemies, revolutionaries and rebels. In this way, Dr. Herzl has exceeded through his wickedness the efforts of all our enemies and persecutors and we should moan, lament and rend our garments that a sharp sword has been placed in the hands of our foes.

How can we arouse kindness and seek compassion among the nations if we are tainted with revolt? Yet all this is aimed at making Dr. Herzl king of Israel and his associates princes.

Heaven forbid that we should throw off the yoke of exile from upon our necks through violence, intrigue and treaties. We must take it to heart and seek to realize the extent of the folly of these men who are wise in evil because it has not occurred to them that, if the land is conquered before the coming of the King of Peace, grievous wars will follow and one people will gore another.

Let them know that one soul in Israel is equal in worth

to the earth and anyone who destroys one soul in Israel is as if he had destroyed the whole world.

I will therefore take my life in my hand and proclaim that until the promised Messiah comes and the Holy One, blessed be He, blows the great trumpet to proclaim our freedom, we have no right to rule in the Holy Land, and that the Zionist aspiration for governmental power is a rebellion against the peoples who dwell in it.

Heaven forbid that we should test the Lord and strive with Him concerning the length of the Exile in order to be masters in the Land.

To those who share these Zionist views but profess to be believers, and whose lips drip with Torah and piety, I have this to say: Do you not know that Zionism and self-rule are vanity and pursuit of wind and imitation? Is not the basic purpose of the Redemption and of our coming to the Land not one of dominion and wars and victories but one of peace so that the Shechinah may dwell in the midst of Jerusalem and to the Lord will be the dominion? Only then will our joy be complete and our security assured. Why then do you despise the Torah and stretch out your hands to transgressors tainted with heresy and why do you not consider in whose company you go?

All our predecessors unanimously held the view that anyone identified with the name of Israel, should he see his fellow man walking in a path that is not good or accepting counsel that is not seemly, has the duty of restoring him and of leading him to a path on which he will not stumble. Similarly, should he see an evil man oppress his fellow man and mislead him, he is bound to exert all his efforts to deliver the victim from his trouble. How much more can this be applied to a matter relating to the whole people seeing that through the Zionists

the Exile will be prolonged and many calamities—Heaven forbid—revived. There can be no harm greater than to arouse conflicts with the nations and to make Israel feared as a source of revolt on the plea that the soul of the whole people is bitter on account of the Exile.

In my humble opinion it is seemly to collect and assemble delegations of our brethren from every state in order to consult together as to what should be done. How long will the Zionists be permitted to lead us into a trap? One need not fear contention and discord because they have already brought it about. In Shaarei Teshuvoh, paragraph 59, we find: 'He who does not enter into conflict with those who stand upon a path which is not good, is punished for their transgressions and for all their sins!

I am therefore compelled to go forth from my enclosure and have written at some length although I have not gone into the details of Dinim but have dealt only with simple matters that are easy for every man to understand, because I see Knesses Yisroel in danger as if a sword were lying on our necks and I would repeat my warning that only G"d can give rest to His people and that no man has this in his power.

I have already written letters to those who ask whether there is any substance in the books of Rabbinowitch and Reines and I have replied that according to the Halochoh the two works of the above mentioned rabbis are an abomination and a desolation, according to the Torah. It is false that the Zionists rejoice the heart of our brethren who regard themselves as miserable and poor among the nations, and that Herzl and Nordau will raise their stature.

In truth, we must thank Shem Yisborach for the grace that the peoples are allowing us to fulfil the commands of our Torah. All our concern in Exile relates to the destruction of

the Sanctuary and all our delight and hope is to be under the dominion of the Lord, to be holy and pure and not subjugated and oppressed by heretics originating from Israel—Heaven forbid—especially seeing that they spread evil tidings concerning us. Everyone with a soul, should have compassion on himself and remove himself from them. May the Lord again have mercy on us for we are in great danger. The Lord have mercy.”

7

The holy Gerer Rebbe, ז"ל the Sfas Emess, also discussed the content of Zionism and expressed the Torah view on its appearance:

מדברי הגה"ק מרן השפת אמת אדמו"ר מגור זי"ע

בקש יעקב לישב בשלוה, קפץ עליו רוגום של הציונים, בחמלת ה' עלינו הטוב מצבינו בעולם, והעיקר שיש לנו היכולת לעבוד ה' אלקינו ולקיים מצות תה"ק. לחוג הגינו ולשוש ממשנינו באין מפריע. והנה כא השטן ועירבב את העולם, ואם לאוימיהם של ראשי הציונים מקום, שאסון גדול עומד אחרי כותלינו, וכח צורדי ישראל יוגבר ח"ו, ועל אחת כמה וכמה לשמור עצמינו מלבלבל המוני העמים, וכל מי שיש לו מח בקדקודו, יבין שהציונים בכתבי פלסטר שלהם רק יגדילו את השנאה ח"ו, ואם יוסיפו הציונים בעזות מצחם עליות שאנחנו מודדים בעמים, ושנאנו סכנה לארצות מושבותינו, נבואתם הרעה תקיים ח"ו.

ובמצא בידי העתק ממכתב זקני מרן חידושי הרי"ם ז"ל להרב צבי הירש קאלישער, ואודיע רק מעט מהמעט מה שכתוב בו יחזקאל אמר שהרחיק השי"ת ישראל והגלם לארצות העמים מפני חטאתם, ועתיד להחזירם אחרי שישבו אליו ויטהרו מעוונותיהם ורבותינו ז"ל היו מלומדים בניסים ונסיונות, והרבו להזהיר כי הלילה לנו לעמוד

גד הגל, ולא יועילו כל פקחות וערמות לכבוש ארץ אבותינו. ועד שלא ישלח ה' גואל אמת, על כל אחד מאתנו להיות נאחז ומיצר ומתאוה לכבוד ירושלים ולכבוד בית מקדשנו, ואם לא ה' יבנה בית שוא עמלו בונים בו.

ואדוני אבי זקני החידושי הרי"ם זצ"ל מביא דברים נוראים בשם הקדוש רמ"ע מפאני בספרו כנפי יונה ח"ד סימן י"ב, והסביר למה כתב המקובל הקדוש כך באיכות כי היתה בודאי הוראת שעה, לעצור ביאת ישראל ברוב עם לארץ ישראל.

צעף עלטה על עיני ראשי הציונים, ורק מחמת חסרון בטחונם העדר האמונה באלקים, אינם משיגים את גודל הסכנה, כזה שהם מבטיחים להמוני עמינו שאנחנו חיים בקרבם כל מעדני עולם, אם יתנו ידם להציונים, וממש הם דורשים שידחקו היהודים מתוכם, וכל בר דעת יבין שהם נותנים יד לשונאי ישראל בעוה"ר.

והנה בענין הגאולה, כבר אמרו חז"ל, עשו אתם שלכם, היינו לשמור התורה ולקיים המצות, והקב"ה עושה את שלו, ואיננו בילקוט לך לך, שבשכר יראה ובשכר אמונה שהאמינו בו בתחילה, עתיד הקב"ה לפדות אותם מטעם זה עצמו.

הלילה וחלילה להעלות על הדעת שעל ידי הציונים תביא הגאולה וישועה לישראל ותמהינה עינינו מראות כי איזה רבנים התחברו לאלה האפיטרופסים החדשים, והם מגיעים בתופים ומחולות לפניהם, ומרבים בשבחם כי הם מלאים אהבת ישראל, ובעוה"ר כל ציוני העובר על כל התורה, שקול בעיני הרבנים האלה כנגד יהודי אשר מקטנותו חרד לדבר ה', והרבנים האלה כבימי ש"צ מפתים אחי"ו התמימים, וכזובים שראשי הציונים הפוקרים, גמרו בלבם להטיב דרכם, וכמה זמן הם מאבדים להוכיח, כי מחויבים להתחבר להציונים, והם מטמטמים המוחות של אחי"ו במשאות שוא ומדיחיים.

וכבר כתבתי לש"ב הרה"צ מהר"י מארגנשטרן שליט"א כי רק המקבל עליו לשמור ולקיים מצות התלויות בארץ אין לו לחוש לעלות לארץ ישראל, ולמצוה יחשב לו, וראיתי בספר חשוב לחם הפנים, לגאון וקדוש מלפני מאות שנים, והוא משיב לשואל אחד בהלכות נדרים סי'

רכ"ה, שיתור נראה לו לשוב בארץ רוסיא ולהרביץ תורה בישראל, מאשר ללכת לארץ ישראל, כי לעת עתה ארץ ישראל מובלבלת עד מאד, ומשיב שם באריכות.

ואני יודע מגאוני וצדיקי קשישי שתסכימו לדברי הר"ף ז"ל בכמובות, שמן הפסוק בכלה יבואו ושם יהיו, יליף גם על גלות שני, ומשמע אסור לעלות מכל ארצות לארץ ישראל ברוב עם, עד שתתפז אהבת הקב"ה לגאול את ישראל, ויש להבין שזה אין עולה על היחידים רק על העלי' ברוב עם, אהנו מאמינים אמונה שלמה בדברי ישעי' והי' ביום ההוא לא יוסף עוד שאר ישראל להשען על מכהו, ונשען על ה' קדוש ישראל, באמת. ולא לחנם אמר הנביא באמת לשון שבועה.

אשתקד הי' אצלי רב אחד מהמונים, ובפסומו מליץ רצה לפלפל עמי, ודחיתו בקיצור, שאפילו יברר שע"פ הגמרה מחויבים להסכים להם, יש בזה סכנת נפשות שדוחה כל מצות שבמורה, והזכרתו בהפסוק שופטים ג' למען דעת דורות בני ישראל ללמדם מלהמה כי לא בכח יגבר איש, כי רק החטא גורם ללמדם מלהמה. והם לא ישבו בארץ ה' כמבואר בחושע, כיון שהם משמאים אותה, לא ישבו בה. כי אין הארץ סובלת זמן רב עובדי עבודה זרה, ודי בזה.

השי"ת ירחם על שארית עמו וישלח לנו במהרה גואל צדק. ארי' ליב מגור.

"Jacob desired to live in peace but there broke upon him the calamity of the Zionists. Through the compassion of the Lord upon us, our situation in the world has improved especially insofar as we have the power to serve the Lord our G'd, to fulfil the commandments of our Holy Torah, to celebrate our feasts and rejoice in festivities without interference.

Now behold Satan has come and confused the world. There are threats from the leaders of the Zionists that a powerful danger is lurking behind our walls and that the power

of the enemies of Israel is prevailing—Heaven forbid. It is therefore all the more incumbent upon us to protect ourselves from confusing the masses of the peoples. Everyone who has a brain in his skull will realise, that the Zionists through their nonsensical writings will only increase hostility; if they continue in their brazenness to spread the libel that we are in revolt against the peoples and that we are a danger to the lands in which we reside, then their evil prophecy will be fulfilled—Heaven forbid.

There is in my possession a copy of a letter written by my grandfather, the Chidushei Horim, זצ"ל to Rabbi Tzvi Hirsh Kalisher and I shall tell you only a little of what is written in it. Ezekiel said that Shem Yisborach removed Israel and exiled them to the lands of the peoples because of their sins and will restore them after they return to Him and purify themselves of their iniquities. Our sages who were expert in miracles and temptations frequently warned us not to stand against the wave for no amount of skill and cunning would suffice to subdue the land of our fathers until the Lord sends the true Redeemer.

It is our duty to grieve for and desire the honour of Jerusalem and the honour of our Sanctuary and if the Lord doth not build the house, the builders toil in vain. My grandfather cited some wonderful words in the name of the Holy Rema of Fani in his book Canfei Yo'noh (part 4 chapter 12) and explained that the reason why this holy mkubul dwelt at such length on the subject was because of the need of the time to prevent Israel from going up in a mass to the Land of Israel.

A thick cloak rests over the eyes of the leaders of the Zionists. Only owing to their lack of faith and absence of belief in God do they fail to realize the extent of the danger involved in their promises to the masses of the peoples among

to live in Russia and to spread Torah throughout Israel than to go to the land of Israel, for at that time the land of Israel was in great confusion.

His answer is given at great length; and I know from Gaonim and Tsaddikim who approve the comments of the Rif on Kesubos that from the verse 'to Babylon they shall be brought and there they shall be' one can derive guidance also with reference to the second Exile involving the prohibition of mass entry from all countries to the land of Israel, before the love of the Holy One, blessed be He, pleases to redeem Israel.

It must be understood that this prohibition does not apply to individuals but only to the mass. We believe with perfect faith in the words of Isaiah 'And on that day the remnant of Israel will no longer lean on his smiter but will lean upon the Lord, the Holy One of Israel, in truth.' Not for nothing did the prophet say 'In truth' which is an expression of an oath.

Last year I was visited by a certain rabbi of their number (Mizrachi). With honeyed words, did he seek to argue with me. I summarily refuted him to the effect that even were it clear that the Torah obliges us to agree with the Zionists, we would be involved in a danger to our souls which sets aside all the commandments of the Torah.

I mentioned to him the verse in Judges (chapter 3) 'Only that the generations of the children of Israel might know to teach them war.' Not by force does man prevail. Only sin produces the need to teach war. They will not dwell in the land of the Lord as is made clear in Hosea, since they defiled the Land. They will not dwell in it for the Land cannot endure for a long time the worshippers of idols.

May Shem Yisborach have mercy on the remnant of His people and send us speedily the Righteous Redeemer."

whom we live, of all the delights of the world provided they give aid to the Zionists. They even urge them to expel Jews from their midst and every sensible person will realize the help which they are giving to the enemies of Israel.

In the matter of the Redemption, our sages have said 'Do what belongs to you, i.e. keep the Torah and fulfil the commandments, and the Holy One—blessed be He—will do that which belongs to Him!

According to the Yalkut on Lech Lecho, the Holy One, blessed be He, will redeem Israel as a reward for piety and for faith in Him. Let no one imagine that the redemption and salvation of Israel will come through the Zionists.

Our eyes are dim for we see that some rabbis have allied themselves with these new guardians of ours, and sing soft tunes before them and heap on them the praise that they are full of the love of Israel. For our many sins, every Zionist transgressor of the whole of the Torah is regarded by these rabbis as the equal of a Jew with a humble reverence for the word of the Lord. These rabbis, as in the days of Sabbetai Tsvi, receive our simple brethren by falsely claiming that the heretical leaders of the Zionists have decided to improve their ways; and they spend a lot of time in showing that we are obliged to be allied to the Zionists and, thus, stun the brains of our brethren with vain visions of incitement.

I have already written to my relative, Rabbi J. Morgenstern, to the effect that only one who undertakes to observe and to fulfil the commandments connected with the Land, can without fear go up to the land of Israel and have it reckoned to him as the fulfilment of a commandment. I have seen in a worthy book, Lechem Haponim, written by a holy Gaon hundreds of years ago in which he states in reply to a questioner on Hilchois Nedorim, chapter 328, that it seems better to him

של נדב ואביתו ה' שאמרו שאש יורד מן השמים, אבל מצות להביא אש גשמיות והדיוטות, והדבר פשוט ע"פ רש"י ז"ל על הפסוק ולא תקיא הארץ אתכם, דארץ ישראל אינה יכולה לקיים עוברי עברה, וכפי הנשמע הציונים שקועים בגוללי טומאה ושקץ כמו במצרים, וכשתויי יין מביאים אש זרה אשר לא צוה ה' והלואי שלא יתפסו על זה כלליות ישראל ח"ו. ומי שיישיג כל עניני הדרות והקורות של ישראל, ידע כי מענינים כמו אלה נסתבכו כמה צרות על ישראל ר"ל.

ומה שרובנים צבועים מזכירים שעלינו לאהוב גם את האפיקורסים, ומביאים ע"ז כמה מאמרים מחו"ל, המה הפכו את דבריהם הקדושים ועיצו אור החיים פ' קדושים, ואהבת לרעך כמוך, כלומר אחיך שאין מצוה אלא העושים מעשה עמך, אבל המומרים והאפיקורסים שונאי ה' אסור לאהוב אותם, ודוד המלך ע"ה אמר ראינו בוגדים ואתקוטטה אשר אמתך לא שמרו. ואדרבה מה שמתראים לאותבי ישראל זה סכנה להדת יותר מהמשומדים, ולדעתי הברכה הזאת ולמלשינים עולה על הציונים שמלשינים על ישראל שבוגדים במלכות ח"ו ומורדים בממשלות, וצריכים לכוון על הציונים ואין לך מלשינים גדולים מהם, ועל כמותם אמר שהמ"ע צנים ופחים בדרך עקש שומר נפשו ירחק מהם.

ומאן יגלי עפרא מעיני זקני הרה"ק ר' אליעזר דזיקוב וצ"ל ונודע ומפורסם הרעש שהסיב הרב צבי הירש קאלישער בהטרידו לגדולי התורה וצדיקים, בהקריאה שלו קומה ונעלה וכו' ונעשה שם מזבח ונקריב שם קרבנות, לקרב את הגאולה. והבריו הגיעו לאוני המון העם, והאמינו באהזחלתא דגאולה. אז עלה זקני ז"ל לפני כל גברי על הבימה במעמד שבעה טובי העיר וספרי תורה בידיהם וקרא: אם הפץ ה' לגאול אותנו ישלח לנו מלך המשיח מבלי להודיע קודם להרב ר' צבי הירש בארץ אשכנז, ואנחנו לא מצאנו רמו בספרים הקדושים שהמבשר ישועה יופיע בעיר טאהרן. חלילה לנו להשליך יתבנו עליו ואנחנו לא שמענו פקודה מן השמים כי רשות נתונה לצבי הירש בן מלכה לעסוק בנסתרות, ומה שהוא עושה אין מן המערכת העליונה, רק מלכו יצאו הדברים, וכאשר הגיע הספר של ר' צבי ליד אאמו"ר

Another eminent Hassidic personality to take up a strong position on the question was the Dzikover Rebbe ל"ו who is widely known as Reb Yehosheua Dzikover. This is what he wrote:

מדברי הגה"ק אדמו"ר מדזיקוב וצ"ל בעל עטרת ישועה

בעיה"ר עמדו זרים לרעות צאן קדשים, האומרים שעם ישראל יסתעף מלאומית הדיוטית, גוי ככל הגוים, ועל שלשה דברים היהדות עומדת, על רגש לאומי, הארץ, והשפה, והרגש הלאומי הוא הוא התבלין היותר משובה, ומסוגל לקיום היהדות, ושמירת התורה והמצות הוא ענין פרטי שתלוי בבחירת כל איש ואיש, יגער ה' בהרשעים האלה והבוחר בירושלים יסתום פיהם.

ולצערינו הצטרפו להרשעים האלה איזה רבנים מרוסיא, ומפיצים מכתבים וקנטרסים בדברים כבושים לאחינו בני ישראל שמסרבים לד"ר הערצער, הרוצה להכניס אותנו לפלטרין של מלך. וראיתי לאחד מהרבנים למיניהם המשמרים הבלי שוא ומדברים לשון מדברת גדולות שכותב שטנה על גדולי וצדיקי הזמן, העומדים מנגד, וכל דבריו המה על הצדיקים והחסידים שהם מואסים ח"ו בארץ חמדה ואינם מתאיים להתישב שם כדי לקיים מצות התלויות בארץ. כל זה הוא שקר וצביעות, כי הם מבקשים לעשות מההתחשבות ענין של גאולה וקייבוץ גלויות, ולמלאות שם חמדות לבם הרע והאותהיה המשוקצות, והרבנים האלה המכחשים לא-ל ממעל, מתעטפים באודת יראה למען כחש, וכותבים שגם מהם יפלא הדבר, שהש"ת הקים גואל שאינו שומר תורה... אבל אומרים שה' רוצה בכך, והחזק אלקי תמצא. ממש כבימי שי"צ, והם כמותם תומכים יסודות שטתם על מאמר הוזה"ק ישראל וזרעא וקב"ה חד הוא ומשקרים ומחליפים תיבת אורייתא על תיבת ארעא, תפח רוחם של המשקרים.

ולבאר הדברים ראוי להזכיר ע"פ מה שאמרו רבותינו שחטא

“For our many sins, strangers have risen to pasture the holy flock, men who say that the people of Israel should be clothed in secular nationalism, a nation like all other nations, that Judaism rests on three things, national feeling, the land and the language, and that national feeling is the most praiseworthy element in the brew and the most effective in preserving Judaism while the observance of the Torah and the commandments is a private matter dependent on the inclination of each individual. May the Lord rebuke these evil men and may He who chooseth Jerusalem seal their mouths.

To our distress, some rabbis from Russia have joined these evil men and distribute letters and pamphlets in persuasive words describing Dr. Herzl as one who desires to lead us into the palace of the King. And I have seen that one of this variety of rabbis who entertain empty ideas and speak pretentiously, has been writing against the great and righteous men of the age who are opposed to Zionism.

He alleges that they reject—Heaven forbid—the Land of Delight and do not yearn to settle there so that they may fulfill the commandments connected with the land. All this is falsehood and hypocrisy. The Zionists seek to transform settlement into redemption and the gathering of the exile, and to fulfil there the desires of their evil hearts and their abominable wishes.

These rabbis who deny that there is a God above, disguise themselves in a cloak of piety in order to deny. They write even that some of them, found it difficult to believe that Shem Yisborach had raised up a redeemer who is not an observer of the Torah but; they add, the Lord desires this and His will is inscrutable—exactly as in the days of Sabbetai Tsvi.

They too base their views on a falsification of a saying in the Holy Zohar by substituting ‘the land’ for ‘the Torah’ in

בעל אמרי נועם ז"ל נודעו, וקרא מין כתבו, ומיד דן אותו לשריפה. והנה ר' צבי הנ"ל הי' גדול בתורה והתנהג ע"פ תורה, אלא שבלמוס אחוז רעבון, להיות מנהיג ישראל ומבשר גאולה, והי' הולך ומתגבר במליצות, והוא גם הביא מאמרי רבוינינו ז"ל המדברים מעתידות ישראל בארץ ישראל כאשר יביא גואל צדק, כאילו הם ז"ל בעד גאולה על דן בן אדם, ושכח כי ביד השנית להביא צדק עלולים. ועל זה אז צווחו גדולי ישראל ככרוכיבא שאם נבוא לארץ ישראל כאורחים בלתי קרואים ממלך המשיח הסכנה גדולה שיגרשו אותנו, אבל האמת שהרב ר' צבי לא בא במלשינות על ישראל.

וחרדה תאחו לשמוע כי הציונים כותבים שהעמים שאנחנו נפוצים ביניהם בגזירת גלות, לצנינים בעיני היהודים, ושהפזיור של ישראל הוא קללה להעמים, ונתרבו אצלינו ע"ז מכתבים מגדולי אוזינו ואומרים שכל הפצם של הציונים למלא בטנם כפי מרבית האותם וכל המיצר לישראל נעשה ראשי, ומרוב הפצם לעלות לגדולה, מוחם נתבלבל ואין להם דעה ישרה יותר לראות הרעה שהם מביאים עלינו.

וגם זאת נוכחנו שהרבנים שתתכבדו להציונים טוחנים קמחא טחינא, כי הם דברים שהביאו כבר כח ש"צ, ואחריהם גם הרב ר' צבי הנ"ל, והספרים האלה היו לראש פינה להציונים בימינו וגם סרטו הדברים של הרמב"ן ז"ל.

לפיכך אצטרף גם אני להרבנים לגדור גדר בפני הפרוצים הציונים וחלילה לאיש ישראל לבוא בתברותם.

ואני מוצא כדאי, לסיים בדברי זקני הרה"ק מהור"ג מראפשיץ וצ"ל בספרו רוע קודש פ' כי תשא, שיעקר הסרונות באים ממה שעושים לנו הערב רב. כמו"ש בוות"ק דמעיקן לישראל יותר מאומות העולם, והעיקר לחזק עצמו באמונה מאד, כי ישראל נגאלו ממצרים בזכות האמונה, וכן גאולה העתידה. וצריך חיוזק באמונה מחמת שרואים דרך רשעים מצלחה, לכן צריך לקבוע האמונה בלבו שבדאי ית' במהרה יגלה כבוד מלכותו עלינו, וכל הרשעה כולה כעשן תכלה, המשך הדברים ארוך.

יהושע הורוויץ מדינקוב.

Israel, the Torah and the Holy One, blessed be He, are one.' May the falsifiers be confounded.

In this connection, it is fitting to quote the saying of our sages that the sin of Nodov and Avihu consisted in their saying that although fire descends from Heaven, it was a duty to bring ordinary material fire. Rashi commenting on the verse 'And the land will not vomit you forth' states that the land of Israel was not able to contain sinners. According to what has been reported, the Zionists are sunk in the extremes of defilement and abomination as in Egypt and like drunkards do they bring a strange fire which the Lord has not commanded. If only the masses of Israel are not caught in this iniquity—Heaven forbid. Whoever has a grasp of all the incidents occurring throughout the generations of Israel's course, will be aware that from matters like these many calamities surround Israel.

As to the claim of these hypocritical rabbis that it is our duty to love even heretics and the sayings of the Sages which they cite in support of it, it should be pointed out that they have distorted their holy words into the opposite of what they meant. In the Oir Hachayim, Parshas Kedoishim, it is pointed out that the verse 'And thou shalt love thy neighbour like thyself' means that it is only a duty to love those who behave in a manner suitable for your people to behave but apostates and heretics, the enemies of the Lord, one is forbidden to love. King David said 'I have seen renegades and I was grieved because they did not observe Thy word.' On the contrary, those who profess to be lovers of Israel constitute a danger to our religion to a greater extent than the apostates. In my opinion, the benediction Velemalshinim applies to the Zionists who defame us by alleging that Israel is treacherous to kingdoms, Heaven forbid, and in revolt against governments. There

are no slanderers as dangerous as the Zionists. Concerning the like of them, King Solomon said 'Thorns and traps on a crooked path, he who would preserve his life will keep away from them.'

In the days of my sainted grandfather, Rabbi Eliezer of Dzikov, זצ"ל there was the famous storm aroused by Rabbi Tsvi Hirsch Kalisher who troubled the great Torah personalities of his day with his proclamation calling on Jews to go up to Jerusalem, build an altar, offer sacrifices and hasten the Redemption. His words reached the ears of the masses of the people and they believed that the beginning of the Redemption was at hand.

At that time, my grandfather ascended the Bimah before Kol Nidrei in the company of seven leading men of the town with scrolls of the Torah in their hands and he proclaimed: "If the Lord desires to redeem us, He will send us Melech Hamoshiach without first informing Rabbi Tsvi Hirsh in the land of Germany. Nor do we find a hint in the Holy Books that the announcer of salvation will appear in the city of Thorn . . . Far be it from us to cast our burden upon him for we have not heard the command from Heaven that permission has been granted to Tsvi Hirsh, the son of Malkah, to engage in hidden things. What he is doing is not ordained from on High but emerges from his own heart.' When Rabbi Tsvi's book came into the hands of my father זצ"ל, the author of the Imrei Noiam, he was so shocked that he immediately condemned it to be burnt.

Yet Rabbi Tsvi was most learned in Torah and conducted himself according to the Torah but a fierce hunger had seized him to become a leader in Israel and an announcer of the Redemption. He was led into making the boldest interpretations. He even ventured to treat the sayings of our Sages

speaking of the future of Israel and the land of Israel after the coming of the Righteous Redeemer as if they applied to redemption at the hand of man, forgetting that only Shem Yisborach can bring about eternal justice.

That was why the Gedoilei Yisroel unanimously proclaimed that if we come to the land of Israel as guests uninvited by the Melech Hamoshiach, there is a great danger that we will be driven out. Nevertheless, the fact is that Rabbi Tsvi did not slander Israel. But today, we are seized with horror when we hear that the Zionists write that the peoples among whom we are scattered by the decree of exile, are like thorns in the eyes of Jews and that the dispersion of Israel is a curse to the peoples. There has therefore been an increase among us of letters from the great men among our brethren to the effect that the sole delight of Zionists is to fill their bellies to the extent of their appetites, that all who oppress Israel become leaders, and that through the great extent of their desire to rise to greatness, their brains have become confused so that they no longer have the common sense to appreciate the evil which they are bringing upon us.

We are also told that the rabbis in alliance with the Zionists are grinding ground corn, that their words have already been said by the sect of Sabbetai Tsvi and later by Rabbi Tsvi to whom we have just referred, and that these writings have become the corner-stone of Zionism in our day and of Zionist distortion of the words of the Ramban ז"ל

I am therefore joining those who aim at setting up a fence to exclude the Zionist transgressors. Far be it from any man in Israel to enter their company. I find it fitting to conclude with the words of my grandfather, the holy Rabbi Naftoli Hirsh of Ropshits ז"ל, in his book Zera Koidesh (Parshas ki Sisso) to the effect that the root of failings is attributable

to what the mixed multitude is doing to us. According to the Holy Zohar, they oppress Israel more than the peoples of the world. It is important, therefore, to strengthen ourselves with faith exceeding, for Israel was redeemed from Egypt through the merit of faith and for that merit will again be redeemed in a future Redemption. The reinforcement of faith is particularly necessary when one sees the way of the wicked prosper.

One must then fix in one's heart the conviction that Shem Yisborach will certainly and speedily reveal His Royal Glory to us and all the evil will vanish like smoke."

Thus spoke the true Gedoilei Yisroel at a time when Zionism first appeared with its confusion. Each of them is at a loss for words with which to clothe his feeling of hostility to the confusion of the mind created by it. It is a remarkable fact that at the present day, sixty years later, the Zionists still use the same language and especially can this be observed in the case of their religious camp followers with their talk of the love of Israel and the beginning of the redemption, etc. The strong words of Gedoilei Yisroel of that time are still vital today for those who wish to see the truth.

9

An important contribution to the struggle against Zionism was made by the Lubavitcher Rebbe, Rabbi Shulem Ber Shneersohn ז"ל. His words which are here translated, deal at some length with the character of Zionism and some of the falsifications and ambiguities connected with it. They were uttered in response to questions raised by Rabbi Aaronson who sought to justify the Zionists in the eyes of the Rebbe and ventured to raise questions on the subject of the strong letter written by the Rebbe three years before (This letter will be quoted later).

This account of the dispute with Rabbi Aaronson was written by the Rebbe himself and here are a few extracts:

מדברי הרה"ק מרן אדמו"ר מהרש"ב מליבאוויטש זי"ע וע"י

שאלות הרב אהרנזון, ותשובות אדמו"ר זצ"ל
(הדברים נכתבו ע"י הרה"ק ז"ל בעצמו)

הרב אהרנזון: הלא עכ"פ כמה אנשים שהיו רחוקים מישראל לגמרי, ולא רצו שיקרא שם ישראל עליהם, ועתה ע"י הציונים והציונית נתקרבו, ובשם ישראל יתפארו.

תשובה:

אתם אומרים שעל כל פנים פעלו על אנשים שהיו רחוקים מישראל שיתקרבו, הנני שואל במה נתקרבו? וכי התחילו לשמור את התורה ומצותי? לא! אדרבה, מקיום התורה והמצות ומהאמונה בה' נתרחקו יותר ויותר ע"י התנועה הציונית, כאשר יתבאר.

הציונים הרעו לעשות הרבה, מהחברה מפיצי השכלה, שזחברה מפיצי השכלה נתנו לעם דבר נוסף על התורה, והיינו במה שהוריענו דעתם הרעה שצריכים ומוכרחים להשכלה ג"כ, וכאשר ההשכלה הלימודים והיצונים הם כצרה אל התורה, ובפרט שלקחו הלימודים האלה ממקורות כוזבים, לכן במשך הזמן גברו הלימודיות על התורה, עד אשר נעשו המתעסקים בהם כופרים ופוקרים, ופרקו מעליהם עול מלכות שמים ועול התורה, כאשר עינינו רואות; הן בהוקנים שהיו מכבר, ובפרט הצעירים העוסקים בחכמות הציוניות.

אמנם האיש הזה המשכיל הזקן, או המונרך מהח"רים המפיצים כפירה בה' ובתורתנו יודע הוא אשר סר מדרך התורה והמצות ואינו יהודי ר"ל, ויש תקוה אשר לעת מן העיתים ישים זאת אל לבו וישוב אל ה'. באשר אע"פ שחטא ישראל הוא שיש בו ניצוץ אלקי, ובאשר יודע היטב שהוא הפכי ומנגדי לרצון ה', ואינו יהודי כשר כלל, לזאת אפשר יתעורר לעת מן העיתים, ותמרמר בנפשו על עוצם ריחוקו, ואיך

שרע ומר עזבו את ה', ועשה הסכם בנפשו לילך בדרך התורה והמצוה כמצווה עליו מאת ה' אלקינו על ידי עבדיו הנביאים.

אך הציונים התחכמו לרעה הרבה יותר, ונתנו הלאומיות תמורת התורה והמצות, וכמו שאומר מאנדלעלשטאם בהמכתב גלוי שלו, אשר לא חזו יהודי מי שמקיים את המצות, כי אם מי שהוא ציוני, אף שאינו מניח תפילין ואינו שומר את השבת ר"ל, ועוד, ועוד, הלא הוא יהודי גם העיתון "השלוח" כתב בשנה העברה דגם מי שעובר על כל מצות התורה הוא יהודי, ואף גם מי שכופר בעיקר ר"ל, אם הוא לאומי הלא הוא יהודי.

אמנם העיתון "ווסהאד" עשה מרקחת ממאמרו של "השלוח" הנ"ל באופן כזה, דבצאת ישראל ממצרים ונעשו עם, נתן להם משה תורה ומצות, שזה יחזיק את קיום הקיבוץ והחברה להיותם בני דת אחת, ואחרי כן בעת החורבן, כשראו חכמי ישראל אשר עם ישראל מתפורז ומתפרד לארבע רוחות העולם, התחכמו להחזיק את הדת בכמה גדרים וסויגים, בכדי להחזיק את קיום החברה... ועתה — הוא אומר — נוכחי לדעת, אשר הדת לא יחזיק קיום החברה, כי אם המקום הזה יקח רעיון לאומי, והוא יחזיק את קיבוץ החברה להיות עם. היוצא מכל מאמריהם של הציונים אנו רואים עין בעין, אשר כל מגמתם ועמלם לעשות — לדאבון גם עושים — הנחה אצל עם ישראל, אשר כל ענין התורה והמצות, הם רק עצה להחזיק את הקיבוץ, אשר רעיון זה בנקל שיונה אצל צעירי עמינו שהמה כלים מוכנים לרעיון כזה ר"ל, וממילא נעשים בעיני עצמם פטורים לגמרי מתורה ומצות כי עתה הלאומיות מחליף מקום הדת והוא העצה לקיום החברה. ואחרי הנחה זו, הנה הנכנס בחברת הציונים אינו חושב עצמו כלל למחוייב בתורה ומצות, וממילא אין לקוות שגם לעת מן העיתים ישוב אל התורה, כי לפי חשבונו הוא יהודי כשר אחרי שהוא לאומי נאמן.

הנה ברור הדבר על יסודות הגיונים, אשר רעיון הציוני לא רק שלא קרב את אלה שהיו רחוקים מישראל אלא שהרחיקם יותר ויותר, וגם העבירו ר"ל יהודים כשרים מדעתם לעקר מלבם כל ענין קדושת התורה, האמונה בה', וקיום מצות מעשיות, כזה שלקחו מאתם את יסוד

החשוב של תורה ומצות לגמרי, ומשרישים בלבם שבלאומיות המה יהודים גמורים וממלא כל הנלכד בשחיתותם יורד שאול באין תקוה חי'י. כל מי שיש לו דעת אף במקצת, יודה על האמת אשר התעוררות הערצצל ונורדוי לציון אין זה משום איזה הרגש אלקי שנתעורר בנפשם. אחינו היראים, אהבתם לארה"ק הוא מצד ההרגש האלקי שבהם, שרצונם וחפצם בה' ובעבודתו ית', ולזאת המה הפצים בהמקום אשר בחר בו ה', ואהבה זו היא בהרגש פנימי, ואהבה זאת עצמית ופנימית בהמקום הזה, והיו נשקים את עפרה ממש, אבל לא כן הוא סבת התעוררותם לציון של הערצצל ונורדוי. להיות הערצצל באה"ק נדרש עוד יותר מה' והילל התורה בריש גלי, שנכנס לירושלים עיה"ק בשבת קודש, והלך על מקום המקדש אשר גם מצד האנושיות לא הי' לו לעשות כן, להלל את השבת בפרהסי' בעיר הקדושה, ובהמקום היכלו ית' לעשות הרע בעיני ה' אין זה אלא שנעשה בהדגשה מיוחדת. למרות שיטתם הטמאה, אשר כל ענין היהדות הוא הלאומיות, וראש הציונים העמיד את צלם הלאומיות, המרידה בה' והכפירה בתורה ומצותי' גם במקום היכל ה'.

והנה הסיבה האמתית להתעוררותם של ראשי הציונים, המתענים מדיחים ומסיתים, את עם ישראל מעל ה' ומעל תורתו הק', הוא כי האברים המודלדלים מגוף ישראל מכבר, התערבו בגוים ונתאחדו עמם, ויהודי כזה שבאשכנז חשב א"ע לאשכנזי, ובעטריון לאיש אוסטרי, ובאנגלי לאיש אנגלי וכדומה לכל ארצות, וחשב שזהו עמו ומולדתו ויש לו חלק בהמשלה שלהם כמו לכל ארצות הארץ שהוא והיו להם חיי מנוחה ואושר — לפי דעתם המגושמה — והתחננו עם עמי הארץ להיות לעם אחד.

הקבי"ה החפץ בגאולת ישראל ע"י משיח בן דוד, ואין ישראל נגאלים אלא בתשובה, העמיד צר ואויב על עמו ונהלתו, צרים ומעמיקים להם, הן המה האנטישמיים שבכל מדינה ומדינה והתחילו להפרידם מאתם, ולהזכירם שהמה יהודים, ובכל פינה שהמה פונים בין גדולי הארץ ונסיכי' אשר הורגלו שמה ושמה רוצים למצוא מקומם, מביטים עליהם כעל איש זר ומרחיקים ומפרידים אותם משם, והיהודים הנל רצונם וחפצם להיות דוקא במעלת נסיכי המדינות ורוזני ארץ, וכל

אשר דוחפים ומרחיקי' אותם, הנה המה מעפילים לעלות לרומם את עצמם ולהתפאר בעושרם ובחכמתם.

אחינו החרדים יודעים אשר המה תחת עול הגלות, וצריכים להיות מוכנעים גם בכל מעמד ומצב שהוא. בידעם שהמה בגלות תחת עם אחר, ועליהם לנשוא עול הגלות, אחרי שזה רצון ה' לכפר על עונותינו עד אשר ירחם ה' עלינו ויגאלינו במהרה ולזאת גם אחרי כל העול הכבד שהכנידו עליהם באיזה זמן מן הזמנים, וגם אחרי כל הדיפות והזחיפות, ימצאו להם מקום, וזי האבן ביי זיך א ארט, כטבע הרך לעמוד בפני הקשה. כי אחינו החרדים מציאותם הוא במה שהמה יהודים בקיום התורה והמצות אמנם היהודים הנל, מציאותם הי' במה שהמה אשכנזים וכדומה, וכשהדפו אותם בחוקה מזה, הרי אין להם מציאות כלל, וזי האבן ביי זיך קיין ארט כלל, אבל מוכרחים להיות מציאות עומדים בפני עצמם, ובמה יעמדו? הלא בקיום התורה והמצות אינם תפצים כלל, לזאת התעוררו בזה הענין, שיהיו עם וממשלה, ובה יהיו מציאות עומדים בפני עצמם.

וזאת, רק זאת, הי' סבת תוקף התעוררותם ושיבתם אל ישראל, היינו רק להיות עם, והוא להיות אומה ישראלית המקום המסוגל לה כמובן הוא ארץ ישראל, אבל בלתי ספק אצלי אשר הערצצל ונורדוי בעצם לא איכפת להם כלל אם ארץ ישראל או ארץ אחרת. שזה אצלם ספל לגבי עיקר הרעיון שלהם להיות עם וממשלה, וכמדומה שבהקונגרס השלישי היתה ההצעה בדבר קפריסין והערצצל נתן מקום להצעה הזאת, אך הציונים של מדינתנו הרעישו על זה, ומשום כך נדחת.

אמנם בכדי לפעול באחינו את הרעיון הזה להיות עם וממשלה בפני עצמם, אינו מספיק כי אם מוכרחים ג"כ להסיר את העם מדרך התורה והמצות ר"ל ולכה"פ להחליש כמה שאפשר, ולהגביר הלאומיות על התורה, כי מהידוע הוא, אשר המחזיקים בתורה ומצות אינם עלולים להשתנות ולקבל צורה אחרת.

ובפרט לקבל צורה כזאת! לצאת מן הגלות בחוקה ולגאול את עצמם בכח עצמם, זאת לא יוכל כל המחזיק בתורה לפעול בעצמו בשום אופן, כי זה נגד תוקף אמונתם ותקותם של ישראל, אשר המה מקיים

ומצפים לישועת ה' בבואת משיח צדקינו, ויגאלו גאולת הגוף וגאולת הנפש, ויתעלו בעילו מעלה העליונה. אשר בתקוה זאת דוקא המורשת בנפשם ימצאו מרגוע לנפשם, ובוה דוקא המת חיים בגלות המר ומתחזקים בקיום התורה.

ולואת בכדי לפעול הרעיון הלאומי שלהם מוכרחים המת לכלבל צורה הקודמת בכדי שיוכלו לקבל צורה אחרת, מוכרחים המת לזה בכדי שדרך התורה לא יפריע להם בדרך הרעה והמושחתה, וזאת היתה הסיבה שלקחו להם הדרך להסיר את העם מהתורה ולהגביר הרעיון הלאומי ה' ירחם. ושוה עיקר היהדות לא התורה והמצות.

גם לומדים בתנ"ך עם פ"י שבוודים מלבם להלביש הפסוקים בכונה הנ"ל וכן מטיפים בדרשות של דופי שלהם, אשר מפורש אמר הערצעל בהקונגרס הב' או הג' שעל זה מוציאים הוצאה גדולה, וחוא אצלם עיקר גדול, והכל הולך לכונה אחת להסיר לב העם מהתורה והאמונות הקדושות שבלב ישראל ומדרך התורה, ולהשריש בלבם הרעיון הלאומי, ושנו הוא היהדות.

הציונית מוכרחים לקולטורה והקולטורה הלזו היא אצל הציונית מהיסודות העיקרים אשר בלעה, אי אפשר לה כלל להגיע אל מטרותה, ומה שאמרו על הקונגרס הג' שאין להם עסק בקולטורה הוא רק למראה עינים, כאשר רבים מאחינו קמו עליהם בזה לכן למראית העין אומרים כן, אבל באמת מחזיקים המה בזה בכל תוקף ועוז כי א"א להם להתקיים בלעה.

הציונים בכל מקום שהם מתעסקים הרבה בלימוד דברי הימים של גרעץ, וסמאלענסקי עם הצעירים ואנשים פשוטים וכן הלימוד בתנ"ך על דרך הנ"ל, וזהו עסק תורתם בבתי כנסיות בשבתות ויו"ט, והכל בכונה לעקור היהדות ולנטוע הלאומיות.

הרי גלוי שהציונים לא זו שאין מקרבים אל היהדות, אלא עוד מאבדים את נפשם של היהודים לגמרי ר"ל שלקחו מאתם בכונה, גם ההרגש הנעלם והנסתר שבנפשם אל התורה המצות, עד שאין תקוה ח"ו שישובו אל ה' אם לא אשר ביד חזקה וכזו אמלך עליכם.

ומה שמתפארים בשם של ישראל, הוא רק בשם עמ"ישראל ושוה יהדותם, אבל מיהדות האמיתית הוא קיום התורה והמצות

והאמונה בה' ובעבדיו הקדושים, מזה נותרתו לגמרי מכל וכל ע"י רעיון הציוני, והשי"ת יפר עצתם וירום קרן התורה והיהדות וקרן אחיב"י למען כבוד שמו הגדול.

שאלה ב.

במה כוחינו גדול ללחום נגדם, ודבר שא"א לבוא אל תכליתו אינו כדאי להתחיל :

תשובה :

יש מאחינו הרבה, שיש בהם דעת קצת, אבל לא ישכילו ולא יתבוננו על הדבר מעצמם, אבל מה שאומרים להם מכינים ומקבלים, האנשים האלה כששומעים מהציונים את הטוב שברעיון הציוני, ובפרט כשמשתדלים לכנות את הרע ומראים סליפתם, מתקבל אצלם הענין הציוני ואינם מתבוננים להבין את הרע שבו, אבל כשמוגלים להם את הרע הטמון והגלוי, שברעיון הציוני, מתקבל אצלם הדבר ביותר, כאשר המה בעצם יראים וחדדים לדבר ה' וממילא יבינו היטב בנפשם אמיתת הדבר, ואנשים כאלו הם חלק גדול מישראל כן ירחו.

ועוד יש חלק גדול, שהמה יראים בעצם אבל אין להם דעת להבין דברם והמה בטלים לגדולים מהם, ומקבלים מה שאומרים להם, וכששומעים מהמטיפים את הרעיון הציוני והטוב שבלאומיות, ובפרט שמוזכרים שם ארץ ישראל החביב עליהם, נעשים מסורים אל הציונים ועושים כל מה שמצוים עליהם.

והנה כאשר ישמעו עם ישראל כי הרבנים גדולי התורה צועקים מרה על הרעיון הזה ואין שיש בזה הרבה רע, יסוגו מזה לגמרי. ידוע אשר יש אנשים שיש בהם תוקף גדול, וכאשר נסוגים מהרעיון הציוני הזה יהי זה ג"כ בתוקף גדול, ועל אחינו הנ"ל אנו מחויבים למסור נפשנו להצילם מפיות האריות הרועים להעבירם על הדת ה' ישמרינו, והשי"ת יהי בעדנו ויביא לנו משיח צדקינו במהרה אמן.

Rabbi Aaronson: "Are there not many who were far from Israel and did not even desire to be called Jews, but are now through the influence of Zionism boasting of their identification with Jewry?"

The Rebbe: "You state that at any rate the Zionists have influenced men who are far from Israel to draw nearer. May I ask in what way they have drawn nearer? Have they begun to observe the Torah and its commandments? No, on the contrary, through the Zionist movement they have moved even further from the fulfilment of the Torah and commandments and from belief in G"d.

The Zionists have done even more harm than the 'Society for the Spread of Enlightenment' (Maskilim). The Society gave the people something that was additional to the Torah by spreading their evil view that 'enlightenment' was necessary and obligatory. Seeing that 'enlightenment' and external studies are hostile to Torah—particularly inasmuch as they derive these studies from lying sources—consequently, in the course of time, these studies prevailed over the Torah until those who occupied themselves with them became heretics and infidels and cast off from upon them the yoke of the Kingdom of Heaven and the yoke of the Torah just as our eyes have witnessed both among the older generation in the past and particularly among the young men occupied in such studies.

Yet the old follower of the 'enlightenment' or the pupil of the schools that spread disbelief in the Lord and in His Torah, is aware that he has gone astray from the path of the Torah, and the commandments and that he is not a right Jew. There is, therefore, hope that sooner or later he will take this to heart and return to the Lord, for even though he has sinned, he is of Israel and has a divine spark in Him; and when he realizes well that he is opposed and contrary to the Divine Will and that he is not a proper Jew at all, it will be possible that he will be roused sooner or later and feel a discontent with the extent of his separation and, with the evil and bitter thing that he has done in abandoning G"d.

He may then make an agreement with himself to walk in the way of the Torah and the commandments as is enjoined on him by the Lord our G"d through his servants the prophets. But the Zionists are far more cunning in their evil and they have made nationalism a substitute for Torah and commandments. Mandelstam in his open letter stated that a Jew was not one who fulfilled the commandments but one who was a Zionist even though he did not put on Tephilin and did not keep the Sabbath, etc. etc. The periodical, Hashiloach, wrote in the past year, that even one who transgressed all the commandments of the Torah, even one who denied the existence of G"d, was a Jew provided only that he was a nationalist.

Another periodical, Wschod, expanded on the above mentioned theme by stating that when Israel went forth from Egypt and became a people, Moses gave them the Torah and the commandments, in order to give them a sense of social cohesion, by belonging to one religion and that afterwards at the time of the destruction of the Sanctuary, when the Sages of Israel saw the people scattered and dispersed to the four corners of the earth, they wisely preserved this religion, through a number of limitations and restrictions, in order to preserve social cohesion. Now, the writer went on, it is important to note that religion will not preserve social cohesion and that in its place must come the nationalist ideal which will strengthen the social will to be a people.

From all these articles written by Zionists we can clearly see that their main aim and activity is to make—and unfortunately they do—the impression among the people of Israel that the whole purpose of the Torah and the commandments is merely to strengthen collective feeling. This theory can easily be adopted by the young people who regard themselves

as instruments prepared for the fulfilment of the Zionist ideal. They naturally regard themselves as completely liberated from Torah and the commandments for now, they think, nationalism has replaced religion, and is the best means for the preservation of society.

After this assumption is accepted, anyone who enters the movement regards himself as no longer obliged to keep the commandments of the Torah nor is there any hope consequently that at some time or other he will return because, according to his own reckoning, he is a proper Jew in that he is a loyal nationalist.

It is clear, therefore, on ideological grounds that the Zionist ideal has not only failed to bring near those who were far from Israel, but has even driven them further away. Moreover, it has even led right-thinking Jews to uproot from their hearts every concern with the holiness of the Torah, faith in G'd and the fulfilment of the active commandments. By that it has taken from them the basis of the obligation of Torah and commandments altogether, and has planted in their hearts instead the belief that through nationalism they are complete Jews.

Naturally, all who are caught in their toils, are lost without hope. Everyone who has even a little knowledge will admit the fact that the agitation of Herzl and Nordau in favour of Zion is not attributable to any religious feeling stirred in their souls.

Our brethren who fear the Lord, love the Holy Land through the divine feeling that is in them. Their will and delight in the Lord and in His Service leads them to delight in the place which the Lord has chosen. This love is an inward feeling, a powerful inward love for this place that brings them actually to kiss its dust. That such is not the cause of the

agitation for Zion raised by Herzl and Nordau is clear. When Herzl was in the Holy Land, he was far removed from the Lord. He openly profaned the Torah by entering the Holy City on the holy Sabbath. He went to the site of the Sanctuary which even from an ordinary human point of view he should not have done, thus openly profaning the Sabbath in the Holy City and in the place of His temple, doing evil in the sight of the Lord.

This action was done with the special intention of displaying their unclean ideology and showing that Judaism is nationalism. The leader of the Zionists had set up the idol of nationalism, rebellion against the Lord and denial of Torah and commandments, on the very sight of the Temple of the Lord.

The true reason for the agitation raised by the Zionist leaders who deceive and incite the people of Israel away from the Lord and away from his Holy Torah, is that the feeble limbs of the body of Israel were already mingled among the nations and joined with them. A Jew of this kind who in Germany regarded himself as a German, and in Austria as an Austrian, etc., and felt that he belonged to his native land and had a part in its government in exactly the same way as all other citizens, led a life of ease and luxury, according to his material attitude—and married with the peoples of the land so that all might be one people.

The Holy One, blessed be He, Who desires the redemption of Israel through the Moshiah ben David—and Israel can be redeemed only through repentance—has set up foes and adversaries against His people and His inheritance to afflict and oppress them. They are the anti-Semites who are in every state, and they have begun to isolate Jews from themselves and to remind them that they are Jews. In every corner to which they turn among the great ones of the land and the princes

with whom they were familiar and desire to find their place, people look at them as if they are strangers and remove and isolate them. These kind of Jews have the desire and will to be particularly on the level of the princes of these countries and the rulers of these lands. The more they are rebuffed, the more actively do they work to rise and exalt themselves and to boast of their wealth and their wisdom.

Our G"d-fearing brethren know that they are beneath the yoke of the Exile and that they must be subdued in whatever position and situation they are, in the knowledge that they are in exile under the rule of other peoples and that it is their duty to bear the yoke of the Exile because it is the Divine Will that in this way their sins shall be atoned up to the time when the Lord will have mercy on us and speedily redeem us.

This was our belief even under the heavy burden heaped upon us at various times, even after all the persecutions and oppressions. They would find for themselves a place, they would have a place in their own hearts as is the nature of the weak in the face of the strong. For to our G"d-fearing brethren the reality was, that they were Jews through the fulfilment of the Torah and the commandments; but the above-mentioned Jews believed that they were Germans, etc. and when they were violently rejected, their whole existence was affected.

They had no place for themselves in their own hearts but were forced into isolation, each for himself. How should they exist? Not through the fulfilment of the Torah and the commandments for which they had no desire. Therefore, there was aroused in them the desire to become a people and a government and that was to be the basis of their existence.

This and only this is the motive governing their agitation and their return to Israel. They want a Jewish nation and the

most suitable place for the nation of Israel is clearly the Land of Israel; but there can be no doubt that Herzl and Nordau are not in the least concerned whether it be the Land of Israel or some other country. As far as they are concerned, that is a matter of purely secondary importance in comparison with their desire for a nation and a government. At the third congress, a proposal was made for a settlement in Cyprus for which Herzl provided an opportunity for debate but the proposal was rejected owing to the powerful objections of Zionists from our country.

However, in order to influence our brethren in favour of this aspiration for an independent nation and government, they have no alternative but to lead the people astray from the path of Torah and the commandments, or at least, to weaken their attachment as much as possible, so that nationalism should prevail over the Torah. Because it is known that those attached to the Torah and the commandments are unlikely to change and accept some other form of faith.

They are particularly unlikely to accept this form, the form of going forth from the Exile by violence and redeeming themselves by their own power. No one attached to the Torah can ever convince himself of it, for it is opposed to the whole strength of the faith and hope of Israel who hope and yearn for the salvation of the Lord through the coming of Meshiach Tsidkenu, who will redeem us both spiritually and physically so that we rise to the loftiest heights. This hope is deeply rooted in their souls which find rest in it, and through this hope, they live through the bitter Exile, strengthened through the fulfilment of the Torah.

For their purpose, the spread of the nationalist theory, the Zionists are compelled to distort the former character of Judaism in order that Jews might accept another form of it.

They are compelled to do this in order to prevent the ways of the Torah from disturbing their evil and corrupt path. That was the reason why they set out to lead the people away from the Torah and to strengthen the nationalist view—May the Lord have mercy—that the essence of Judaism was not the Torah.

They also study the Bible through commentaries which they compile out of their imaginations in order to clothe the verses with nationalist nuances. In their speeches they make use of these treacherous interpretations. All this was commended by Herzl at the second or third congress as having great value.

This method is the basis of their propaganda which is directed at the one aim of removing the heart of the people from the Torah and the holy beliefs that are in the heart of Israel and of implanting instead nationalism as Judaism. Zionism needs 'culture.' This 'culture' is one of the fundamental bases of Zionism without which its aim could not be attained; and the statement made at the Third Congress that they had no concern with 'culture' is merely deceptive and due to the fact that many of our brethren have opposed them in this manner. Outwardly that is what they say but in fact they cling to 'culture' with all their might because they cannot survive without it.

Zionists, wherever they are, are busily occupied in teaching youths and simple people the histories of Graetz and Smolenski and also in studying the Bible in the aforementioned manner. This is the basis of their exposition of the Torah in synagogues on Sabbaths and festivals—all with the intention of uprooting Judaism and substituting nationalism.

It is surely clear that the Zionists not only are not approaching Judaism but that they even entirely destroy Jewish

souls in intentionally taking away from them even the hidden and mystical feeling in their souls for the Torah and the commandments until there is no hope—Heaven forbid—that they will return to the Lord without His Strong Hand, etc.

That the Zionists glory in the name of Israel applies purely to the name of the people of Israel which to them constitutes Judaism; but from true Judaism which is the fulfilment of the Torah and the Commandments and faith in the Lord and in His holy servants they are completely distant through the Zionist ideal. May Shem Yisborach frustrate their counsel and raise the horn of the Torah and of Judaism and the horn of our brethren the children of Israel for the glory of His great Name."

Rabbi Aaronson: Whence can we derive the strength to fight against them? Surely something that cannot be brought to a successful conclusion is not worth beginning?

The Rebbe: "There are many of our brethren who have a little knowledge. They are unable to understand any problem by themselves but can understand and accept what is said to them. These men when they hear from Zionists of the good that is in the Zionist ideal, and particularly when the Zionists seek to cover up their evil, accept the Zionist view and do not try to understand the evil in it. Yet when both the hidden and the open evil is revealed to them, they are more inclined to accept the truth, because they themselves have fear and reverence for the word of the Lord and naturally understand the truth in their souls. Men like these constitute a great part of Israel.

There is another great part of Israel consisting of G'd-fearing men without the knowledge to understand and they are led by those greater than them and accept what is said to them. When they hear from the preachers of the Zionist ideal of the good that is in Zionism and particularly when they

mention the name of Eretz Israel that is so dear to them, they become devoted to Zionism and do all that they are commanded to do. Now, when the people of Israel hear that the Gedoilei Hatorah are bitterly protesting against this movement and the great evil that is in it, then they will turn completely away from it. It is known that there are men who have great power and when they will turn away from it, they will do this also with great power.

For our above mentioned brethren, we are in duty bound to offer up our lives in order to deliver them from the mouths of lions seeking to make them transgress. May the Lord preserve us and help us and speedily bring us Meshiach Tsidkenu, Amen."

The words uttered by the great Lubavitcher rabbi fifty-five years ago are as true today as they were then. The truth of every word can be noticed in our own time and it is remarkable how accurately and exactly the Gedoilei Yisroel judged Zionism. This great Tsaddik had written another letter three years before (5660) which is also worth quoting some extracts.

ואם יעלה ה"ו בידם של הציונים להחזיק בארץ כמו שמדמים
בנפשם, יטמאו וישקצו אותה בשיקוציהם ומעלליהם הרעים, ואיריכו
בה ה"ו את אורך הגלות.
החבוננו אתם אחינו היטב! האם בעיניכם כאלה הפך ה' והאם
על ידם שהי' ישועתו של ישראל! לא! לא נקבל זה בשום אופן, גם
את טוב האנשים האלה נורק לפניהם, לא בטוב הזה אנו הפיצים! כי
אם בהטוב אשר נתן לנו ה' על ידי קיום תורה ומצות, כמ"ש אם
בחקותי הלכו וכו' ונתתי גשמיכם בעתם, בזה אנו הפצים ולה תקותינו.
המסייעים בידי הציונים הם מחזיקים ידי מחטאי הרבים.
ולזאת מי לה' ולחורתו לא יחטור לעושי רעה ולא ידבק אליהם;
אדרבה ינגד להם בכל מה דאפשר. ועד אשר יהי' רצון ה' לגאלינו
עלינו לקבל על הגלות לכפר על כל עונותינו, ועלינו להתחזק נגד

כל גל וגל ולקוות אל ה' כי קרובה ישועתו לבוא ויבוא משיח צדקינו,
ואם יתבדמה חכה לו והשי"ת ירחם עלינו וימחר גאולתנו.

"Should—Heaven forbid—the Zionists succeed in obtaining a country as they hope, they will defile and desecrate it with their abominations and their evil deeds and thus prolong—Heaven forbid—the length of the Exile.

Brethren, consider the matter well. Does the Lord delight in these matters and will the salvation of Israel be brought about by their hands? No. We will not accept it under any circumstances.

Even the benefit to be derived from these men will we cast before them. Not in this benefit do we delight but in the good granted us by the Lord through the fulfilment of the Torah and the Commandments as it is written 'If you walk in My statutes . . . then I will give your rains in their time.' In this do we delight and for this is our hope.

As for those who help the Zionists, they are strengthening the hands of those who cause the multitude to sin. One who is for the Lord and for his Torah will not ally himself with evil doers nor will he cleave unto them. On the contrary he will oppose them as much as possible.

Until it will be the Will of the Lord to redeem us, it is for us to accept the yoke of the Exile as an atonement for all our sins and it is for us to be strong against every wave and to hope in the Lord that His salvation is near and that Meshiach Tsidkenu will come. Even if he tarry, wait for him and Shem Yisborach will have mercy on us and hasten our redemption."

Such is the manner in which the Gedoilei Yisroel wrote; but their words were not limited to the contents of these brief extracts. A large volume would be needed for a complete representation of their views on the subject. In fact, the holy Rabbi Elchonon

Wassermann 777 —may the Lord avenge his blood—published a special booklet which has even been translated into English. However, such is the way in which they all thought, spoke, and wrote about Zionism.

At the same time, Satan found allies in the persons of the former Mizrahi rabbis and the present petty Agudist figures who dance to the Zionist tune and are swept away by the ecstasy which they themselves have artificially created.

Their activity is but a part of what is known as Haster Ponim when the Lord seems to hide His Face from us. Without the aid of these agents in Torah disguise, Zionism would never have made such progress.

The Torah-inspired words of the genuine Torah giants were directed against the whole of Zionism and everything that it embraced, against all its varieties, against all its allies, great and small. It was not a matter of a discussion between Gedoilei Yisroel on the one hand, and with the former Mizrachists and present Agudist rabbis on the other. It was a campaign, a struggle against Zionism in the sense of hostility to all its branches and distortions, a direct and absolute struggle. But the Gedoilei Yisroel in their capacity as representatives of the Torah were naturally more embittered against those aspects of Zionism through which observant Jews found themselves ensnared through the disguise of Torah.

10

Many readers will ask or point out: we have seen that the Mizrahi rabbis or the present Agudist "penitents" were right all the way along: the prophesy of the Gedoilei Yisroel was incorrect: Zionism triumphed and their achievement of the state of Israel is a fact, a reality that cannot be denied; and the whole

struggle of the true Gedoilei Yisroel against Zionism was unjustified because the facts show that Zionism has been successful as well as useful in producing the fruits of that success. The following answer may be made to an objection of this kind. None can deny that the Zionist state exists. It is possible that, as a temptation in the end of days, the size of the Zionist state may be increased and the Zionists expand to such an extent that they come to control the whole of the Middle East. It is possible that they may found an empire and enjoy the highest standards of living.

All the weaknesses of their present economic, political and military situation may be eliminated. Zionist success may assume a much greater form than it does today. We do not know how far the Test may be permitted to go. But one thing we do know and that is that **WE MUST NOT ALLOW OURSELVES TO BE INFLUENCED BY ALL THESE THINGS.** All their triumphs are irrelevant and, whatever their extent, must not be allowed to change the pure Jewish point of view.

All the forms of idolatry in early days such as Baal, Ashtorois, the gods of Aram and the gods of Sidon and all the seven forms of idolatry that are listed in chapter ten of Judges were not forbidden to us because of their weakness or nothingness. On the contrary, the idols appeared to contain in themselves a force of defilement which testified to their importance and influence. When the golden calf was made, its patrons asserted "These are thy gods, O Israel." The golden calf was miraculously created. A living spirit was attracted to the calf and even the power of speech, and that is why the patrons of the calf were able to proclaim its divinity and Jews were attracted by it. Menashe ben Omri who placed an idol in the temple, told the Amoira, in a dream, that if he had been there at that time, he too would have been swept away by idolatry. This would suggest that the attrac-

tion of idolatry was so great that almost everyone found it difficult to resist.

Apart from its external glamour, it was found to have its uses. In Jeremiah, Chapter 44, it is related that when Jews went down to Egypt after the destruction of the Sanctuary, they continued to serve idols there. Jeremiah reproved them and asked them whether they had not remembered the calamities suffered by their fathers for that sin. Their reply was negative. They insisted: "We will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense to the Planets of Heaven, and to pour out drink offerings unto them, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals and were well and saw no evil." Accordingly, the Jews of that time saw in idolatry a beneficial force and thought that without idolatry, they would be deprived of everything.

The basic difference between Jews, for example and Communists who deny everything heavenly, does not depend on the failure of communism or its incapacity to show positive achievements. In fact, Communism is a *great* reality, a mighty power that has prevailed over a great part of the world. Yet all this *has no* influence on the attitude of Jews towards it.

Zionist achievements are in no way nearer to us and cannot become nearer than the material achievements of all *other* worldly ideologies that are foreign to Jews. Zionism cannot bring Jews nearer to it any more than can any other victorious ideology foreign to Judaism.

However, all this constitutes a *theoretical* approach and a warning regarding eventual developments. We do not know the future and we do not know nor do we seek to know how it is going to end, how great the Test will be. All that we know is that we must not let ourselves be *influenced* by Zionist idolatry, any

more, than be *any other* form of idolatry, however long established and whatever the extent of its influence.

In essentials, were the Gedoilei Yisroel really at fault in their reflections? Did they not, in fact, foresee what was going to happen? They—and especially those who lived in the early years of the development of Zionism—were worried because the Zionist movement was in fact succeeding. It was because of the great danger presented by this movement to the whole Torah content of the Jewish people, it was because of the *profound power* of defilement innate in the Zionist way of thought and the great temptation involved in it that they were afraid that Zionism *would* achieve temporary success: nevertheless, the Gedoilei Yisroel foresaw in this development in all clarity a destruction of religion. They were not deceived by the superficial promises to benefit Jews by the return to Zion, the love of Zion, the concern to protect Jews and establish a refuge for them, the beginning of the Redemption and the love of Israel and all the distortions accompanying Zionism—the complete opposite of all that we hold dear and holy.

Was their thinking really at fault? Have we not seen the fulfilment of their prophecies in detail in our time with our own eyes? Has not the fulfilment of the greatest Zionist aspiration resulted in a crop of infidels with which no other country outside Communist Russia can compare? The ultimate Zionist triumph in the form of the state, has given rise to a movement *actively* intent on uprooting the Torah from Jewish life by force. The emigrants from the Orient can testify from experience to the terror of an inquisition against religion conducted by Jews that has never previously been experienced in Jewish history.

The so-called religious parties or, better, the religious fellow travellers of Zionism, claim in their propaganda that they wish to create a state according to the Torah, i.e., that the legislative body will compel Jews living in the state to observe the Torah. There is no reason to believe and it has certainly never been reported that Mapam or Mapai have given any assistance in this respect to their religious hirelings or that that legislature has been occupied in formulating such laws in order that the religious parties might show religious Jews their achievements and thus obtain more votes at the elections.

Even Ben Gurion of Mapai and Ben Tov of Mapam were seriously to entertain ideas of this kind, even if the prophesies of the Mizrahi rabbis, Rabbi Kook and others, that the people would come to repent through Zionism, were fulfilled, the realization of such a fantasy would mean from the Torah point of view the undermining of the Torah and not the fulfilment of the Torah.

Should their parliament enact a Sabbath law, this would have no connection with the Sabbath observance of the Torah. If traffic on the Sabbath were forbidden under penalty of *ten* pounds, this would not disturb the police in writing these reports on the Holy Sabbath. Nor would it prevent the Sabbath from being turned into a washing day as it is at the present time for all practical purposes.

It would certainly not prevent the private citizen from smoking his Sabbath cigarette nor enjoying his Tcholent cooked on the Sabbath nor writing a letter to a friend on the *day of rest* when he finds time for it. When the Mizrahi came to an agreement with Mapai on the limitation of pig-breeding in the Holy Land and proclaimed it as a great success, all that we could think is

that even if the agreement is literally kept, it will mean that during the next few months all the pigs will have to be eaten, and that later after a period of intensive consumption of pork, pigs will not be bred but merely imported for hard currency contributed by American Jews for the holy purpose of building up the Holy Land.

The same argument can be applied to most aspects of our religious life. If only Kosher meat were allowed to be sold, little could be done to assure that it is porged, salted or not eaten with milk if such is Israeli taste. In fact, as far as marriage is concerned, the religious parties can boast that there is no civil marriage and that all marriages between Jews must be confirmed by the Zionist rabbinat but all that cannot prevent men and women from living together without marriage and certainly cannot ensure that every marriage should be holy in accordance with the Torah commandments regarding the purity of family life. But even if we assume for the sake of argument that Ben Tov and Ben Gurion should decide to enact laws whereby everyone must wear Tsitsis, wait for the required period between meat and milk, have Esrogim, and Matsos for pesach supplied by the police, etc., all this might have a *character*, but it would certainly not have a *Torah* character.

We are told in Sanhedrin (76) with regard to the verse "*the Lord will not consent to forgive him*" that it refers to one who returns lost property to an idolator. Rashi comments that by this action he shows that the commandments are not regarded by him as the commandments of his creator. *אֵינָהּ חֲשׂוּבָה לּוֹ בְּצִוְתָהּ בּוֹרְאָהּ וְנִרְאָהּ בַּעֲצָמוֹ שֶׁהִשְׁבִּת אֲבֵרָה* That is to say, that in spite of the fact that Shulhan Aruch has decided that lost property *should* be returned to an idolator because of the "ways of peace," nevertheless one who displays by such an action an intention, completely opposed to that underlying the commandment, one

who returns lost property not because the sages ordered him to do so but because the whole Torah has a *purely human* significance for him, such a man will not be forgiven.

Consequently, even if all the fantasies and illusions of these Zionist religious parties were fulfilled, the result would not be a state conducted according to the Torah but a *fundamental* demoralization of Torah life. The so-called "Sanhedrin" that these same corrupters would like to set up at the present time, would soon take care that a "state according to the Torah" would be fashioned according to contemporary taste and not be too much of a burden on anyone.

But all this argument concerns the high sounding phrase "Medinah al pi Torah" with which the religious Zionist parties come forth again and again. They will not achieve anything. Their outward appearance of a religious content with which they mislead the Jewish religious public, does mislead also the Zionist secularists to think that they strive for religion, and therefore nothing of any substance will be granted to them—trust Ben-Gurion for that. But in reality their very striving is a demoralisation of all religious values, from the Torah point of view. Because Zionism is in any way and in any guise diametrically opposed to true Torah holiness.

Moreover, notwithstanding the confusion introduced by the Zionist religious parties whereby they seduce Jews from the Torah, the survival of Torah and Judaism both in Eretz Yisroel and in Jewry generally is *in spite* of these movements and *not* thanks to their falsification! Naturally, they attempt to attribute the survival of genuine Judaism which they have not succeeded in completely demoralizing and frustrating, to their own efforts. Even the Judaism of the Citadel of Meoh Sheorim they ascribe to *their* own merits.

When new Jews are brought into the country through various

means and when they are still untouched by the efforts of these religious disturbers and retain in their hearts the Judaism handed down to them over the generations, then these religious Zionists boast of the 'religious revival' which *they* have created. Unfortunately, this process does not last long. Soon the souls of the newcomers are infected by the heresy of the Zionists who regard indoctrination as an essential preliminary to their settlement, with the result that later they openly go over to them and become completely assimilated. Then comes a new influx, the result of new pogroms and persecutions so warmly applauded by the Zionists and often instigated by them, and a new religious revival takes place, a new achievement of the religious parties.

That is the way in which one section of Jewry after another is being wiped out in our time and yet these religious camp-followers continue to maintain that Zionism brings Jews to Judaism. That is just as possible as if a train running on rails in a northerly direction should arrive in the South, because Zionism is a complete negation of the whole Torah, the antithesis of the whole content of Jewish belief and the direct contrary of the whole concept of Jewish holiness.

It is the current that sweeps the whole of the Jewish people towards destruction by uprooting the whole of the Torah and the whole Jewish people to an extent without parallel in Jewish history.

Were not the predictions of the true Gedoilei Yisroel accurate? Can we not see all that they predicted before our very eyes? Can we not observe the growth of a new generation without the slightest concern for Judaism and the daily decline of the old generation estranged from and even hostile to the Torah and everything connected with it?

Even from a worldly point of view, has the state really solved the Jewish problem and created a refuge for Jews? Have

the tens of thousands innocent Jewish victims sacrificed on the Zionist Altar secured a place of rest for Jews? Or have the hundreds of millions, collected through the Zionist propaganda apparatus, provided the expected salvation? Is all that the definite source of Jewish hopes? When we look at the complicated situation in the Holy Land and the increasing peril threatening the very existence of the Zionist state and the thousands of Jews escaping from it every year, then we see that the Zionist salvation has not brought rest to the Jews but merely new anxieties.

Not only for those who have succeeded in getting there but for all Jews in the whole world, a new anxiety has been added to their local problems, a grave and serious problem known as 'the State of Israel' which gives them no peace. New demands are made by it daily, new disturbances threaten the lives of its inhabitants day by day. It is the least secure place in the world for Jews today.

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The idea of the Zionist state is the opposite of Judaism and everything that it has brought into being, is completely opposed to the name under which it goes. Instead of being the source of salvation, it is the greatest Jewish anxiety. The religious parties lead Jews into a direction exactly opposed to that of the Torah. From Zion whence Torah should emerge, there comes forth heresy and defilement for Klal Yisroel.

The Jewish people have suffered innumerable calamities of major and of minor extent. In some instances, Jewish sufferings were so grievous and the destruction so extensive that it was then feared that all had been lost. Yet the lesson derived

from these sufferings was one of the immortality of Knesses Yisroel.

Other peoples, whose names are now familiar only to historians, have been wiped out by their own hands; Jews, after thousands of years of blood and tears, have remained in possession of their spiritual legacy with its content intact and secure.

We too in our long history have experienced disturbances in the form of currents of varying forms of defilement aimed at the conquest of the Jewish soul. At such times, there was often reason for despair when everything dear to us appeared to be falling under the sway of the defilement, when Torah and faith had been weakened and young and old seemed at the mercy of the flowing stream and on the verge of being swept completely away from their true Jewish source.

Our history teaches that these episodes are also merely temporary aberrations; the body of Klal Yisroel can never be destroyed and the soul cannot be eternally defiled—however powerful the force of disturbance may be and however feeble the capacity to resist, the eternity of Klal Yisroel is sure. Jews with their genuine Yiddishkeit will always continue to exist. The destiny of Israel will not fail.

Nominal Jews have a saying to the effect that everything goes with the time. That is the attitude of most people in our days. We shall for once make use of this Motto, and although the present may be clouded by dark and threatening shadows, the time will pass and with it the darkness will vanish before the great revelation of the Final Transformation when the Glory of the Lord will be revealed and all flesh together will see that it is the Mouth of the Lord speaking." The Jewish people will rid itself of all seducers and exploiters,

confusers and troublers. "They who destroy thee and they who lay thee waste shall go forth from thee."

מחרסך ומחריבך ממך יצאו.
 When the time comes, the period of our suffering will end. The compassion of Shem Yisborach for us will be aroused "for the Lord will have mercy on Jacob and will choose Israel once more." בי ירחם ה' את יעקב ובחר עוד בישראל.

We wish to ascend to Eretz Yisroel with the future Redemption which Shem Yisborach has promised us. With the glory of that Redemption no other event invites comparison. We shall not go to the strains of the Zionist Hatikvah but we will go up to the music of Divine Illumination of the whole of creation. All will rejoice in the Jewish salvation. To the echo of eternal song "the mountains and the hills will burst forth before you in exaltation and all the trees of the field will clap hands." והרים והגבעות יפצחו לפניכם רנה, וכל עצי השדה ימחאו כף.

Our salvation will not be a human salvation. When the time comes, when Shem Yisborach redeems us, we will not run with fear nor will we seek protection "for not in haste shall you go forth nor in flight shall you walk for the Lord goes before you and the God of Israel will bring you together." כי לא בחפזו תצאו, ובמוסה לא תלכו, כי הלך לפניכם ה' ומאפכם

אלקי ישראל.
 Our salvation will not be temporary nor defective but it will be complete and eternal. "Israel is saved by the Lord in eternal salvation." ישראל נושע בה' תשועת עולמים.