

Rabbi Yitzchok Zev Soloveitchik

Reb Meir Soloveitchik related that the Brisker Rav once asked: Why is the wording of the last oath different from the first two? In the first two (Shir Hashirim 2:7 and 3:5) it says "If you arouse and if you awaken," and in the last one (8:4) it says "Why do you arouse and why do you awaken?" The answer is, he said, that the first two oaths are said to the Jewish people before they make any attempt to throw off the yoke of exile. "Do not do it..." for if you do it will be bitter. But Shlomo Hamelech foresaw in his ruach hakodesh that there would come a time when the Jews would indeed try to force the end. After they have already tried, and seen the bitter consequences ("I will permit your flesh") Hashem calls to them: Why do you continue in your folly of fighting with the nations? Don't you see what the results are? Why are you asking for more?

(Uvdos Vehanhagos Leveis Brisk, v. 4 p. 187)

Once someone told the Brisker Rav that some yeshiva bochurim went to watch the Zionist independence day parade. He became angry and said, "If the Nazi S. S. officers had a parade, would they go to watch that too? Don't Chazal say that one who causes another to sin is worse than one who kills him?"

(ibid. p. 210)

"The Rambam says that Moshiach will bring the Jewish people out from under the rule of the nations. Whoever believes there can be a redemption from the rule of the nations without Moshiach, is lacking complete emunah in Moshiach."

(Yalkut Divrei Torah)

Rabbi Ahron Kotler

"Rabbi Wasserman, Rabbi Kotler, Rabbi Rottenberg from Antwerp, and the rabbis from Czechoslovakia and Hungary were unanimous in rejecting any proposal for a Jewish state on either side of the Jordan River, even if it were established as a religious state, because such a regime would be a form of heresy in our faith in the coming of Moshiach."

(Hapardes, August 1937)



Rabbi Yoel Teitelbaum of Satmar

"Even when there is possibility of heresy one must be killed rather than transgress, and all the more so in this case, since we have already explained that taking redemption and political power before the time constitutes denial of Divine Providence. Even regarding the tribe of Ephraim, who merely erred, thinking that the time of redemption had already arrived, it is written, 'They did not believe in G-d.' (Tehillin 78:22) ... The Ramban at the end of Parshas Bo writes that a man has no share in the Torah of Moshe unless he believes that all occurrences are miraculous, not following the rules of nature. The reason we must take physical action in most areas is because this is what the Creator decreed... but in the area of redemption, where the holy Torah forbade us to take even the slightest step toward forcing the end, one who does so is acting against emunah and has no share in the Torah of Moshe." (Vayael Moshe, Chapter 76, p. 92)

"If we were to put all the sins of this generation and all the transgressions committed in the entire world on one side of a scale, and the Zionist state on the other side, it would outweigh everything, for it is the poisonous source of the worst defilement, the worst cause of damage in the entire world, and they are ones who defile the entire world."

(Vayael Moshe, Introduction, p. 11)

Rabbi Avigdor Miller

"The State of Israel solves nothing. All 'problems' remain the same, and new ones are created: 1) The Arabian lands have been rendered uninhabitable for Jews; 2) constant wars with neighbors must be waged, incurring huge military expenditures and loss of many lives, in addition to constant peril; 3) it has exacerbated Jew-hatred in the nations, due to Arab influence and also to embroilment with the foreign policy of the nations; 4) and the proponents of the State of Israel attempt to kindle a fire under the Jews in all lands in order to make their position untenable so that they emigrate to augment the population of the new State."

(Sing You Righteous, p. 25)



On this Day of Independence from Zionism

let us take a moment to ask:

What did the greatest Torah scholars and
Chassidic leaders say about the Zionist State?

The Ben Ish Chai

Why do we mention the miracles of the Exodus from Egypt every day, but not the miracle of Purim? It was a very great miracle, in which the entire Jewish people was saved from death! The answer is that regarding the future redemption, Scripture states, "I



have adjured you not to arouse or awaken the love before it is desired" (Shir Hashirim 2:7). We are forbidden under oath to force the hour, to make any effort toward the redemption and the coming of mashiach. This is why our Sages say that mashiach will come only when we take our minds off him (Sanhedrin 97a). This is the meaning of the verse, "I will show wonders like in the days when you went out of Egypt" (Michah 7:15): the future redemption will be similar to the Exodus, which happened when we took our minds off it - Israel did not force the hour, nor did they make any efforts toward the Exodus. They continued their labor and affliction until G-d sent Moshe, His chosen, to take them out. This is why we remember the Exodus every day, to teach that the future redemption will be similar to the Exodus. Israel will not force the hour or take any physical action toward the redemption, but rather everything will be done on its own, an act of Heaven. In the miracle of Purim, on the other hand, Mordechai forced the hour by sending Esther to the king in violation of the law, thus endangering her life, although there were still many months left before the fulfillment of

Haman's decree. Perhaps Jews would learn from this story that now as well, we must force the hour and take action to bring mashiach by force. Therefore, we do not mention the miracle of Purim daily.

Rabbi Samson Raphael Hirsch

"When the uprising led by Bar Kochba proved a disastrous error, it became essential that the Jewish people be reminded for all times of an important fact; namely, that they must never again attempt to restore their national independence by their own power; they were to entrust their future as a nation solely to Divine Providence. Therefore...the Sages who met at Yavneh added yet another blessing to the prayer for the restoration of Jerusalem [in Birkas Hamazon]. This fourth blessing is an acknowledgement that it has always been G-d and G-d alone Who has given us, and still gives us to this very day, that good in which we have had cause to rejoice, and that for future good, too, we may look to none other but G-d, and none beside Him: 'Hu heitiv Hu meitiv Hu yeitiv lanu...Hu yigmeleinu...Hu yimloch...Hu yishbor...'"

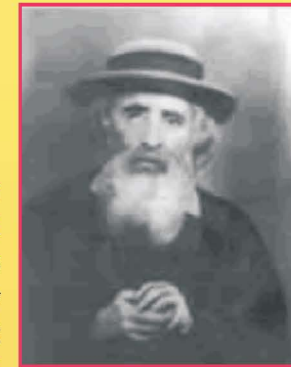
(The Hirsch Siddur, p. 703)



Rabbi Yehoshua Leib Diskin

"The rabbis of the generation should gather together and excommunicate the Zionists from the Jewish People. They should make decrees against their bread and wine and forbid intermarriage with them, just as our Sages did to the Samaritans. I am certain that if we do not take this step, the Jewish people will eventually regret it."

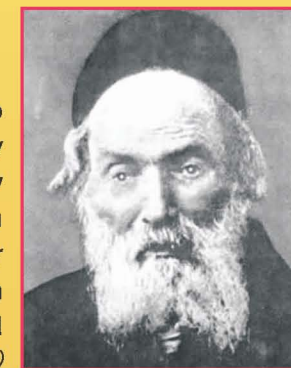
(Mara D'ara Yisroel v. 2, p. 43)



The Chofetz Chaim

"The Torah teaches us not to resist the nations even when they fight against us. We must follow in the footsteps of Yaakov Avinu in his encounter with his brother Esav. As the Ramban writes in Vayishlach, all that happened

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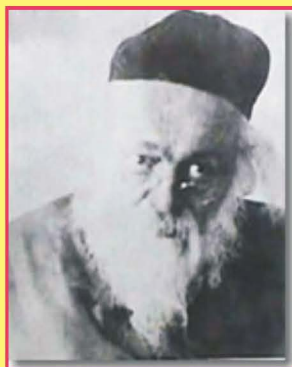
between Yaakov and Esav happens to us constantly with Esav's children. We must adopt the methods of that tzaddik, to make the three preparations that he made: prayer, a gift, and escape through war, that is, to flee to safety. As long as we walked on that well-tread path, Hakadosh Baruch Hu saved us from their hands. But since we have strayed from the path and new leaders have arisen who chose new methods, leaving behind our ancestors' weapons and adopting the methods of our enemies, we have fared worse and worse, and great travails have befallen us."

(Chofetz Chaim Al Hatorah, Devarim)

Rabbi Chaim Soloveitchik

"The Jewish people have suffered many plagues - the Sadducees, Karaites, Hellenisers, Shabbesai Zvi, Haskalah, Reform and many others. But the strongest of them all is Zionism."

(Mishkenos Haro'im p. 269)



Rabbi Shalom Ber Schneersohn of Lubavitch

"Even if these men were loyal to Hashem and His Torah, and even if there were a chance that they would achieve their goal, we must not listen to them in this matter, to make our redemption with our own power. Is it not forbidden even to force the end with excessive prayer (Rashi Kesubos 111a)? All the more so that with power and worldly methods, that is, to leave exile by force, we are not permitted... And this is against our true hope, that Hashem will bring us Moshiach Tzidkeinu soon and our redemption will come through Hashem Himself."

(Ohr Layesharim, p. 57)



Rabbi Meir Simcha of Dvinsk

"Before he died, Yosef warned the Jewish people not to go up 'as a wall' until a prophet sent by Hashem Yisborach comes and says, 'I have surely visited you (pakod pakadti).' And this is also a lesson for all generations,



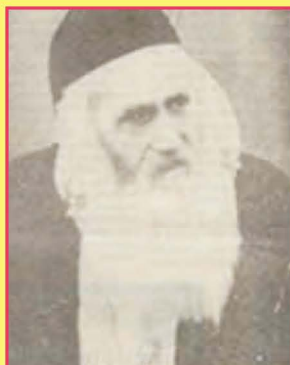
that the Jewish people may not leave exile on their own. This was the error of the Children of Ephraim: they left Egypt before the proper time."

(Meshech Chochmah, Vayechi)

Rabbi Yosef Chaim Sonnenfeld

"The Jews do not want to take in any way that which is not theirs. And they certainly do not want to contest the rights of the other inhabitants to the places held by them which they regard with honor and consider holy. And in particular there is no foundation to the rumor that the Jews want to acquire the Temple Mount. On the contrary, from the time that, because of our sins, we have been lacking the purity required by the Torah, it is forbidden for any Jew to set foot upon the grounds of the Temple Mount."

(From an open letter entitled "Truth and Peace," written in 1929)



Rabbi Chaim Elazar Shapiro of Munkacz

"After the sin of the spies, Moshe told the Jewish people, 'Do not go up and do not fight.' But they went up anyhow, 'and the ark of the bris of Hashem and Moshe did not move from the camp.' This is a prophecy about our time: the Zionists go up to Eretz Yisroel with a strong hand to found colonies and fight with the gentiles. This is against the command of Hashem Yisborach, who warned against this way, and said it would be bitter in the end. But the ark and Moshe - the Torah, the Torah leaders, and the loyal Jews - did not move from the camp to join the Zionists. 'And they beat them and destroyed them until Chormah' - refers to the destruction and the killings we have seen in Jerusalem near the Kosel Hamaaravi (in 1929)."

(Chaim Veshalom)



Rabbi Elchonon Wasserman

"What are the methods of the Torah? 'Hakadosh Baruch Hu made the Jewish people swear three oaths...' (Kesubos 111a) One of the three oaths is: Jews



must not be revolutionaries... And we were warned: 'If you keep the oaths, good, and if not I will make you ownerless as the deer, which are pursued and hunted by all.'

(Ikvesa Demeshicha, paragraph 27)

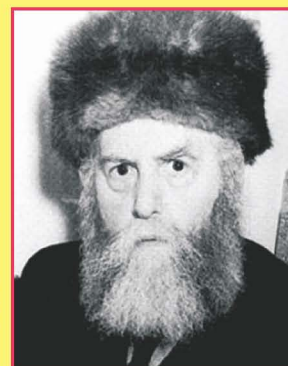
"In one aspect, it could be said that a Jewish state would bring the Geulah closer. The Vilna Gaon says that all calamities from which Jews suffer in exile have the function of bringing the Geulah closer. Since this Jewish state would be the worst calamity our people has ever seen, we can hope that it would bring the Geulah closer!"

(Yalkut Maamarim Umichtavim, p. 133)

Rabbi Yosef Yitzchok Schneersohn of Lubavitch

"I am against the proposed Jewish state. It would be a calamity for the Jews, and in a short time they will realize what a calamity it is."

(Igros Kodesh 947)



"I do not know the nature and goal of this organization [which I have been asked to join]. If its goal is to strengthen Torah and mitzvos, we already have our ways and methods, the smoothed path we have inherited from our holy teachers, in which we lived and which we will give over to our children. And if its goal is for the building of Eretz Yisroel, as its name indicates - we were once a great nation and kingdom, by the grace of the most high G-d, but because of His anger at our sins, after thousands of prophetic warnings, we were driven from our holy Land. Hashem our G-d put us in exile, and promised us that at a time known only to Him He would redeem us. And it is clear that we will not return to the Land by the power of our hands. G-d, Who placed us in exile - it is He Who will redeem His holy people, and with His holy arm will He save us, and He will bring us back to Him and to our holy Land, not the organization of

the "Fund to Build the Land" or any similar organization.

(Igros Kodesh 106)

Rabbi Ben Zion Halberstam of Bobov

"For behold, in our times there have arisen irresponsible men, who throw off the yoke of Torah and mitzvos and convince the Jewish people to be like all the nations, to build themselves an independent government, and they pretend that this is the ultimate redemption. But it is obvious and known that they speak falsely, and that their way is the complete antithesis of the Torah... See the Targum on Shir Hashirim 8:4: 'The king Moshiach will say, I adjure you, my people, house of Israel, why do you fight with the people of the land, to leave the exile? Wait a little more... and the Master of the World will recall the love of the righteous ones and it will be His will to redeem you.' And this is based on the Gemora in Kesubos (111a), that Hakadosh Baruch Hu made the Jewish people swear not to force the end."

(Kedushas Tzion, Tanach, p. 92)



Chazon Ish

On the fifth of Iyar in the last year of the Chazon Ish's life, he was honored to be sandek at three different brisim. Still, he requested that Tachanun be said, lest someone come later on and testify, "The Chazon Ish did not say Tachanun on the fifth of Iyar," without revealing the circumstances. He once said, "It would have been proper to declare the fifth of Iyar a public fast day."

(Mishkenos Haro'im, p. 1196)



True Torah Jews

183 Wilson St. • Suite 162 • Brooklyn NY 11211

Tel: (718) 841 7053 • Fax: (718) 504 4513

Natrune@verizon.net • www.truetorahjews.com

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The name Natrune means "I am waiting." It originates in a Midrashic passage that enumerates the tzaddikim who saved the Jewish people in previous exiles, and then says, "Who will redeem you from the Fourth Exile? Waiting!" (Pesikta Derav Kahana on Shemos 12:9)