

# The Jewish Guardian

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*The Position of Religion in Eretz Yisroel*

*by Rabbi Moshe Sternbuch*

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## AN IMPORTANT LETTER

Dear Parents,

A proper environment has always been one of the principal means by which Klal-Yisroel has assured the upbringing of its youth in the ways of Yiddishkeit and Midos-Tovos. Usually the "Sevivah" is in the Yeshiva, Bais Medrash or at home — in the company of others whose lives are also directed by the ethical and moral principles of our Holy Torah.

It has been brought to our attention that there are places in our neighborhoods (restaurants, pizza shops, candy stores, etc.) which in addition to having become immodest meeting-places for boys and girls are also "hangouts" for undesirable elements of society.

Needless to say, these places are harmful to the spiritual well-being of a ben and bas Yisroel.

Care must also be taken to avoid purchasing any foods in stores where there exist doubts concerning kashrus supervision or where the owner can-not be relied upon for kashrus.

We are doing our part to impress upon our Talmidim and Talmidos the importance of kashrus and a proper "sevivah".

However, in view of the leisure time which our students have on days off, free time and especially on Motzoai Shabbos it is of utmost necessity to have the cooperation and guidance of parents.

Please do your part to protect your children from harmful surroundings which can so easily destroy what we have worked so hard to achieve.

MAY YOU BE BLESSED WITH MUCH "YIDDISH NACHAS"

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# The Pogrom In Bnai Brak

The scene was a strongly Orthodox community and the time was Friday night. Large numbers of religious Jews were walking along the street to and from their local synagogues.

Suddenly, a bunch of young toughs, with radical political ideologies, appeared from nowhere, carrying sticks, irons and billy clubs and throwing rocks. They attacked the Orthodox Jews and tore off their religious clothing.

In the hysteria that followed, the shtreimlach were gathered together by the hoodlums and thrown into a bonfire, around which the perpetrators danced and sang.

As for the religious Jews, many of them were wounded by the violence, with 11 going to the hospital and three ending up in serious condition. Others, more fortunate, "merely" had their beards and peyos ripped.

It was the worst pogrom the country had seen in four years.

When did this take place? In the days of Czarist Russia? In Nazi Germany? Under the Communists? WEll, in each case the answer was "no".

Would you believe that it took place only two weeks ago in Bnai Brak in Israel?

Had you been looking for it in the New York Times, you probably would not have found it. Nor would you have found it in most anglo-Jewish newspapers, because the sources that feed these Jewish publications were almost unanimously quiet about it.

That it was a conspiracy of silence especially amongst the Jewish news services and agencies because it would have made Israel look bad seems unquestionable.

But the responsibility (or lack of same) of these sources in serving the public can be a topic for a whole article by itself.

Rather, we would like to dwell here on the background of the pogrom in Bnai Brak.

It seems that the local religious Jews there have been particularly upset because of vehicular traffic on Shabbos riding along Rochov HaShomer, which cuts through Ramat Aharon, a most intense religious sector in the city.

A few months ago, they began a series of weekly demonstrations against this desecration. It can not be too strongly stressed that these protests were all COMPLETELY PEACEFUL.

As different elements in the city became tense over the dispute, Mayor Yisroel Gottlieb found himself in an increasingly precarious position.

After great effort, he reached agreement with the leadership of all major factions. The religious Jews really wanted the street blocked off on Shabbos. The non-religious insisted that it be left open. The ultimate compromise was that there would be no official closing, but that a large number of signs would be posted urging all cars to avoid that particular area on the holy Sabbath.

Apparently, the impasse had been broken and everyone was finally looking forward to peace.

Unfortunately, not all individuals chose to abide by the compromise.

On that fateful Friday night, individuals from several kibbutzim and the Zahal, Sharrett, Pardes Katz and Givat Shmuel quarters, as well as members of the Mapai faction and the atheistic League Against Religious Coercion, swooped down in many cars upon Ramat Aharon and started the ensuing melee.

Many totally innocent bystanders were hit, simply because they looked religious. It was the worst attack on religious Jews since even more horrible riots occurred in Jerusalem in August of 1972.

This, however, is not to say that all is peaches and cream in Jerusalem now, either. Each Shabbos in the Holy City, there are still many arrests of religious Jews quietly carried out.

In one of the worst recent incidents, Rabbi Avrohom Chaim Pincus, former principal of Torah Vodaas in Brooklyn, and an innocent bystander to the proceedings, was beaten up by the police themselves, who indiscriminately started cracking heads in every direction, as long as they looked as if they were Orthodox.

Another story also concerns the Jerusalem police, who, upon encountering a group of PEACEFUL protestors on Shabbos afternoon, (Parshas Ekev) immediately let fly with tear gas, bully clubs, etc.

It seems that in both Jerusalem and Bnai Brak, a policeman is never around when you need one, but if you happen to be a religious Jew, you are only too aware of his presence.

The atheistic hoodlums can roam at will, attacking Orthodox Jews for no reason, but the cops are never around to defend us. Even the Arabs are usually treated better by the cops than are the religious Jews.

Exactly who are these "jewish" cops supposed to be protecting and what is their function? Are we returning to those sorrowful days when such as Reb Pinchas Segaloff was murdered by "Jewish" policemen just for standing up for Shabbos in the face of widespread desecration? Can we not speak up loudly for the Holy Torah in the Holy land?

It was the sainted Chazon Ish, ztl, who reminded us that "there is no peace for the wicked." He explained that this was a blessing in disguise for religious Jewry, because if the time would come when there would no longer be fighting at the borders with the Arab neighbors, the Zionists, ever opposed to Torah would return to their main raison d'etre -- and that is fighting HaShem. How true were the Chazon Ish's words!

Predictably, official circles do all within their power to see that reports of this do not get out, for fear of how such bad publicity might harm the Israeli national image, especially abroad.

## “The Equal Rights Amendment”

*Editor's Note: It may seem somewhat out of place for us to delve deeply into issues which, on the surface, seem to be primarily a secular political matter in the United States, not intended to touch Jews in any special way. However, we are cognizant of the fact that, living in this world, we are obligated to discuss those secular occurrences which do affect Jews, especially in an adverse manner.*

*The so-called “women's liberation” movement stands opposed, of course, to everything advocated by Judaism and Torah law. But if it did not have a practical application as far as we are concerned, we would probably ignore it, just as we ignore many other issues in this world that are abominations of all that we hold sacred.*

*However, in this case, the passage of the so-called “Equal Rights Amendment” (Heaven forbid) would strike sharply at the way OUR people live their lives.*

*The amendment is phrased in such general terms, that every aspect of life in our society would be subject to radical change and transformation. Under military conscription laws, women would not only be drafted into the army but they would have to serve in the front lines as well. Under ERA separate public bathrooms for men and women would be outlawed. These are only two examples of how our lives would be affected by ERA. Other examples are so disgusting that the pen refuses to commit them to paper.*

*Though we have no interest in politics, and certainly no preference for any particular party or candidate, we nevertheless feel it our duty to urge the responsible Jewish voter to exercise caution before casting his vote. It is your obligation to ascertain what is the candidates stand on matters of vital concern such as ERA, before you give them your vote. We dare not strengthen the hands of those who would destroy all morality and decency in our society. Those who mindlessly vote for candidates supporting ERA will have a share in the consequences of this immoral amendment.*

*One of the most eloquent spokesman for the Torah view of morality and the role of women within Judaism was the late Reb Uriel Zimmer, ztl, who published a book entitled, “The Jewish Adolescent.” We shall serialize his entire book on this vital matter. The first installment is presented in this issue of the Guardian.*

### WHAT IS “TZNIUS”?

The original meaning of the word is “humility”, and the term of “Tznius” is usually associated with the verse of the Book of Michah: (6:8) (to walk humbly with G-d), presented by the prophet as one of the three basic principle of Jewish faith: “It hath been told thee, O man, what is good, and what the L-rd doth require of thee: only to do justly and to love mercy, and to walk humbly with thy G-d”.

“Walking humbly with G-d” means constant consciousness of His everpresence, covering everything in us which we have in common with animals, -- “for the L-rd thy G-d walketh in the midst of thy camp, -- therefore shall thy camp be holy --

-- That He see no unseemly thing in thee, and turn away from thee” (Deut. 23:15). Thus, “walking humbly before G-d” automatically involves that “no unseemly thing be seen”.

It is true, there is no real hiding and covering before Him; furthermore, those functions and parts of our body by which we outwardly resemble the animal were also created by Him, and therefore serve a purpose, -- the purpose designated by Him, the Creator of man -- and therefore a purpose in His service, but they are here *only* for that purpose. When used for their true designation, they are performing a Divine commandment -- when used otherwise, this constitutes an abuse of a power entrusted to us -- hence, an act of arrogance, of violent

trespassing of the limits and instructions given to us by Him who gives us life -- the opposite of “humility”. Not in vain, therefore, is the term of “tznius” (humility) used for *decency* and the term of “pritzus” (breaking) -- for its opposite.

### THE HONOR OF BEING A WOMAN

BEING A WOMAN, IN THE VIEW of Torah, is one of the greatest existing tasks. It is the task of bringing to life and preserving alive mankind -- the task of procreation, of motherhood. So important is the task, that the Torah has exempted women from the performance of most of the time-bound active commandments. For her task is timeless, above and beyond time, as explained with particular eloquence in the teachings of Chassidus (see “Torath Shmuel”, end of “Zos Chanukas Hamizbeach”) where the task of woman is compared to the “Ner Tomid” (Eternal light) which is also “above time”, just as women are exempted from timebound active commandments.

All of woman's life until marriage and motherhood is a preparation for this great task, and so is the entire structure of her body and its functions.

Being a Jewish woman is a status of particular honor, a title of nobility -- “a princess” in the language of the Psalms. “Noblesse oblige” -- is and old rule. A Jewish woman not living up to the standards of her status, therefore, is all the more reproachable.

The teenage girl, since her task, as mentioned, consists of preparation for her future great mission of being a Jewish woman, the question she must constantly ask herself in each and every attitude and deeds, is the following: *do* these actions or attitudes -- and to what *extent* do they, honestly and truly lead towards the goal for which my present life is a preparation?..

.. "Tznius" in personal behavior, as said, is as important an ingredient of "tznius" as "tznius" in personal appearance. It is only much more difficult to describe and pin down. It is much more difficult to quote paragraphs of the Shulchan Aruch saying that one action is permitted and the other is not. In the long run, every girl must be her own judge, as far as this goes. In this respect therefore, as much as this is against our usual tendency here, we shall have to confine ourselves to generalities.

The principles to be followed, are essentially the same as pointed out earlier (page 22, 23): Being a Jewish woman is a rank of honor "a princess" in the language of King David in Tehillim. Everything that prejudices against that rank of nobility is below the dignity of a "princess" and a violation of "tznius".

The other consideration which must constantly be kept in mind is in the absolute and unconditional requirement to refrain from everything that may be bound to stimulate or stir up desire in the opposite sex. A behavior not dominated by that spirit is as reproachable as a dress or appearance of that type. It is the way she acts, she stands, sits, walks, talks, runs, etc. Our sages, inspired by Divine spirit, knew the nature of man and his weaknesses, and did not hesitate to point out "little" things that our modern era, with all its shamelessness, is too hypocritical to admit or talk about. Thus, for instance, they tell us (Shabbath 113) that what impressed Boaz most about Ruth, the Moabite ex-princess who had abandoned her royal home and luxury and earned her meager livelihood by picking the leftovers of the harvest, along with the other poor, because of her conviction of the truth of the faith of the Torah was -- the fact that, when she had to pick up grain from the ground, she would not bend forward and down, but rather squat, in order to retain a dignified position of the body even during work, and not to abandon it even for the brief few seconds needed for gleaning. This "little" trait of her behavior is so typical of that woman who was to become the ancestress of the royal house of David, that our Sages considered it necessary to make special mention of it. This by itself proves to us how important such "little" traits are.

Thus, the true spirit of "tznius" in behavior would require refraining from any movement or pose of revealing or otherwise provoking nature. Jumping or frolicking in the open street, as well as loud, bursting laughter in public, yelling and shouting except perhaps when there is need to sell something in buses, etc., are hardly compatible with the spirit of "tznius", not for men and certainly not for girls or women. Smoking of cigarettes, drinking of alcohol, etc., are certainly condemnable acts for girls. The same, of course, applies, perhaps even more so, to riding bicycles.

The personal behavior of the Jewish girl should be quiet and dignified everywhere and at all times. Her very presence should evoke an air of dignity and respect.....

### ORGANIZED FRIENDSHIP

...To be honest, the entire idea of a "youth organization" has not taken root in the field of Torah, or, for that purpose, on the Jewish field at all. Its most extreme forms have resulted in the monster-type of girls under the totalitarian regimes, such as the

Nazi "B.D.M." (Bund Deutscher Madchen -- Federation of German girls) from which grew the worst beasts of concentration camps on the one side, and the "Komosomol" (komunistichesky soyuz molodyezhi --- Communist Youth Union -- the official Soviet youth organization) -- girls in Russia. Every organization, to be sure, even if democratically elected, has something military, totalitarian in it, which is against the very nature of women, and no wonder therefore that the most abominable types of women that history ever knew came out of these organizations. Of course, they had their equivalents in the Jewish street of Europe, particularly during the period between the two World Wars. Suffice it to say that if the very idea of forcing Jewish girls to serve in the Army could be born in the degenerate brains of its authors, without evoking a spontaneous wave of unequivocal protest by the entire Jewish womanhood, observant or not; if, moreover, there still are Jewish women or girls who even advocate this idea, this by itself is at least partly due to the direct or indirect influence of those "Jewish" equivalents of the B. D. M. or Komosomol (regardless of political shade or even "religious" orientation)

On the other hand, there have always been SOCIETIES ('-chevroth') of Jewish women and or girls, locally or on a broader scale, dedicated to a certain good purpose, such as learning, or doing certain charitable deeds (visiting the sick, helping needy brides or needy people in general etc.)

Whether the youth organization is the closest substitute for the old-type "chevra" or the "kosheres" way of creating a social environment perhaps otherwise missing -- it is still there and still arouses interest to a certain degree among our youth. Moreover, it is often claimed that even a non-perfect youth organization is better than the street, to which today's youth would otherwise be exposed. This is certainly true in principle, but, from the Torah viewpoint, it matters very much what kind of an organization it is....

The almost military character that most youth organizations by their nature must have, mostly results in a sort of Nazi-type "Gleichschaltung" or brainwashing, but certainly their power of ideological indoctrination is much stronger than in private association....

### THE QUESTION OF CAREER

The "CAREER-GIRL" OR WOMAN as an institution is quite a modern invention, directly or indirectly emanating from the "suffrage" movement. To be sure, there have been women and girls engaged in various occupations to earn their livelihood or support their dependants or families, but this was almost invariably born out of individual necessity. The type or work done was one that every girl was automatically taught since her earliest infancy, such as cooking, baking, sewing, embroidering, or specifically female work such as midwifery etc. Neither was this situation confined to Jewish circles. Suffice it to mention that only a few decades ago -- and in many countries up to World War II -- official documents of personal status (such as birth-certificates, marriage certificates etc.) did not even contain a mention of "profession" for women. To this day, the occupation of women in many Latin American countries is described as "engaged in the works appropriate for her sex".

The more modern era, even among the non-Jewish thinkers, is gradually starting to realize that the whole "fuss" made several decades ago by the "suffragettes" about "equal rights for women" was largely ridiculous. Speaking of the Jewish view-

point, (which is, however, in this respect winning more and more recognition), these movements ignored one basic fact: that men and women *are* different, that this difference is inherent in creation, in their nature, in their physical structure, and thence also in the tasks assigned to them. Speaking more specifically from the Torah viewpoint, there is no question of inferiority of superiority, but simply of a difference in tasks. It is a general principle throughout the Code of Torah that the obligation (under the law of Torah) to fulfill certain commandments automatically exempts from the performance of other commandments, subject to certain rules and regulations. This applies both to individuals in specific situations as well as to certain groups of people. Quoting but a few examples: "miloh" (circumcision) must be performed even on Sabbath, although it involves various works otherwise not permissible; the priests in the "Beth Mamikdosh" were permitted to do certain work on Sabbath, and the "priestly robes" (bigdei kehuna) also contained "shatnez". The High Priest was forbidden to come in contact with the dead bodies of even his closest next-of-kin, although this is positive commandment for other people (including ordinary priests). Certain categories of men (such as those engaged in carrying the coffin of a deceased person) are exempt from reading the "Shema" etc., etc. From all those examples we can see that the persons or categories of persons involved are enjoying a *privileged* status, on account of some supreme task which they are -- temporarily or permanently -- performing, and are certainly not inherently inferior. By the same token, women are exempted from "time-bound, positive commandments", but this can by no means be interpreted as an inferiority of women; quite the contrary, it proves that they are engaged in such a high and lofty task that it exempts them from many other duties (as regulated by the Halacha.)

As we have explained in earlier chapters, this task consists of giving birth to and bringing up a new generation, of being the carrier of the eternity of mankind in general and the Jewish People in particular. Already in the generation of the Exodus from Egypt, our Sages tell us, "the women used to restore what the men broke down". How much more so does this apply -- at least as a *task* in our own generation, when the leadership of the entire world is constantly engaged in surpassing each other in their ability to *destroy* mankind -- how much greater and loftier is the achievement and merit of every woman bringing new life into the world! It has already been pointed out that the woman who procreates and brings new life is much worthier of distinctive medals than the Army-General or Marshal whose distinction lies in the causing of death....As we have also pointed out, womanhood and motherhood is a lifetime job and should be a full-time one. It is toward *it* that the entire era of girlhood should be a preparation. TO BE A TRUE AND GOOD JEWISH WOMAN AND MOTHER IS THE GREATEST AND MOST IMPORTANT CAREER! NO GIRL OR WOMAN IS EXEMPT FROM THIS CAREER, and whatever other pursuit is undertaken -- if at all -- it should never be allowed to interfere with the supremacy of the main task.

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# Editorial: The Entebbe Raid

## Seen Through The Eyes Of The Torah

(Part 2)

Regarding the Entebbe raid, if not for the destruction it has wreaked upon the Torah and yeshiva world, and if not for the sensationalism the Zionists are promoting over it through books, movies, etc., we would not deal with the incident again.

Our sages tell us that Rebbe sent Rabbi Ami and Rabbi Asi to visit the towns of Eretz Yisroel (to correct those areas in which they were weak in Torah and mitzvos). They came to one town and requested to see the "Neturei Karta" (Guardians of the City), so the townspeople brought them the police. Rav Ami and Rav Asi exclaimed, "these are the Neturei Karta? These are the DESTROYERS of the city!"

The townspeople, dumbstruck, then inquired what they meant by the "guardians." They replied, "the ones who study and pray in the yeshivos and synagogues."

Thus, pursuant to this word of our sages, the so-called "Zahal" (Israeli Defense Forces) are no defenders and no guardians, but are DESTROYERS. Accordingly, and without doubt, we can justifiably call them the forces of DESTRUCTION of Israel.

Expanding on this point, we recall that from time immemorial, the Jewish people were known as a nation exceptionally free of immorality. Even though, at all times, there were some isolated individuals whose behavior was improper, the Jewish people in general were known to be particularly scrupulous in this area. Today, the situation is completely and totally distressing, especially when we see what is happening in the streets. But the areas in the Holy Land under the supervision of the IDF "Israeli Defense Forces" are known to all to be places of lewdness, looseness and degradation of the sanctity of the individual to the worst degree, where immorality and abomination are blatantly practiced in public.

Our sages, including the sainted Chazon Ish, ztl, decreed that a girl should let herself be killed, rather than transgress all laws of modesty by joining this army. This decree was issued 28 years ago at the time of the founding of the State of Israel, when the Zionists started to take girls into the army. Today, the situation is a thousand times worse. All these things are public and known to all. The lewdness is so extensive that it is impossible to even be near them. The Torah explicitly deals with this situation in Devorim 23:15:

"So that the Almighty goes within your camp to save you and to give your enemy into your hands, your camp should be holy and no uncleanness should be seen within thee, for if it is seen, the Almighty will turn away from thee."

It is easy to see that the Divine Presence does not rest in this camp that calls itself "IDF," "Israeli Defence Forces" Rather, it is the Satan and all the powers of his difilement which are in the camp.

If we see Heavenly compassion (and to some it may seem miraculous), we do not know the reason for this, but we dare not delve into the secrets of the Creator. However, one thing is certain -- that the Almighty does not go within the IDF camp! "Israeli Defense Forces." This camp is called, according to the

Torah, a place of licentiousness, lewdness and abomination. Therefore, how can redemption or rescue come from there? How can its inhabitants be called "Israeli DEFENSE Forces?" Are they truly the DEFENDERS of the Jewish people or, Heaven forbid, are they just the opposite?

It thus logically follows from this that whoever believes in the Torah and what it says, whoever believes that the concept of girls in an army is a desecration of the worst order (whether or not girls or women participated in the Entebbe invasion is irrelevant), cannot possibly believe that the IDF can be a source or method of rescue. After all, the Almighty does not make his Torah a forgery. To put it mildly, it is clear that the IDF contradicts the Torah.

In the last issue, we presented a free translation from a few chapters written by the Satmar Rav, Grand Rabbi Yoel Teitelbaum, shlita, in his masterful work on the June '67 War, "Al HaGeulah V'Al HaT'muroh." Now, as then, we believe that it is most appropriate for us, at this time, to continue presenting material from this holy sefer.

Chapter 47  
(continued)

The Marshaw writes in Tractate Pesachim that if the Jewish people would have made peace with King Nebuchadnezzar of Babylon during the First Temple, and if, by the Second Temple's destruction, the hoodlums amongst the Jewish people would have listened to Rabbi Yochanon ben Zakkai and to the sages of their generation to make peace and surrender to Titus of Rome, they would not have been exiled.

During the destruction of the First and Second Temples, when the enemy did not invade us over such small matters as straw and feed, he laid siege to the city of Jerusalem and stuffed up all the water wells. From within and without the city, the shadow of death lurked everywhere. Many starved, while the fear of destruction hovered over every person. Notwithstanding all this, Rabbi Yochanan ben Zakkai and the sages of the Torah in that generation decided not only not to go to war to save the straw and feed, but even to save souls. They followed the teachings of the holy Torah in choosing not to go to battle against the Romans because not only was it no solution and would not have saved anyone or anything, but it would have brought the entire Jewish population into the danger of death and exile.

But the radicals amongst the Jewish people did not listen to the words of the Gedolim: Today, there are some who want to bring forth proof from the poskim and the words of the Holy Torah that it is obligatory to go to war. They argue that it is permissible, under any circumstances, to abandon Jewish souls, and to do anything but give up or surrender.

Thus' according to their deceitful lies, it appears (Heaven forbid) that it was Rabbi Yochanan ben Zakkai who did not act according to Torah--and that the hoodlums were the ones who did!

It is unquestionable that, according to the Torah, we may not turn over into the hands of transgressors, atheists and lawless anarchists the authority to decide upon matters involving the

rescue of Jews or situations in which their lives may be in danger. This is not rescue, but murder and bloodshed. Anyone who does advocate giving power to these scoffers, cynics and opponents of the holy Torah must be argued down. No credence may be given to them and their words must be rendered meaningless and irresponsible, now and forever.

#### CHAPTER 44

There is no question that involvement in the Six Day War was improper, especially as it forced the entire Jewish people into war with the nations of the world, thus putting Jews everywhere into tremendous danger, which is clearly contrary to the teachings of our holy Torah.

He who transgresses this, and forces the Jewish people into war, thereby risking the lives of tens of thousands of Jews, is called a murderer and a shedder of blood. The guilt of causing the loss of life of many innocent Jews is clearly and completely upon the head of such a person.

I have heard that the Zionists have maintained that the (Six Day) War was most necessary, as well as being obligatory according to the Torah.

But it is clear to all who see the truth that both the antagonisms built up in the area and the direct cause of all of the problems there (including the threat of war) can be attributed to the Zionists and the existence of their State.

This state has no worth and no substance, either to the Holy One, blessed be He, or to the Jewish people.

On the contrary, the state has brought upon us all the problems and destruction that have taken place in the area. It is responsible for tearing away from many Jews there the belief in the supremacy of the Holy Torah and its laws. It has been the Zionist state which has invited the anger of the Arabs by antagonizing them in many ways. Yet, if not for the ultimate stubbornness of the wicked rulers of the so-called State of Israel in the first place, there would still have been no threat of war.

But even now, at this late date, if they would give up their state and their regime, it would cool the wrath which the Almighty feels toward the Jewish people. Many of our problems there would be solved: The threats of war would no longer hang over us and the killing of Jewish souls would cease.

But each extra second which the Zionists retain their hold on this state and regime, they antagonize the Holy One, blessed be He, even more. They transgress the oaths and entice the nations of the world against us, again contrary to the principles of the Torah, which has warned us of the severe punishment brought about by these transgressions, as explained by our sages, 'I will make your flesh prey to the gazelles of the fields.'

Especially in this case, where the present regime is so particularly atheistic and wicked, there is no telling how much more scorn it brings upon the Jewish people, both from the nations of the world and from HaShem Yisborach, may He in His infinite mercy have compassion upon us. Should the Zionists even now surrender their power and their state, it would then be in the hands of the United Nations to formulate an arrangement by which there would be a stop to war, bloodshed, and the killing of Jewish souls.

How can it dawn on anyone, and who could possibly rationalize, that our holy Torah agrees to the shedding of Jewish blood on account of this distorted idea of having a state?

It is beyond the realm of possibility that there exists any permit anywhere in the Torah to even so much as RISK one Jewish soul to support the whole Zionist state in its entirety.

Because of our many sins, the majority of the Jewish world errs and wants a state to be like all the nations.

But the teachings of our holy Torah never change at any time and are not in consonance with this state and this regime.

Whoever has even a thought that there is a need for the state thinks in a comparable fashion to one who accepts idol worship and all Jewish souls count for nothing in his eyes. All of this is contrary to the Torah, which seeks refuge for EVERY Jewish soul.

#### Chapter 49

It is impossible to call the Six Day War an effort of rescue and to use it as an example of the rescue spoken about by the poskim, for it is not only not rescue, but, just the opposite -- the loss of Jewish souls. Had the Zionist not gone to war, not one man would have been killed and all would have been saved. Instead, they have caused great anguish and distress to come upon the world.

Their alleged military success is nothing to glorify. Rather, as we have said in previous chapters, and as our sages have said, this is a case where it is really Satan that has succeeded.

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# IN THY TRUTH:

## Spotlight on the "Jewish Press"

by Jacob Kohn

**A series of articles devoted to analyzing how well America's self-proclaimed Anglo-Jewish Torah weekly "newspaper" lives up to its masthead slogan, "Teach Me Thy Way, O L-rd, So That I May Walk**

(Part 3)

### IN THY TRUTH.

*Editor's Note: Ever since we began to turn the spotlight on the Jewish Press -- exposing that self-proclaimed standard-bearer of Torah Judaism to be no more than the bearer of a perfidious double standard -- JP editor and publisher Sid Klass has been running scared. So scared, in fact, that Citizen Klass has repeatedly threatened to silence the writers and editors of The Jewish Guardian by taking us to court. Not a Jewish Bais Din, mind you, but a secular court -- clearly in violation of the Halachic way to settle matters. But then again this is still another example of Sid's deviation from the true path of the Torah.*

*We, for our part, are not the least bit intimidated. For Sid doesn't have a leg to stand on. And just for the record, we shall never remain silent, especially when the JP, which professes to uphold the sacred ideals of our Holy Torah, is but hypocrisy at its worst.*

*Meanwhile, our many devoted readers and subscribers have inundated us with mail, beseeching us not to contaminate ourselves with Sid's insidious claptrap. The consensus of letter-writers to The Jewish Guardian indicates that, in the first place, no self-respecting Jew would permit such trash as the JP in their homes; and, secondly, to have anything whatsoever to do with the JP is beneath our dignity.*

*To our many readers we say that what we have undertaken is not merely fulfillment of the Mitzvah:*

*"...And Thou Shalt Rebuke Thy Fellow Jew." (Vayikroh).*

*It is more than that -- infinitely more. To hold our peace in the face of*

*such open defilement of the Torah would only make us accessories to the heinous crimes being perpetrated by the JP; to remain silent would only lend credence to that which blatantly denies all Jews of their true Heritage.*

*We shall never be silenced, not as long as treifas is blatantly advertised week after week; not as long as lewdness is glorified and viewed as a virtue; not when the atheism of political zionism is brainwashing thousands of Jews each week.*

*We shall never cease to speak out, not until that abomination is removed from Klal Yisroel.*

*"We are not responsible for the kashrut of any product or establishment advertised in the Jewish Press."*

There advertised week after week in bold print on the influential editorial page of the JP, is an open admission of the newspaper's irresponsibility.

Simply by declaration of this faithless decree, the Jewish Press maintains the right to allow non-kosher "establishment" and treifas to be introduced to its countless readers.

What it amounts to, in effect, is akin to the disclaimer of Cain who, after killing his brother Abel in cold blood, impudently declares:

"Hashomer Achi Anochi -- Am I My Brother's Keeper?"

It is a source of great wonderment that Torah Jewry can stomach this wholesale profanation of kashrut. By virtue of what right does Orthodoxy allow its senses to be bombarded with the likes of Mickey Rooney --

--of all people -- beckoning JP readers to spend their weekends at some Pennsylvania resort where kashrut is not in the least given any consideration.

After running this particular ad for many consecutive weeks, it finally dawned on the powers that be at the JP to add the words "Non-Kosher" atop the advertisement. Of course, the print is ever so miniscule, thus affording the many to miss the "fine" print.

Now Sid and Mickey not only invite the JP readership to eat treifas -- G-d Forbid -- but to loff about the resort's golf course for a round of golf, or to hammer away on the club's tennis courts, or do just about anything that the heart might fancy. It hardly seems to matter that these exercises in futility are to be actively engaged in on Shabbos -- G-d Forbid.

Another frequent advertiser in the JP is imported cheese from Switzerland. In this case, neither is there any rabbinical supervision to be found in the ad, nor are the words "Non-Kosher" included. The reason for these omissions is simply that Swiss cheese is not the only product riddled with holes -- or shall we say "loopholes."

Obviously, Sid's lust for advertising greenbacks, conforming to the gamesmanship of free enterprise, has entitled him to turn his back on the Torah and thereby free him from Halachah.

With the promotion of treifas and the desecration of Shabbos aside, consider the following.

This past summer Sid devoted a great deal of news coverage to the winner of the recently held Miss Universe contest—just because she happened to be an Israeli. In one issue of the JP, Sid deemed it most newsworthy to run a picture—story of the “beauty” (ugly) queen entering the Kennesset and wearing slacks. (Other examples of immodesty and preetzus were amply covered in the second article of this series).

Sid's joy was so overwhelming in light of Israel's great “victory” that he devoted an editorial to this dubious achievement.

Never mind that this Daughter of Israel was compelled to parade half-naked before a mixed audience; never mind that such behaviour amounts to znus.

Nevertheless, in Sid's editorial judgment, Miss Universe's accomplishment merited the observation that “as is so frequently demonstrated by the Israelis, the ‘unbelievable’ became reality, and ..- ..became the first Israeli to win the contest.”

It matters little to Sid that being “first” in this case actually constitutes the last straw in terms of propriety. To Sid, however, this is just the beginning; it is a golden opportunity for the Jewish State to place itself on equal footing with all the other nations of the world.

In his own writ, Sid views this event as a most timely occasion for the zionists to extend to the rest of the world a show of goodwill.

Writes Sid: “Her Travels to various countries will provide yet another example of the greatest amount of talent, beauty and resource that Israel has to give and share with the world.”

Where in our Divine Torah can such a pornographic exhibition pass for beauty?

Where does one find in the Torah the concept of beauty being equated with vanity, lewdness and immorality?

And what “resource” could “Rabbi” Klass possibly have in mind?

Sid's not finished with his praise, however. For Sid finds it ever so

praiseworthy that the present Miss Universe has been a member of the Israeli army, despite the fact that participation by women in the armed forces has time and again been publicly forbidden by our Gedolim.

Apparently, Sid feels that his pen is mightier than the Will of Heaven. Continuing his editorial, Sid exclaims that “when she doffed her uniform to don the Miss Universe gown,.....- ..merely added a great honor to the even more honorable and revered uniform of the Israeli army. That uniform is already acknowledged as ‘first in the world.’ Being first in beauty is indeed a fitting complement to that distinction.”

And finally, “the Jewish Press congratulates .....on this unique synthesis.”

For the sake of accuracy, it is antithesis—and not synthesis—-which Sid has spelled out in his editorial: Ideas which stand in direct opposition to the Word of Hashem.

It is this type of gross distortion which runs rampant each week in the Jewish Press. One can safely say that while the distinguished editor's stock—in-trade is his ability never to be at a loss for words, Sid Klass is clearly at a loss when it comes to safeguarding the Mitzvos of the Torah.

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Now the editorial staff members of The Jewish Guardian are not the only ones who have been threatened by Citizen Klass.

There have been many reports over the years that Sid has “muzzled” a number of leading Torah authorities who openly wish to “aser” (prohibit) the reading of the JP. Sid, however, has menacingly countered by handing over the heads of these rebbaim the prospect of financial aid being cut off to their yeshivos.

Consider for a moment the far-reaching consequences that such threats hold forth.

This low-Klass action not only represents the greatest effrontery to our Rabbis and the yeshiva world, but means to threaten the very heart of Jewish survival itself.

Indeed, this is a very grave matter;

certainly it is one of the darkest hours in our history.

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In chapter Chelek of the Tractate Sanhedrin, Rabbi Akiva warns that one who reads Sifre Hitzoniim literally “outside literature,” has no share in the World To Come.

By “outside literature,” the Sages of the Talmud refer to those publications which “err,” possessing neither taste nor usefulness, but only serve to waste one's time.

Rabbi Elchonon Wasserman, in his treatise entitled “Ikvosa Damashiacha” (The Epoch of the Messiah), states that the writers and publishers of Sifre Hitzoniim are descendants of Amalek—- about whom we are commanded by the Torah to eradicate completely.

That the JP qualifies as “outside literature” is beyond question.

Among the hundreds of Jewish newspapers in the world, where else but in the JP can one find Shlomo HaMelech, the wisest soul in the history of Creation, treated as a Buffoon and reduced to a cartoon character. In what other Jewish newspaper can you find “Tales From Our Gaonim” and “Tales of Midrash and Talmud” —-both regular features in the JP—-portrayed in comic strip fashion?

While at first glance these tasteless depictions appear “light” they nevertheless reveal a low spiritual level which lacks perfection and by all accounts are not worthy of being continued.

With regard to the above, one should now begin to perceive how dismally the JP has failed to disseminate the teachings of the Torah. Instead, the JP serves as a vehicle for zionist propaganda, infiltrating the minds of our young people with the violent, power-grubbing ideologies of the Herut Party and the JDLniks.

It simply boggles the mind that those who buy, read and sell the JP are so unaware of their roles as accomplices to Sid's blasphemy. One has to wonder if those same souls would buy read or sell “The Protocols of the Elders of Zion,” or “Mein Kampf?”

# SACRIFICE

by Emile Marmorstein

"They sacrificed their sons and their daughters to demons" said the Psalmist, "and shed innocent blood, even the blood of their sons and their daughters whom they sacrificed to the idols of Canaan; and the land was polluted with blood" (106, 37-8). The notion of idolatry calling for sacrificial victims and receiving a steady supply of them has been all too regular a feature of the history of mankind, and the cult of ethnic genius is by no means exceptional in this respect.

The Jewish version of that power cult has been as prodigal as any other with the interests and lives of its votaries. Nor did it draw the line there. During the First World War, when Zionists constituted a minority of the Jewish population of the Holy Land, Ruppin, the chief Zionist agent in Constantinople, confided to his very discrete diary his anxiety:

"because of Jewish espionage in Palestine. Under its pressure, the danger of a massacre of Jews in the land was imminent, and only through the intervention of the German Embassy with the German Commander-in-chief, Von Falkenhain, was the calamity averted. I spoke to the Ambassador, Count Bernstoff, a number of times, and he took up the matter most energetically" (dated Monday, 12th November 1917).

He was alluding to the spy-ring, Nili; organized by a group of Zionist settlers. One of them, Joseph Lishanski, was seized by nomads while crossing the desert with information for the British G.H.Q. in Egypt. They handed him over to the Turks who took him to Damascus. On his way there, his commander tried to assassinate him lest he give away under torture the names of his associates. Their fears were well-founded: his interrogation resulted in the arrest of over a hundred Zionists; and it was only thanks to German mediation that most of them were subsequently released. Lishanski and Naaman Belkind were executed on 16th December 1917 while 12 others were sentenced to terms of imprisonment ranging from one to three years and 30 more were conscripted into the German army. Why did they have to get involved? It could hardly have been due to the Balfour Declaration since that promise was issued well after the collapse of Nili: The answer probably lies in the nature of ethnic idolatry with its lust for excitement and yearning for a significant and spectacular role on the international stage. Prestige is all, roars the idol through the apparatus designed for it by its manipulators, and happy are they who contribute to it.

Here the victims were more or less willing, and their suffering was inflicted by gentiles, albeit under unnecessary provocation. During the Second world War, however, the idolatrous doctrine of the purifying value of daring and violent activity led to the death of Jews at Jewish hands. Let us consult our discrete diarist once again (30th November 1940) in respect of two ships containing refugees which were boarded by the Royal Navy in the Mediterranean and escorted to Haifa. "The government refused to allow them to disembark. With the intention of sending them to Mauritius, it had them transferred to another ship, the 'Patria.' All the appeals to the government here and in London with a view to reversing the decision failed. Last Wednesday, explosions, whose cause has not yet been clarified, were heard, and the ship sank in a quarter of an hour. The passengers jumped into the sea—inside the harbour area. Between 30 and 40 died, 80 are

missing and the rest (1500-1600) were rescued and brought to the camp in Athlith. Despite this tragedy, the government decided to send them to Mauritius (unintelligible behavior, opposed to all the laws of humanity.) Yesterday, however, it announced its readiness to release them—apparently in consequence of Weizman's appeal to Churchill. This announcement aroused feelings of relief among the Jewish population, many of whom had relatives on the ship. Nobody still thinks of the thirty or forty victims."

Such was Ruppin's way of expressing (to himself as a sop to his conscience) disapproval of a massacre perpetrated by the Haganah as a protest against British immigration policy. The victims remained forgotten until the 18th anniversary of their deaths suddenly transformed them into martyrs for the cause of the Zionist State. On a ship anchored at the spot in Haifa Bay where the 'Patria' was sunk, speeches were delivered by Shertok and Ben-Gurion, the Zionist leaders at the time of the explosion. "It is sometimes necessary to sacrifice a few in order to save the many" said Shertok when to the fanfare of trumpets the Zionist flag was hoisted on the still visible wreck. But by that time Herzl Rosenblum's memories were being published. "A session of the small Actions Committee, of which I was a member, met in Jerusalem. At the table opposite me sat the commander of the Patria project, A. Golamb (Haganah spokesman in the Zionist shadow cabinet. E.M.) When my turn came to speak, I rose and told the meeting openly everything I thought about this act, namely that this was not a blow against England, but an irresponsible, aimless mass-murder of Jews who had been saved from the European catastrophe. I added that if any of us believed that we had to fight the British by committing hara-kiri, let him commit hara-kiri, for hara-kiri is suicide and not an act of murder. I stated plainly that this road was open to Mr. Golamb but that he could not sacrifice other Jews for his policy, without first asking them, and particularly the children among them—a crime against which I openly protested. At this point, Mr. Golamb jumped up and attacked me with his fist. But the people next to him at the table held him back. I must add that Mr. Golamb's fists, which I will never forget, did not annoy me as much as the servility of all the committee members, none of whom supported me."

By 1958 when this revelation was first published, the view that Jewish lives were expendable for the sake of political gains had become one of the Zionist state's favorite tenets. Moreover, it was frequently being translated from theory into practice at a heavy cost and finding at least tacit acceptance among a substantial section of the faithful remnant. The temptation was formidable: our heritage of religious obligation has made it part of our nature to share in the distress and joy of our brethren; and even an informed conscience, especially when primarily concerned with introducing as many Jews as possible to Torah learning, might tend to blur the distinction between Heaven's friends and enemies, if it seems to hamper their overriding aim. After all, choice of the lesser evil has quite respectable theological precedents; and a bare acknowledgement of the state's existence would seem a trifling price to pay for the relatively largest conglomeration of Jewish observance and learning in the world. Indeed, so numerous have been the inducements and so attractive that one is inclined to attribute to Divine grace the very limited inward recognition of the state on the part of so many of the faithful. Every year at the approach of their festivities, Zionist hacks testify by their complaints to the partial failure of their efforts inside the traditional community.

On the other hand, it must be admitted—and this is a scandal in the theological sense of the word—that most of the faithful are swayed by the success of Zionist military adventures. They react almost as angrily as less observant sociological Jews to the suggestion, say, that a bloodless exchange of prisoners for hostages would have been preferable to the Entebbe rescue operation in which the "few were sacrificed for the many!". Once again the Naturei Karta, who represent a state of mind rather than an organized group, are isolated in defense of the honor of Heaven. May their internal conversation be overheard and their loyalty arouse Divine compassion on all who reject idolatry, and adhere to Truth!

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Hashish, the curse of the Levant, has invaded Israel, and according to a report recently made public by Professor Aharon Barak, Legal Advisor to the government, 100,000 Israelis are now using narcotics, especially hashish! (Zionist Information Service, Feb. 6, 1976)

## The Position of Religion in Eretz Yisroel To

By Rav Moshe Sternbuch

Part 3

We have told of how once some rabbis came to HaRav Ye Chaim Sonnenfeld, ztl, to ask him to join them in urging all Jews to participate in the mitzvah of settling in Eretz Yisroel. He refused, comparing mass "aliyah" to the circumcision of a child whose brothers died from "milah." In such a circumstance, he noted, the child is excused from the requirement of circumcision and there is no further mitzvah in that situation.

In our times, he went on, a large number of our Jewish brethren came to Eretz Yisroel and died from it spiritually. Therefore, Rav Sonnenfeld concluded, there is no further mitzvah here, either.

Furthermore, the Rambam notes that one is exonerated from circumcision until he grows up a bit if he can not go through without being hurt when he is yet an infant. However, when he is old enough to undergo "milah," he then becomes obligated.

Similarly, with moving to Eretz Yisroel. If a man will see that he and his family will be able to live in the right kind of place, that he will be able to educate his children in yeshivos, and that he will be able to retain Judaism, he falls within the ancient obligation to carry out the mitzvah of moving to and living in Eretz Yisroel. However, in today's circumstances, this is a separate question for each individual and can not be decided for society as a whole.

The mitzvah of settling in Eretz Yisroel is as "his brothers died from the mitzvah," and there is no more mitzvah for the "klal" in its entirety. Eretz Yisroel is the front of a spiritual war, and not every man can be sent to the front. Only a strong soldier whom we are sure can hold up under the rigors of war may be sent to the front.

However, aid to the front is different. Those which are needed for the war effort, every individual Jew is obligated to help supply.

We have no other ammunition except our holy Torah. A yeshiva is the only salvation. It can be hoped that with the help of G-d, a boy who learned in a yeshiva will be able to stand up under the pressures exerted by all opponents and the powers at their command, for their strength comes from the "yetzer hora" and the Satan, and it is much easier for a child to become ruined than for him to develop into a true Jew.

The only method we have today to educate the children, of whom we have a million, is through Torah. We must establish more yeshivos for both the Torah education of the boys and for the important job of educating the girls as well. We have seen for ourselves what happened in Rosh Ha'Ayin. We opened a yeshiva, and took in children who, if they had not learned in such an institution, would have unquestionably been completely non-religious. Today, they are fine Jewish children with peyos.

The foundation for everything is education — a Torah education. This is what the children need, and it is our prime obligation in this situation. It is no longer a matter of charity, as it once was. Charity is for a few poor individuals. Here, we are in a time of war, a war for souls, during which each day, thousands and thousands of Jewish souls fall. In such a situation, the general rules for charity do not apply. Charity is obligatory only up to

10%, and the Vilner Gaon rules up to 20%. However, that is by regular charity. When it is a question of saving souls, these amounts no longer apply, particularly in our times, when the only way out is to save whole remnants of "klal Yisroel", entire societies, such as the Yemenites, and our other brothers. If we do not act now, Heaven forbid, they will collapse. The true path is that when we put a child into a yeshiva education, we are at least assured, as far as it is possible to be assured, by the holy Torah, that he will be shielded against heresy.

We may say that after the war in Europe, only individuals remained. From Poland, Hungary, and Lithuania, people were saved by fleeing here and there. The societies of Jewry which G-d left over in their entirety are the Sephardim, who retained entire cities of traditional Jews. Now that they have come to live in Eretz Yisroel, they are faced with the danger of being pushed away from religion.

One can't imagine the pain which G-d has. Eretz Yisroel is the land of holiness. In previous years, it was a question of whether to travel to Eretz Yisrael or not, and the problem was that the place is too Holy. Perhaps one may not go there. People are not sufficiently prepared, and they had fear of approaching the Holiness. Today, unfortunately, the problem is opposite. One fears that he may lose the little Holiness which he does have, through the society with which he is surrounded.

We have not given up on those entire congregations. We must not. We have no right to give up on them. G-d wants us to act, and the Day of Judgment will come on which G-d will ask of each individual, "What did you do? You lived in a period in which G-d was thrown from one city to another. What did you do for His honor? How much did you save for Him?" These are the questions. What shall we be able to answer? At a time when G-d will avenge the honor of His Torah and His name, what have we done?

We all know and we all hope that "Moshiach" is standing ready to appear, and that the present is merely a period of trial for us, for those in Eretz Yisrael, for those in the Diaspora, i.e., for the entire "klal Yisroel". How strongly shall we hold out in our belief in the coming of the "moshiach" and in the 13 Basic Principles of Faith? Besides this, each person is tested to see how much he will participate in the effort to rescue each individual child who can be saved, which is an obligation upon every Jew to do his part. There are those who do their part through giving money. Others, who may not have money, come under the heading of, virtue of this point, the Lord, your G-d, will bless you." They can speak and collect money from others.

As we said before, this is not a question of individuals. We are not speaking of just one yeshiva. When we speak of the yeshiva in Rosh Ha'Ayin, we are not speaking only of that institution, but rather of the entire congregation of Yemenite and Sephardic Jewry. Had this group not come to Eretz Yisrael, going through what it must today, its members would have all now been religious Jews, because 2000 years they were all traditional in their behavior and observance, in the lands from which they came. In Eretz Yisroel, they fell into a situation for which they were not prepared. The trial is, for them and for us. Every Jew wherever he may be, must take stock of himself and see what he has done for the honor of G-d in such times.

We find occasionally a mitzvah, the fruit of which one receives later on. For instance, it is brought in "Shulchan Aruch" that on Yom Kippur, G-d judges both the living and the dead, and

therefore we light candles for those who have passed on. The question is asked, that while we see that the living must be judged because with each passing year, they have accumulated a new list of mitzvos and sins, why should the dead be rejudged? They've died long ago! The answer is that even one who has died, can continue to do mitzvos and sins. If a man gave charity for a place of Torah, even though he is long gone, the merit of his deed continues on. Each year, on his yahrzeit and on Yom Kippur, he is reviewed and rejudged. He helped to uphold a place of Torah. His merits continue to grow. The same thing on the other side, if he gave money to a place from which G-d has no pleasure, even though he died long ago, this is reckoned into his judgment. As the Rambam says "Hitchos Teshuva", only G-d, Himself, is capable of judging justly in such a situation, and Heaven takes everything into account.

The same rule applies with one's children. If a Jew educated his children to Torah with self sacrifice, and they follow the proper path, this is his merit, even though he no longer lives. If, Heaven forbid, the father did not do his part in educating his children, even though he is no longer alive, he receives their sins upon him. A man's job is to plant trees, and he has to search for saplings which will later yield fruit.

Today, we are living in a world in which, perhaps, we transgress things which previous generations did not, but we also have the ability to do mitzvos which previous generations did not have. We can purchase our "Olam Haba" by saving souls. Those generations seldom had the opportunity that we do to save Jewish souls from annihilation. On the one hand, this is a wonderful opportunity, but on the other, a responsibility, and if we don't do as we should, it is like a man who could acquire wealth, and threw away his chance. The sin is thus greater.

Just before World War I, the first Rothschild passed away. He left an estate of 62 million marks. Since Rothschild was a religious Jew, before his passing, the Chofetz Chaim ztl, decided to write a letter to him asking for a donation of one million marks to save the position of the yeshivos of Russia, which was then catastrophic. The boys suffered from hunger, and this donation would have saved the day. The Chofetz Chaim was sure that Rothschild would hearken to his plea. Nothing was heard from him, and when he died, it turned out that he had left nothing for the yeshivos. The Chofetz Chaim, ztl, said that apparently, G-d doesn't want a situation where only one man should have the entire merit of upholding all of the yeshivos. G-d would rather that all of the Jews, with their few kopeks, have a portion in the mitzvah. We see today rich people who with their wealth could save hundreds of thousands of children. The truth is that a rich man is not he who has, but he who gives. He who gives charity with a broad hand, to help institutions of Torah is a rich man, even if someone else has more, if the latter doesn't give as he should.

We today have a great merit, and we beseech G-d to grant that we shall fulfill our part that the deed will really be a merit for us. May He guide us to properly believe in the coming of the "Moshiach," to really anticipate his coming, as the Rambam says, to really in truth wait and hope for the Redemption. We must have a great deal of G-d's help to withstand the trials. With the merit of what we shall accomplish, saving Jewish souls from destruction, which is not just a matter of charity, but salvation of G-d's children, we shall be privileged soon to witness the redemption which we are hoping for, and greet the coming of the Moshiach, Amen.

# התאחדות הרבנים דארצות הברית וקנדה

## עם ה' חזקו ונתחזקה!

למשמע און דאבה נפשינו ששוב נתהווה בלבול המוחות במחנותינו, בדבר הצלת נפשות אחב"י שהיו נתונים בצרה ובשבי ובסכנה איומה ר"ל, שחיתו טרף זממו להכחידם, ורוצחי נפש המכנים את עצמם בשם "מצילים" הפקירו את דמם ר"ל. והשי"ת ברוב רחמיו וחסדיו הצילם והוציאם מצרה לרוחה. ובמקום להדות ולהלל להמציל ומושיע ית"ש, משבחים ומפארים את "אנשי הצבא" של מדינת הכופרים, ומאשרים זדים הבוטחים ברב חילם "כותם ועוצם ידם", שבחיל וכוח זה של הס"מ וכת דילי' הניפו דגל מרידה נוראה בהקב"ה ועברו על השלוש שבועות ומרדו באומות, והביאו צרות רבות על ישראל, ועזר ידם נטוי, ה' ירחם!

ומי שיש לו מוח בקדקדו ולב מבין, יבין וישכיל שכל מטרם של אלו המחניפים לרשעים ומהללים אותם ואת מעשיהם היא להרבות כבודם, ובהזכירם ש"ש בזה הם משתפים ר"ל אנשי רשע לו ית', שאין לך חילול שם שמים גדול מזה. וכבר דיבר בקדשו הרבינו יונה ז"ל בשע"ת (שער ג' סימן קמ"ח) ח"ל: "והלמשבח מעשים מגונים או מהלל רשעים הוא הרשע הגמור המחלל את עבודת השי"ת וכו' והמכשולות הנמצאים בכבוד הרשעים רבים וידועים, כי יש בכבודם חילול התורה והעבודה, והוא עון המכלה מנפש ועד בשר, והשנית כי רבים נמשכים אחריהם ואחוזין מעשיהם, והג' כי המתחברים להם אע"פ שאינם עושים כמעשיהם מקבלים פורעניות כיוצא בהם", עכ"ל.

לכן אנו פונים בקריאה קדושה לאחינו בני ישראל אחים לדעה תמימי דרך ההולכים בתורת ה' להזהר ולעמוד על נפשם ולא לתת למשחית לכבות את זיק האמונה המושרש בלבינו. מורשה מאבותינו ורבותינו הקדושים משוש דור ודור שצווחו ככרוכיא נגד אנשי בליעל אלו כת הציונים אשר טובתם רעה היא אצל צדיקים, וכל מגמתם להשכיח ח"ו תורתנו ולהעביר אחב"י מעל חוקי רצונו ית"ש, כאשר כבר העבירו על הדת רבוא רבבות. ואין לך יום שאינם גוזרים גזירות קשות ורעות נגד דת תוה"ק. ומי פתי יסור הנה לחשוב ולהאמין שחפץ ה' בהם להגדיל שמשם וכבודם בזמן שאמרנו רבותינו שבכבוד הרשעים יש חילול התורה והעבודה, ואין זה אלא טפשות ואמונה כוחבת שע"ז נאמר פתי יאמין לכל דבר, וגורמת לצוד ברשתה נפשות תמימים. וראה מ"ש בספר החינוך (מצוה תכ"ו) זול"ק: "שנחיק ממחשבותינו ולא יעלה על פינו שיהי' במי שעובד ע"ז דבר תועלת, ולא יהי' מעלה חן בעינינו בשום ענין" עכ"ל. ואם כן הוא בעובדי ע"ז ק"ו שלא ימצא חן בעינינו מעשיהם של המינים האלו הגרועים מהם.

עם ה' חזקו ונתחזקה בימים אלו ימי הכנה להימים הקדושים הבעל"ט, בלימוד תוה"ק וספרי מוסר המטהרים את המחשבות והם קילורין לעינים להאיר לנו את הדרך באמונה זקוקה וטהורה בהשי"ת ותוה"ק, ובזכות אמונה שלימה נושע תשועת עולמים בכיאת גואלינו האמיתי בב"א.

חמשה עשר באב, תשל"ו לפ"ק, פה ברוקלין, נ. י. יע"א.

### התאחדות הרבנים דארה"ב וקנדה

**לוי יצחק גרינוואלד**

אבדק"ק צהעלים  
טנן נשיא

**יואל טייטלבוים**

אבדק"ק סאטמאר  
נשיא

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נתן יוסף מייזעלס  
ר"מ תורה ויראה

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קהל יטב לב דסאטמאר

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דומ"ץ — וויליאמסבורג

יחזקאל ראטה

דומ"ץ — בארא פארק

שלו אליקים געציל בערקאוויטש  
דומ"ץ — קרית יואל

בד"צ דקהל עדת יראים

עזריאל יודא לעבאוויטש  
אב"ד ור"מ

יוסף אלי שטיינער

דומ"ץ

אברהם חיים שפיטצער  
דומ"ץ

ג"א הביד"צ דפעיה"ק ירושלם ת"ו, חותמים על כל הנ"ל בצפי' לרחמי שמים המרובים.

חמשה עשר באב, תשל"ו

נאום: יצחק יעקב ווייס, ראב"ד      נאום: משה ארי' פריינד      נאום: ישראל משה דושינסקי

נאום: ישראל יעקב פישער      נאום: בנימין ראבינאביטץ

# התאחדות הרבנים דארצות הברית וקנדה

## עם ה' חזקו ונתחזקה!

To our great sorrow, we have heard that, once again, there is confusion in our camp regarding the rescue of our Jewish brothers, who were in terrible danger. Vicious beasts threatened to annihilate them, and murderers who call themselves "rescuers" abandoned the victims' lives. Hashem Blessed be He, with his great mercy and kindness, saved them, and delivered them from peril to freedom. But instead of giving thanks and praise to their savior and rescuer, Hashem Blessed be He, many in our midst have been exalting and glorifying the soldiers of the atheistic state and justifying the transgressors who place their trust in their physical power, the "strength and power of their hands." This power of evil has raised a terrible flag of rebellion against the Holy one, Blessed be He, has violated the three oaths and rebelled against the nations, has brought many catastrophes on the Jewish people, and threatens more G-d forbid.

Every thinking person understands that the purpose of those who flatter evil doers and praise their actions is to increase their honor. And when they include mention of the name of Hashem, they associate Hashem, Blessed be He, with evil doers. There is no greater chilul Hahem (desecration of the Almighty's name) than this.

Rabainu Yonah says in Shaarei Tshuvah (gates of repentance) (Shaar 3, Siman 148): "He who praises despicable actions or glorifies rashaim (wicked people) is a complete rosho who defiles the service of Hashem....."-'The harmful consequences of honoring reshaim are many and well known. Their honor is inherently a desecration of Torah and avodah and it is a sin which corrupts body and soul. Secondly, it causes many to follow the reshaim and emulate their actions. Thirdly, those who join them, although they do not do as they do, will suffer the same punishment."

Therefore, we call out to you, our Jewish Brothers, who go in the righteous ways of G-d's Torah: Hold fast to your faith, do not let the destroyer extinguish the flame of faith rooted in our hearts, the heritage of our Holy ancestors and sages who warned us against this evil sect of Zionists, whose only goal is to bring about the abandonment of the Torah, G-d forbid, and to cause the Jewish people to forsake G-d's commandments, as they have already done in the spiritual annihilation of tens of thousands. A day does not pass when they do not issue evil edicts against the Laws of our Holy Torah. Who could be so foolish as to believe that Hashem desires that their name and honor be exalted, when our sages said that honoring reshaim is a desecration of Torah and Avodah? To believe so is nothing but stupidity and false faith, which ensnares innocent souls. (see sefer Hachinuch, Mitzvah 326); "We are not allowed to express or consider the thought that an idolatrous person could serve any useful purpose, and it is prohibited to favor him in any respect whatsoever". And if this is so concerning an idol worshipper, certainly the actions of these atheists, who are worse than them, may not find favor in our eyes.

In these days of preparations for the days of awe, let us strengthen ourselves through the study of the Holy Torah and Sifrei Musar (ethical teachings) which purify our thoughts and enlighten our eyes, so we can follow in the path of the pure faith in Hashem, Blessed be He, and the Holy Torah. And in the merit of this emunah Sh'laima (perfect faith), we will be eternally helped through the coming of the true moshiach, Amen.

*Central Rabbinical Congress  
of the U. S. A. and Canada*

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The response to the previous articles on the Jewish Press has been overwhelming. In future issues we shall present a cross section of the comments and reactions of our readers.

Many of our readers have brought to our attention additional facts regarding the Jewish Press which our writer was not aware of. We may therefore have to extend the series in order to update the readers on these additional facts.

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