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THE WARSAW GHETTO

What is the Jewish view, the Torah approach to the holocaust and to matters pertaining to it?

In the not too distant past a special approach was unnecessary. The true believers saw the destruction of European Jewry as Divine punishment for sin. The "Final Solution" in its immense scope and capacity was seen by the truly faithful as and act of the Almighty for sins committed by Jews. This was forewarned in the Torah innumerable times, especially in the Tochacheh, and it is recounted in our prayers twice daily in the Kriyas Shma.

Lately the horrendous proliferation of books about the war, Holocaust studies and much more have increased curiosity of the subject. The infiltration of these materials amongst believing Jews - that to our dismay and chagrin are even sold in Seforim stores, slowly and systematically believing Jews have fallen prey to Apikorsus (questions of faith are being compromised).

All this commemoration in honor of the martyr's is a blemish, a degradation, and a complete desecration. In fact all the talk about heroism, valor, fight and revolt apart from being an incorrect description of Jews dying for their Jewishness is actually untrue. There was no revolt and there was no fight. The uprising in its entirety was nothing more than a last fling of sheer desperation with no special aim, without adequate means, and without any hope of influencing events. It was not a battle-there were hardly any arms, except for a few antiquated rifles and various pistols bought from the last remaining money from the hostile Polish population.

The uprising was far from including all the Jews still in Warsaw at that time. Not many hands were lent to fire these last desperate shots. The three or four weeks it took the German murderers to crumble the Ghetto was not to crush the fighters but to demolish the thousands of houses which so many were hidden in the bunkers, deep in the cellars and high up in the roofs.

The commemorations of the uprising in the Warsaw Ghetto give an untrue impression. They proclaim an un-Jewish moral.

Warsaw Ghetto Revolt True or Fiction?

The Torah View.

The Chofetz Chayim (Rabbi Yisroel Meir Hacoheh) often said:

"For a Maamin (believer) there are no questions. For a non-believer no answer will suffice"

With this quote from one of the holiest and venerated men of the previous generation in mind, we proceed to study a delicate problem that is constantly being brought forward, and many of the faithful themselves have no idea how to regard it.

Our topic is the commemoration of the Warsaw Ghetto uprising.

What disturbs us primarily is that Ma'aminin believing Jews, especially the young generation, have begun to believe the Zionist rewriting of history as true.

The belief in the "heroism" of the Warsaw Ghetto's "rebels" has wormed its way into many believing homes. Among the Orthodox there are some who claim that they also participated in this non existant "revolt" and the continuous use of Rav Menachim Zemba z"l name as one who sanctioned the revolt or even urged it. Nothing can be farther from the truth. We are not ashamed that Orthodox Leaders did not participate in any such scheme.

But before we get into the Torah's view of the Warsaw Ghetto "uprising", let us first find out what happened there.

The following is excerpted from chapter 14 of Shabtai Bet-Tzvi's book Post-Ugandan Zionism faces the Holocaust crisis.

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The uprising in the Warsaw Ghetto began on the 19th of April, 1943—Erev Pesach, 5703—on the day the Nazis began the liquidation of the ghetto, the deportation of the Jews. The two occurrences—the liquidation and the uprising were intertwined and resulted in another development: the liquidation became a mass slaughter accompanied by the totaling of all the houses in the ghetto by fire. This intertwining of events also gave the illusion that the uprising lasted as long as the fires burned—one month. It took thirty years until one of those who fought in the revolt wrote a book that implies that the active revolt lasted only 3 days, April 19-21. It seems justifiable to add one more day, the 27th of April.

From the many testimonies in the abundant literature on the topic, one can find enough solid facts to follow the situation of the rebels during most of the developments. This is particularly true regarding the "Jewish Fighting Organization" (Z.O.B. in Polish), as most of the literature deals with that group.

This organization was divided—in anticipation of rebellion—into 22 political units: 14 youth and Zionist organizations, 4 Bund units and 4 communist units. These units were spread around the three sections of the ghetto: In the central area, 9 or 10 units headed by Yisroel Kanal; in the brush factory section, 5 units under Marc Adelman; and in the Tabens-Schultz factory section, 7 or 8 under Eliezer Galer. The head of the organization, Mordechai Anilewicz, stayed in the central area throughout the uprising and his assistant, Yitzchok Zuckerman (Antek) was on the Aryan side of the wall. According to Adelman there were no more than 200 people in all the 22 units together. Their supply of weapons was very meager—no more than ten rifles altogether, one handgun for each person, one revolver, 5 or 6 mines, over 100 powerful homemade bombs, and Polish grenades. All this was

painfully inadequate for their goal.

What the organization attained is written in a letter by Mordechai Anilewicz on April 23 to his assistant Zuckerman. This letter was translated from Hebrew to Yiddish, and from Yiddish to Polish. It was much edited each time; the original was lost in the fires of the ghetto. The existing Hebrew version is a retranslation from Yiddish. We rely on this letter for facts that are supported by other, more reliable sources.

Anilewicz relates what they had accomplished until the fifth day of the ghetto's liquidation:

"The Germans fled the ghetto twice. One of our divisions held up for 40 minutes, the other for more than 6 hours. The mine in the area of the brush factory exploded. We have so far had only one casualty—Yechiel."

This was true for the Mila-Zemenhof area, but he knew nothing of the death of a pillar of the resistance—Michael Klepfish. That is indicative of the lack of communication between factions. This was the high-point of their battle against the Germans. The German general Stroop claims that on April 19, one German was killed and 24 wounded. The mine that was mentioned exploded on the second day of the revolt, April 20, for which Stroop reported 3 soldiers killed and 10 wounded. All this occurred on the first two days of the ghetto's liquidation. Without Anilewicz's knowledge, in the Tabens-Schultz factory area—on April 20—the rebels threw two bombs at a police unit marching outside the ghetto walls. They also attempted to explode an electrical mine but it failed to explode. On April 21 three of the organization's units attacked a German unit that was walking outside the ghetto wall. In that area the "rebels" were left alone for 3-4 days while the factory workers were deported. When the Germans started burning houses they were forced into underground hideaways called bunkers.

The rest of the uprising story is that of going from bunker to bunker in search of food and a haven from the flames. There was no chance of any confrontational fighting under those circumstances. Nightly raids in the streets by Nazi troops stopped any night movements. The organization's aims were now to keep up contact between bunkers, to find food in abandoned attics or to find other hiding places when a member was in danger of being discovered by the Germans. The most urgent matter became how to find a way out of the ghetto. The idea of escaping the ghetto was not by order of the organization. Only after lives were lost trying to contact those on the Aryan side, only when it became evident that there would be no help from outside (and this took a week), did they realize that their chances for escape were negligible.

The units in the Tabens-Schultz factory area left early, and met with relative success. Forty people, including some ordinary citizens, found their way out through the sewers. They hid for 24 hours in an adjacent attic and escaped from the city on April 30. Those from that area who left on the 30th and tried to escape on their own to the Aryan side were all killed.

In the central ghetto area the factions were characterized by indecision aided by a blessing which turned into a curse. The apparent blessing was when the remainder of the fighters, some 100 people, found their way into a giant underground bunker of Warsaw's Jewish underworld.

Here they were lulled into a false sense of security as their needs were fairly well provided for. Nothing was done until the night between May 7 and 8. On May 7th the Germans discovered Mila 18—for 3 hours the bunker trembled, sand and gravel poured down on them, as the Germans used explosives overhead. Then the "activity" began.

Three delegations were sent out—two to reach the Aryan side and find means of escape. The first was caught leaving the sewers. The second had 4 members wounded by a German night guard; the

four, with the help of the other 3 members returned to Mila 18 to find the ruins of the bunker they had left 24 hours before. The third delegation, comprised of 2 people, reached another bunker where they were to meet with the fighters. Their indecision about returning to their own bunker saved their lives while it cost those of their friends. On the 8th of May the Germans returned, closed up all 5 entrances and demanded surrender. The non-fighting citizens surrendered; the fighters did not. The Germans poured in gas; only a small amount at first to force the Jews to come out. Then a large amount, intended to kill. Some people were miraculously saved by standing at an opening where less gas was entering. They were found unconscious by the returning people and saved, then they went back to the bunker at Francesca 22. The Germans did the same to that bunker on May 8th as they had done the day before to Mila 18. On May 9 in the morning hours some 60 people who claimed they were non-fighters left the bunker by way of sewers. They were told they could not leave in daylight and would have to wait till nightfall. At night they were told they would have to wait until the following night. They begged to leave then. On the 10th of May this attempt met with partial success. 32 or 34 people were able to leave the city. The rest were killed by the Germans. The fate of those fighters who remained at Nalewki 37 is unknown.

We see that the actual revolt lasted no more than 3 days. The rest can at best be called "defending bunkers," which is really meaningless as the enemy had only to locate them and their fate was sealed.

Most of the publicity and propaganda regarding a revolt came not from within the ghetto, but from the haziness regarding the uprising and the German liquidation. In Anielewicz's letter he speaks only of "Jewish defense"—not of a revolt. Zuckerman's report in 1944, printed in Neustadt's book, doesn't mention a revolt. Basya Temkin-Berman who wrote her diary on the Aryan side calls the events of April-May the "third action" or the "third crusade of destruction." She reserves the

term "revolt" for the Polish revolt in Warsaw of 1944.

More convincing than all else is Emanuel Ringelblum's testimony in his essay "Relations Between Poles and Jews during the Second World War." He dedicates much space to describing the Jewish resistance in the liquidation of the Ghetto and it never occurs to him to call it a revolt. Dozens of times he refers to these events as the "April Action". Once he calls it the "struggle" but never a "revolt."

From Ringelblum we learn who was really interested in exaggerating the Jewish resistance—the Germans! General Stroop used this opportunity to glorify the events and thus advance his military career. The Germans justified their atrocities in Warsaw by playing this up as a partisan revolution.

At the Nuremberg trials, Stroop's accounting was used as evidence. During a break, the German General Yodel exclaimed, "That dirty S.S. pig! Imagine, he writes a 75-page, boastful account to describe a small deportation!" But the account played its role in helping becloud the time boundaries between the uprising and the liquidation.

This is what Bet Zvi had to say.

The veteran Agudas Yisroel leader in Jerusalem, Reb Moshe Blau, wrote about the "uprising" in the Agudah's Jerusalem weekly, **Kol Yisroel**, as soon as word came of the resistance. In fact it was written while the liquidation of the ghetto was still in progress. His opinion here is true "Da'as Torah."

The following year, when some Aguda members leaping toward the Zionists wanted to publicize this act of Jewish courage, he wrote the following article, "Who is Brave?". Both are presented here, slightly condensed.

Our Stand on the Warsaw Ghetto Uprising

In several matters we are being dragged along with the crowd. The national press sets the mood and the direction—and we are dragged along with it. This does not refer to the principles which have been implanted in the heart by constant review; these are not uprootable in Agudah circles,

and there is no one in Agudah circles who goes along with the press. But in matters which seem two-sided and which are not expounded in the Agudah ideology, there are many who stumble and without any thought are caught up in the current and sing the same song as the secularists even though by doing so they attack their own foundations.

We will take for example one matter which is not the particular theme of any one party; the armed resistance in Warsaw.

We do not know how much truth there is in this news, nor certainly how much benefit can come from publicizing these facts and boasting of them. One thing is clear: the source of the news is the extreme left, the leftist Zionist workers. The national press has put on a pedestal the bravery of the fighters who choose to die as heroes, comparing them to the Maccabees.

Since this matter has no direct and obvious tie to Agudas Yisroel, there are already those in the Agudah who are being swept up with the current and are singing the praises of this revolt.

Our opinion does not affect the situation in Warsaw. To our great sorrow we cannot help and certainly cannot advise. One thing is clear. If there was such a revolt—it did not come from those who are faithful Jews. And it surely caused faithful Jews much psychological anguish.

A revolt under circumstances that offer no chance for victory can be undertaken only by people who have despaired of life. One cannot deny that what is happening in Poland could make one despair of life, could cause young people to go insane and do things to hasten death. But this is clearly suicide—a conclusion that can be reached only by that circle capable of reaching a conclusion that something is suicide. To die a hero's death just for the sake of dying a hero's death is not compatible with the Jewish faith, even if no one else is endangered by it—and certainly not if it stands to endanger the lives of others who value every minute and who do not stop hoping even in the most despairing circumstances for G-d's

salvation, which can come as quickly as the blink of an eye.

Jews who believe do not run to hasten their deaths—and certainly not those of others—because their situation is difficult. This is done by people whose faith is shaky, who assess the situation according to natural law. Such people are capable of every form of suicide—even this one. And such people are not concerned whether their suicidal activity will cause the deaths of others.

If there are still found among us writers who have been affected by the excitement of the secular press and without thought are grafting strange plants in the faithful Jewish vineyard, it is because they are unknowingly being dragged along the stream.

Who is Brave?

Mr. Mintz is complaining that the secular press is ignoring the heroic deeds of Orthodox Jews in the uprisings of the Jewish ghettos in Poland. He cannot forgive them for monopolizing the heroism for their parties. By reading their words, one gets the impression—"erroneous," according to him—that religious Jews didn't participate in the revolts.

People's opinions are as different as their faces. I say to the secular press: "Thank-you!" Not because I'm pleased with the cover-up but because I think with absolute certainty that there is no cover-up, and that the revolts were the work of secular parties, mainly Hapoel Hatzair. (If religious Jews were misled or dragged in against their will and better interests, that doesn't change the situation, for you do not judge by exceptions.)

It is clear to me that those that made their revolt, with all their false heroism, hastened their deaths and those of hundreds of thousands of their brethren in the ghetto. It is clear that the revolt had no logic behind it, but was an outburst that comes from despair and from lack of the inner strength to tolerate life's sufferings.

Consequently, it is clear as day that people who believe in Hashem and live according to His will do not do anything to

hasten their deaths by even one moment, and certainly not something that will hasten the deaths of tens of thousands of their brethren.

People who believe in Hashem and live according to His will and only according to His will do everything in their power to listen to His voice even when it speaks harshly, and they do not give up their lives even when they suffer great torture which Divine providence has brought upon them. Heroism under such circumstances is not to die a false hero's death, something any foolhardy youth can do in a hopeless situation. Heroism in these times is to live like a hero in the ocean of suffering, and by doing such to fulfill the Divinely imposed role of heroism.

The supreme inner heroism is not to give up a single moment of life because of outer pressure. Only Jews who believe in G-d are capable of such heroism. Only Jews who know how to value a minute of life for what it is, especially a moment of life clouded by suffering and trials, a moment of elevated life like that of our brethren in the ghettos.

We have no intention of slighting the youth who didn't withstand the test, who because they were estranged from the source of life, ended up performing acts of desperation, and swept despair to the lives of others without asking these others whether they want to be swept into this deluge of despair and suicide. So why should we slight the honor of those who stand upon the heights of Jewish living, why should we feel bad that the secular parties, when lifting the banner of the un-Jewish heroism of their comrades, fail to mention that religious Jews participated in this?

When we see the words of our Sages, "One who closes the eyes of a dying person is a murderer," it is difficult for us to understand them. It is hard for people like us to understand the value of a minute of life for someone who is certainly going to die. But in the events before us, not only do we recognize the value of life but our hearts ache and burst with sorrow when we think how many Jews would still be alive if not for the ghetto uprising. Whether tens of

thousands or a thousand or a hundred they are dear to us. Even if only one were saved, our Sages have taught us, "Whoever maintains one Jewish life, it is as if he maintained the entire world." conversely, whoever causes the loss of one Jewish life, it is as if he had destroyed the whole world.

Let the Orthodox Jewish writers establish a memorial to those heroes of the

spirit in the ghettos and camps, who have sanctified and are sanctifying Hashem in their lives, and who have sanctified and are sanctifying Hashem in their deaths. Let them not skip over the inner heroism which even secular Jews attained, in whom a ray of love was ignited during these great moments. Let them not long for false heroism, which has no basis in Judaism.

הגבורה הנפשית העילאית היא — לא לוותר על רגע של חיים בשל לחץ מן החוץ, ולגבורה עילאית כזו מסוגלים רק יהודים מאמינים בד', רק יהודים שיודעים להעריך רגע של חיים סתם, ומכש"כ רגע של חיים מעוטפים ביסורים ונרעדים לנסיונות, רגע של חיים רמים ונישאים, כחיים של אחינו בגיטאות.

אין בזה כל כוונה לפגוע בכבודם של הצעירים שלא עמדו בנסיון, שמתוך התרחקותם ממקור החיים הגיעו לידי מעשים מיואשים, והם התייאשו גם מחייהם של אחרים, מבלי לשאול את פי האחרים הללו, אם הם מרוצים מזה שסחבו אותם לקלחת היאוש והאבוד לדעת. אבל, למה לנו לפגוע בכבודם של אלה שעמדו על הגובה, ולהצטער על זה שהמפלגות החפשיות בהרימן על נס את הגבורה הלא-יהודית של חבריהן, אינן מזכירות שגם יהודים חרדים היו שותפים בכך.

כשאנו רואים את דברי רז"ל: "המעצים עיניו של מת עם יציאת הנפש הרי הוא שופך דמים" — קשה לנו להבינם, קשה לבני אדם שכמותנו להבין ערך רגע של חיים של מי שהולך למות בודאי. אבל במקרה שלפנינו לא רק שאנו מכירים את ערך החיים כי אם הלב כואב ומתפקע מצער כשמעלים על המחשבה, לפי התפתחות המצב, כמה יהודים היו נשארים עוד בחיים, אלמלא מרד הגיטו. ואם עשרות אלפים הם יקרים הם לנו ואם אלף או מאה הם, יקרים הם לנו, ואם נפש אחת היא הורונו רז"ל: "כל המקיים נפש אחת מישראל כאילו קיים עולם מלא", וממילא כל המאבד נפש אחת מישראל כאילו איבד עולם מלא.

יבואו נא סופרי היהדות החרדית לעשות נפשות לאלה גבורי הנפש בגיטאות ובמחנות, אשר קדשו ומקדשים את השם בחייהם, אשר קדשו ומקדשים את השם במותם, בשעה שהיד האכזרית מקפחת את חייהם על כרחם, ולא ידלגו על הגבורה הנפשית שזכו אליה גם יהודים חפשים, אשר זיק האהבה התלהב כלבם דווקא כרעעים הגדולים הללו, ואל יתגעגעו לגבורות מדומות, שלדעתנו, אין הן ממקור ישראל.

May Jews Wage War or Battles in Our Time? By The Satmerer Rebbe, Rabbi Yoel Teitelbaum of Blessed Memory.

Excerpted From His Last Book

Al Haguclah Veal Hatmuroh.

It is clear that the basic entry into war in our era, and forcing klal Yisroel to rebel against and battle with the nations, thereby endangering and jeopardizing their lives and the lives of thousands and tens of thousands of Jewish souls in a cause not sanctioned by and opposed to the ways of the Torah, is murder and bloodshed. The blame for spilled Jewish blood lies on their heads.

However the Zionists and their religious satellites falsify and twist the truth with a thousand one hundred and fifty shades of lies in order to justify their revolting acts and blind the eyes and hearts of klal Yisroel so that they will follow in their path. They lie when they say they were obligated to battle the Arabs and to risk the lives of klal Yisroel in war because the enemy brandished his sword and said, "I will chase, I will smite, I will kill, I will annihilate," and therefore, it was imperative that they go to war. They further boast that they are saviors who risked their lives to save Jewry from the enemy's sword. There are blind fools who not only believe these lies, they praise them for the salvation they never effected, and had no part in. Rather, the opposite is the case as we will explain further. Their blindness caused them to collaborate with the Zionists. Tens of thousands follow in their path and have become their adherents, G-d save us, of the Zionist idol worship and heresy. We have repeatedly amplified the words of Chazal that whoever joins them and justifies their deeds, and certainly one who supports them financially and with money or any beneficial thing, or one who subscribes to their views, is like them and is a partner in their deeds [crimes] and will be punished accordingly, for he is without doubt abetting heresy.

The religious acolytes of the Zionists seek to justify their [the Zionists'] disgusting ways. They magnify their sin by giving their deeds "Torah sanction." They

distort the Torah so that it conforms with their false ideas, may G-d save us. Their intent and purpose is one: to blind and lead astray the hearts of innocent Jewish people who wish to live in the Torah's way. They want the masses to perceive that the Torah sanctions, G-d forbid, the views and revolting ways of the Zionist leaders. Similarly, we have heard that they propagandized that, based on the Torah, this war was compulsory. At the onset of the war, these religious leaders spoke to the Zionist soldiers exhorting them to fight in the name of the Torah, for it was a "milchemes mitzvah" [holy war] and an obligation, and that the commandment "You shall not watch while your brothers blood is spilled" is applicable, and other false reasons in the name of the Torah that are not worthy of mention.

It is clear that the blame for the loss of thousands of Jewish lives in this war lies squarely with these religious leaders and their partners, the Zionist rulers, who exposed the lives of our brethren in Israel to the danger of death without the permission of, and in opposition to the view of the Torah. Further on, we will refute their lies to their faces for their words do not contain a grain of truth and Torah. The verse "like scattering dust and a fleeting dream" applies to this. Moreover, the Gemoro, the Rambam and all poskim state that the din of "milchemes mitzvah" is not relevant in our era. Likewise, their other arguments are quite the opposite of the truth and the view of our holy Torah. Not only was this war not a "mitzvah" according to Torah law, it was, on the contrary, a transgression and an evil act for a number of reasons to be explained.

Although they say, the enemy drew his sword and they entered into war only to save Jewish lives, as they falsely argue, and there clearly is no truth to this, it is obvious that the true explanation is the opposite. However, we will not elaborate

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on this point; there is no need to do so, for even if we agree with their version of events, there is irrefutably no sanction by the holy Torah to endanger the lives of Jews. The basis for entry into the war was unpermissible and contrary to the Torah for several reasons.

First, it is manifest to all who see the truth that all the strife and the source of all the trouble and danger of war, was the result only of the establishment of a Zionist state. The Zionist government provoked the Arabs in various ways. Clearly had the Zionists not insisted on [establishing], and would yield the state ruled by this wicked government which has no need by, or benefit from, the Creator or the Jewish people, rather it has caused the destruction and uprooting of religion and the Torah, there wouldn't have been and there never would be war and there would be no need to endanger Jewish lives by the threat of war. How could one possibly think that the Torah sanctions spilling Jewish blood for the sake of the unholy theory of their state. There is no doubt that the Torah in no way permits the loss of one Jewish life for the sake of the entire Zionist state. Although those wicked people want it [the state] to exist, and world opinion is sympathetic to their mistaken cause, nevertheless, the Torah view will not deviate from the truth. G-d forbid that a Jew who believes in Hashem and His Torah should entertain the impure and heretical thought that one may spill Jewish blood for the sake of the Zionist state.

Further on we will amplify the view of our holy Torah that even in a nation of tzaddikim, righteous people, there is no authorization in our era to subject Jews to war, for these laws [the laws of milchemes mitzvoh"] are valid only when Jews are on their lands and settlements, and when there are a king and Sanhedrin (as explained in the Gemoro.) Additionally, it is inconceivable that our holy Torah would ever agree to endanger Jewish lives by war, for the existence of a state and government of heretics. Although Jews are on their land, it is clear that the fact of their going to war and endangering Jewish lives only for

the purpose of defending their state and insuring the existence of their government, is a terrible, perverted transgression. How can faithful and learned Jews justify their [the Zionists'] wicked deed?

It is incumbent upon us to reveal our stand publicly and openly, that every observant Jew does not desire their nation and their government. For, its [the state's] very existence is in defiance of the holy Torah and a rebellion against the Kingdom of Heaven, as explained at length in my Sefer "Veyoel Moshe." The state is undoubtedly a stumbling block for all Jewry. It is clear as day that their entry into war was not for the purpose of saving the Jewish people nor was the rescue effected by them afterwards—rather the opposite is true: The fear, danger and confusion were the result of their actions. The very rescue discussed above came from the mercy of G-d and His divine individual providence. Hashem had mercy on us and saved us from the sword and from capture and we must thank and praise G-d for his munificence. G-d forbid that we should mix with this praise heretical words; that is, praise the "miracles" and success of these wicked people, as we have elaborated above.

Secondly, if as they wickedly and falsely believe that their state must exist so Israel can be like all the nations, and primarily to fulfill their desire to uproot religion and our holy Torah, then how dare they say that the Torah sanctions their war! One's hair stands on end when Jews dressed as religious and observant Jews support the heretics in the name of the holy Torah. They support their entry into war and risking Jewish lives by prophesying false prophecies that they [the Zionists] would succeed through the strength of the Torah. They abetted them by pronouncing this war a holy war. The actions of these false prophets are comparable to the actions of the prophets of the Baal who lived in the time of the first temple; yet they are worse than them. We already explained the admonition of the holy Torah to distance ourselves from, and not listen to, the words of false prophets, even if their words

concern mitzvos [commandments]. Even if their words were in service of G-d, it is prohibited to listen to them, For it is one of the Torah's commandments not to listen to a false prophet even to good purpose.

Due to the many sins of our unworthy generation, the blindness is so great that lies can be clothed in the truth and in support of the holy Torah, and tens of thousands of Jews will believe that they represent the Torah viewpoint. The Torah clearly indicates that one is obligated to do all that is possible to prevent bloodshed, avoid war and prevent the endangerment of tens of thousands of Jewish lives. The Torah commands us to seek the way of peace even with our enemies, as stated [in the verses of the Torah]. Even a one-day student of the Torah knows that this is the Torah's view. Our rabbis Z"l said that G-d beswore Israel never to rebel against the nations, and this prohibition is applicable even when the nations hate and do evil to us as I explained in "Veyoel Moshe" (first volume chapter 75) based on the words of the Rambam in "Igeress Taiman" and other faithful sources from our sages Z"l. The interdiction of rebelling against the nations applies in all the generations of exile [golus]; we will elaborate further on this matter, G-d willing.

Nevertheless, it is clear as day that the Torah obligates us to make every effort to mediate for peace and avoid war. These evil people, the Zionists, do the opposite of the Torah view and quarrel with the nations constantly. The conquest of Sinai—was it permissible to go to war for naught, merely for the expansion of borders or other imaginary benefit? The end result was not a gain, only destruction and loss of life. Every Jewish soul is dear and precious to the Almighty, and all the objects in the world are not equal to one Jewish soul. Certainly the Torah did not permit jeopardizing Jewish lives for imaginary benefit and for the sake of mere victory.

Now too, the war is primarily being fought over access to a water passage. Is it permissible, according to the Torah, to

spill Jewish blood for the sake of a right of way in water? Had they [the Zionists] yielded, the U.N. may have been able to negotiate a peace settlement. However, the Zionists and their satellites and the Satan at their head, blinded the world so that it believed that war was inevitable. At any rate, they were obligated by the Torah to attempt by all possible means, even to the extent of yielding their rights to a water passage, in order to avoid war. But the truth is, that they do not wish to follow the ways of the Torah, nor did it ever occur to them to seek the way of the Torah. Only in order to deceive those simple [naive] Jews who do wish to follow the Torah, did they employ the help of the religious Zionists (who dress in Orthodox garb,) and they falsified the Torah's commandments, and G-d forbid, made a travesty of the Torah, misinterpreting it to prove, G-d forbid, that the Torah corroborates the view of these heretics and murderers.

It is obvious that he who draws Jews into war without the Torah's sanction is a murderer, for any battle involves danger to lives, G-d forbid. Their varied arguments that there was no way to avoid war do not merit discussion. By reason alone, it is clear to any thoughtful person, that the Torah does not permit the loss of Jewish lives, G-d forbid, and that every effort must be made to prevent war. However, it was battles that they wanted, as we will explain further. Whose authority was consulted on the decision to declare war in this matter involving life and death? The decision was in the hands of their heretical leaders—who valued Jewish lives lightly. On their whim, they entered into war, knowing full well at the outset that there would be a loss of thousands of Jewish lives. They exposed all Jews to this danger for the sole purpose of preserving their government. They are prepared to agree to the annihilation of a large part of Jewry, G-d forbid, to achieve their goal of their own government and accursed state. They openly declare their aims, and are not ashamed to display their wickedness.

How can one possibly say the heretics' decrees represent the Torah stand?

How do the religious acolytes of the Zionists raise their heads unashamedly and lie blatantly, deceiving people by saying that these heretics intend or intended to go into battle according to the dictates of the Torah. It is obvious to all who see the truth, that their entire aim was to anger and do the opposite of what the Torah dictates, especially in matters concerning the benefit of their state and their victory. The heavens are devastated by their unashamed prevarication—at such outright impertinence, obvious to all. He who merges the Torah view with that of the heretics—he too is a heretic even if he is garbed in the clothes of a rabbi and holds the office of high priest.

Their justification for declaring war: that it was necessary in order to prevent loss of life, for the enemy had threatened to annihilate [the Jews], is absurd, and the winds will lift them and blow them like straw. These words were said to deceive the common people who take their words at face value without ever seeking to determine its source. This argument is invalid for a number of reasons. First, it is well-known that this was not the first time they were threatened in such a manner, these threats were used countless times in the last years. If we consider the argument that the Zionists believed their [the Arabs'] bravado and threats of annihilation, why didn't they attend to them and fear them until now? They could have previously attempted to negotiate a peace settlement, and certainly avoid provoking them if they truly feared them. It is apparent to all who see the truth that at other times they did not fear them, and scoffed at their threats for they knew of their weakness in war. All the nations knew this and told them so at the outset. Now [today], there is not a particle of truth in their fear and worry concerning their threats. They are exploiting it in order to pull the wool over our eyes. Though they rely on their might, still any war endangers lives. Even

the victor suffers losses in a battle. Since their justification was based on defending lives from the Arab threats was only to deceive people, and in truth they did not fear the Arabs at all and scoffed at them, how could they be permitted to jeopardize Jewish lives, and under whose authority did they do this? Who advised them that this is what the Torah dictates? Obviously, the Torah holds the opposite view. According to the Torah they committed a murderous act by causing the death of Jewish souls, may G-d save us. All those religious people who supported them, and falsified the Torah's view for them, will eventually have to account for it. One must flee from them and their company to the farthest pole, for consorting with them is a grave danger to the body and soul, and they are also suspect of murder.

Returning to our original point, the Gemoro, Rambam and the Rishonim Z"l explain that the laws pertaining to waging war are not applicable in our era—for either a milchemes mitzvo [a war which we were commanded by Hashem to wage, such as the wars to remove Eretz Yisroel of the seven nations] or a war of choice [a war of convenience permitted only by Sanhedrin]. For, a war of choice cannot be declared only by fiat of a high court of seventy-one members. Such a high court was abolished in the times of the Tonnaim. Although a milchemes mitzvoh does not need the sanction of a high court, it cannot be waged without the sanction of a king. Our sages learned this in Tractate Sanhedrin (page 15, side 1) from the verse of the Torah, and also in the Talmud Yerushalmi (2nd chapter of Sanhedrin—look there.) This is also explained by Rambam Z"l in the fifth chapter of the laws of the kings—the first law—refer to it.

Simply, in our era we have no law of kings, for a king cannot be invested without a prophet and a high court of seventy-one members, and then only when the Jews are settled peacefully on their own land, as explained in the Gemoro and the Rambam Z"l. Tosphos

explains further in tractate Sanhedrin (p. 20, second side) that the matter concerning a king is applicable only when said king, sanctioned by G-d, reigns on all of Israel and Judah. Therefore, Achor was not considered a king for he was not approved by G-d and he did not rule over Judah. I have already explained Tosfos' argument that although Achor was crowned by a true prophet and by Sanhedrin, because he was an idol worshipper he was not considered a king sanctioned by G-d, and laws concerning a king were not applicable. The Rambam Z"l (in the first perek of laws of kings, eighth law) writes, "A prophet that invests a king, etc., and said king goes in the ways of the Torah and the commandments, etc., he is considered a king and all the commandments concerning royalty apply to him." Clearly, one of the conditions of sovereignty was that the king must follow the Torah and the mitzvos, and be invested by a prophet and the Sanhedrin. If these conditions are not fulfilled, then he has no right to rule.

It is clear from the words of the Nodah Biyehuda (from the second edition of the Even Ezra, Topic 129) that the laws concerning a beautiful woman taken captive are not relevant after the destruction of the Temple. This was relevant only in times of war, and since one does not enter into a war of choice [privilege] without the approval of a high court of seventy one members which was already abolished in the times of the Tannaim. Moreover, since after the Churban we do not have a king or military so that capture in war is not applicable (till here the words of the Noda Biyehuda.) It is clear that the Noda Biyehuda added this second reason to explain that the Rambam's explanation in the fifth chapter of the law of kings that the laws of milchemes mitzvoh apply when Israel is besieged by an enemy, is in itself not applicable after the Churban since we do not have a king. Therefore, it is proven that laws concerning a woman captured in war are also not applicable in

our era (refer to them.) The Chasam Sofer Z"l also wrote this (in Even Ezra, reply 155) concerning the positive commandment for those who are exempt from the army as written "He who is free to go home," is valid only in a time of war, and the laws of war do not apply in our present era.

One should know that the Sefer Mitzvos Koton, which only counts those commandments which are observed in our era, omitted this commandment because it is observed only when Israel has a king and is permitted to battle their enemies, and not today (these are the words of the Chasam Sofer Z"l.) When the Sefer HaChinuch lists the commandments concerning war, he reiterates with each one, that they apply only when Israel is settled on its own land, for only then are they permitted and capable [to wage war] (refer to there.) Though the Rambam wrote that fighting a besieging enemy is a milchemes mitzvah for Israel, all the Poskim, the Rif, the Tor, the Shulchan Aruch and others never mentioned it, for it is not applicable in our present era. Clearly, it was not the Creator's desire and the Torah's view to give just anyone authority to draw the Jews into battle. Only a king chosen by Hashem, invested by a prophet and Sanhedrin, and observant of the Torah and its commandments could do so. (These qualifications for monarchy are listed by the Rambam.) The Torah gave the king exclusively the right to force the Jews to fight a milchemes mitzvoh, to battle a besieging nation. Such a king was aided by Heaven and the Divine Glory rested on his deeds in deciding and decreeing according to the Torah on matters concerning war for the sake of saving lives. In the times of the Temple, when war was fought only at the behest of Sanhedrin and the king, the Sanhedrin and the king would weigh the matter seriously and with fear and trembling, weighing the necessity of sending Jews [Israel] to war even to secure Jews from a besieging enemy, for it was permitted only if such a rescue could be effected

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quickly, or if danger to lives was imminent on whom did they [the Zionists'] rely now, who made the decision to endanger Jewish lives, in this day and age when we do not have a Sanhedrin, or a king, or an Urim VeTurim? The decision was in the hands of these evil people, who deem Jewish lives as cheap as water.

Even today, when the war is over, they quarrel with the nations, angering them and thus jeopardizing the lives of tens of thousands of Jews in many lands. Even if they were righteous men, they sinned greatly by going to war without the Torah's permission, as the Rambam says in his commentary on the Concubine of Givah, namely: that although the Jews went to war for the sake of Heaven-to stem immorality, they were severely punished for they committed a grave sin by not asking the Urim VeTumim beforehand. How much more so with those who, with every deed, desecrate the name of Heaven and uproot the Torah and our religion. How could one possibly consider that Hashem would perform miracles so that they could be victorious in a war that contravenes the Torah? The rescue came because of G-d's mercy for us. Those scoundrels had no part in this rescue. They were responsible for the fear and the confusion. They did not do the Jewish people a service with their war. On the contrary, it would have been better had they done nothing, had they not initiated the quarrels and ultimately war. He who praises these scoundrels and their army and soldiers, is a blasphemer.

In reference to the obligation of rescuing [one's fellow Jew] derived from "One should not stand by idly while one's fellow is being killed," the Bach wrote (in Chosen Mishpat, par. 426) that from the words of the Rambam (first perek-laws regarding the murderer-13th law) "and he can save him" means that only if there is no doubt that he can save, then he has an

obligation to do so. But no person is obligated to jeopardize his own life to save another's. The Sefer Meiros Einayhim writes about the aforementioned paragraph: that though the Yerushalmi says one must possibly risk one's life to save that of one's friend, the other poskim, the Rif, the Rambam, the Rosh and Tor do not cite Yerushalmi in their rulings. For this reason, the Mechaber, the Remoh Z"l, omitted this Yerushalmi (so concludes the Sefer Meiras Einayim.) Refer to the "Pischei Tshivah" who quotes the Sefer "Agudas Aizov" that the real reason the Rif, the Rambam, the Rosh and Tor did not apply the Yerushalmi to their rulings is because the Talmud Bavli conflicts with the Talmud Yerushalmi over this matter. The Pischei Teshuva refers to the Radbaz (3rd section, par. 627) which takes for granted that a person's doubts about endangering his life take precedence over the certainty of saving his friend's life. Even if there is a doubt that effecting a rescue will endanger one's life, one is not obligated to rescue, for a person's life comes before his friend's. And so it seems from the words of the Rambam Z"l (2nd perek of laws of Shabbos, 23rd law) where he writes, "It is incumbent upon every Jew who is able to, to go out and aid his brother who is in dire straits and save him, etc." His wordiness implies that this ruling applies only when the rescue is assured, as mentioned in the above Bach. How much more so in a war, when danger is at hand, G-d forbid, and rescue is not clearcut, and at times one exposes oneself and one's friend to danger! Certainly the posuk "one should not stand by idly while someone is being killed" does not allude to such a situation. There is no doubt about this. We have elaborated on this only to repudiate the words of the heretics who justify the actions of the evildoers, as though the war is an obligation and mitzvah according to the holy Torah. This is sufficient for he who understands.

Torah Comments During the Zionist War in Lebanon.

Excerpts from the speech given by Rabbi Moshe Teitelbaum at the Yahrzeit (yearly date of passing) of his uncle, Rabbi Joel Teitelbaum, Z"l the Satmarer Rebbe.

My uncle, the Satmar Rebbe, of sainted memory wrote that in the days of the prophet (Yechezkel) Ezekiel, the leaders of Israel were accused of murder and immoral acts. How is it possible that the leaders, giants of the highest caliber, the shepherds of Israel sinned? It is not that the leaders themselves transgressed anything, but that they shoulder the responsibility for the misbehavior of the people. They are guilty since they did not enforce laws, new rules, and ordinances, so that the people should stay clear of and avoid these terrible happenings.

The Torah shows the extent of the obligations of the leaders toward their people by the Eglah-Arufah. As it is written the Rabbis of the city shall say, "Our hands have not shed this blood. Our eyes did not see...." The Talmud in Sotah expounds-would we ever think that the judges of the city are murderers? If the leaders are truly innocent of this bloodshed why do they pray, "Forgive your nation Israel"? Why do they need to be forgiven? What are the heads of the city admitting to and begging for?

Even though the Rabbis of the city say our hands have not shed this blood, and he did not depart from us without food and our escorting him.... they still need to be pardoned for this because after all-how did this come about in their city-that innocent blood was shed? This happened because they did not watch the actions of the citizens of their neighborhood. They did not make rules, laws, and ordinances so as to avoid such situations. And the Rabbis say, "We have not seen...." because they did not have the foresight to enforce the proper laws to forestall such tragedies.

Therefore it is the responsibility of the

leaders to think of what may arise in the future and try to avoid it. It is the outlook of the leader and his views on the future that the laymen and people depend upon-whether it will be for blessing or the opposite.

It says in the midrash, on the verse if you will keep guard etc. "Im shmor tishmorun"-that it is the responsibility of the leaders to guard the nation Israel from sin. For if not, great harm physically and spiritually may arise upon the Jews.

One who thinks deeply into the aforementioned words will see how this applies for today. For we have gone down to a very low point. Since the beginning of time-the Jewish people were not at such a depressed and lowly state.

From the time that the ideology of Zionism began to spread, the Satmar Rebbe, of sainted memory, bemoaned this great tragedy that happened to the Jews. At the founding of Zionism they threw off the burden of the exile and they went against the Three Oaths that G-d swore to Israel. Countless times we heard from his holy lips that all the calamities and misfortune that occurred can all be attributed to the Zionists and their vicious ways.

I personally heard this from my uncle a short while after he came out from the Depths of Sorrow; that all the troubles and disasters that the Jews suffered from the Evil Tyrant, who caused great harm to us all, began because the Jews rebelled against the nations of the world and went against the nations and contrary to the Three Oaths. And the sins of the Jews gave more strength to the destroyer.

Had the Jews gone in the ways of their wise sages, who said they should always yield to and be submissive to the nations of the world, this would not have happened. But, because they rebelled against G-d and they went against the three oaths, this led about to the murder of six million Jews.

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Lately, the great rebelliousness against the kingdom of G-d and the provoking of the nations of the world against the Jews has become just terrible. The leaders of the Zionist parliament are so awful that they changed the image of world Jewry to a nation of war-hawks and battle-instigators.

It is known that the Gaon Rabbi Sholem Ber of Lubavitch, (May his memory shield us) said that the Zionists are worse than the Reform ("Enlightenment.") This is so because they changed the essence and nature of the nation. And now they give the image of war-mongers and murderers. (G-d forbid)

We see this clearly today, that the like has never been heard of in the advanced countries of the world. That a nation should fight against a greatly populated city, full of adults and innocent children, because a minority have entered the city who refuse to surrender. Only by irresponsible killers have we heard such that they killed the men, woman, and children of their enemies in order to capture a State. When was such a thing ever heard of amongst people who are of the seed of Israel? Where will we have come to-such a profanation of the name of G-d, so that all the countries look upon the Jews as murderers. (G-d forbid)

Their entering into this war so irresponsibly was only for murder without any logical reason or aim, just to make themselves a great name. Because of this thousands of Jews were forced to the battleground; hundreds were killed, and thousands were wounded.

And everyone who is blabbering that it was a must to enter the war in order to prevent dangers to Israel are lying and there is not a droplet of truth in these words. For everyone knows that the military strength of the army of the Zionists greatly surpasses that of the Arabs. It is known that they cannot win a war against the Zionist because they are not so advanced militarily.

There is no doubt that there was no danger to any Jews from terrorists and there is no question that it is completely forbidden according to Torah to start such

a war. This is clearly murder and great cruelty towards many Jewish people. And all those rabbis and "Rebbs" that support and uphold this effort are like the deceiving prophets that mislead and misguide the people.

There are those people who say that the Halacha permits fighting in the case where non-Jews surround a Jewish city one can even transgress the holy Sabbath.

The commentaries explain that this only refers to when the danger is very grave and definite.

Think to yourself is there any reason in the world to allow Jewish blood to be shed because of this? There is no doubt that any leaders that support the war are responsible for the death of the Jewish persons that died for nothing. They not only support the war they still encourage the murderers to fight!

I was very surprised to see that one of these leaders, [R.M.M. Schneerson of Lubavitch, ED.] whose words were printed, said they should finish the war they started and not desist for any reason. I truly wonder if it is so slight a matter in his eyes to allow Jewish blood to be shed. How is he able to mislead people so that thousands of Jews should be put into extreme danger?! They went into a large city, that according to any estimation the price for it would be very many dead and wounded. He too (the Lubavitcher, ED.) emphasizes that, "He who saves one person it is as if he saved a whole world." Oh! but in this case it's totally different he says. It is unbelievable that any G-d fearing person would knowingly allow Jews to die without reason. But they rely on stupid and empty excuses.

Not only that, he says the people should not depend on the decisions of the heads of the state. They should not stop the war, only under the agreement of the generals and head of the army. We know that in the free countries, such as the U.S.A., the one who has authority over the army is not a military man but, rather in the hands of the President. There are some exceptions but usually the defense minister is not a military man but an ordinary citizen. The

reason for this is that a man of war, by nature is bloodthirsty, likes the battlefield, and does not have the right perspective about the outcome of things. Therefore the head of the army should not influence any decision of the heads of state whether to join a war or not.

Now, here this man (the Lubavitcher, Ed.) stands in front of our eyes and says the exact opposite—that only the heads of the army can be trusted as to matters pertaining to war. And he wants to appear self-righteously as to ask G-d that the heads of the state should not have any influence to stop the war. The heavens have not heard the like of this!

As we have mentioned before my uncle of blessed memory quoted from Ezekiel about the leaders—that they are murderers. We see this clearly today. There are false prophets who without shame encourage this war that cost us so many lives.

According to every Jew, any Jewish person is very important. So valuable, that all Torah laws are disregarded or postponed in the case where human lives may be saved. Here they say (the Lubavitcher, ED.) the opposite and in the name of Torah! "Go capture a city," which will cost the lives of many Jews.

A question must be posed to the leaders of the Moetzes Gedolai Hatorah of the Agudas Israel. When they joined the Zionist parliament they had the right to vote freely. So, how could they have supported this war? How did they not fear to bring about the loss of Jewish lives? They added sin upon sins. Firstly that they joined this rebellion against the nations and the rebellion against G-d and His Torah. They decided irresponsibly to send thousands of Jews to war without considering the anguish and sorrow of the mothers, and fathers, whose children were killed. How do they ignore the pain of the widows, orphans, and the wounded whose life has turned bleak? How much more is the pain when we realize that it was in the hands of the four Agudah representatives to forestall all this?

All this happened because their leaders did not have the foresight about what would happen if they join the Zionist government. Didn't they know that the head of the gov't. (Begin, ED.) is bloodthirsty, since his youth has been engaged in the shedding of blood, and it has no bearing on him whatsoever be it Jewish blood or the blood of any non Jew. Why did they allow themselves to be lead by such an irresponsible person? How can it be that they didn't fear the consequences. [and also their war leader (Sharon, ED.) who is constantly urging more battles, and there is no restraining his thirst for more bloodshed].

All those leaders and false prophets will not be able to say "Our hands have not shed this blood our eyes have not seen..." They knew and saw who they were joining!

My heart mourns those that died on account of this war. Some amongst them were also Torah abiding Jews. They went against their will and fell in a war that has no use but to bring fame to the Zionist prime minister and his collaborators.

Truly all Jews are in grave danger because of the rebelliousness against the nations of the world. We dare not depend on their army. I remember yet, when my father of blessed memory warned one of the Zionists, how dare they put the entire nation into such danger?! Who knows what the morrow will bring. G-d have mercy. We do not see any way that Eretz Yisroel will be saved from these wicked ones—only with the coming of the Messiach. Our brethren in Eretz Yisroel are in grave danger physically and spiritually. Precious Jews, that gave their lives to fight against the laws of this cruel gov't. and spoke out against the archeological digs in Jerusalem, were hit mercilessly, imprisoned and heavily fined—was this ever heard of in the world? They need a great redemption, spiritually and physically.

Our eyes look toward the heavens that He redeem us of this bitter exile and we shall be redeemed forever!

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Three Questions and Answers. on Zionism and the Zionists

Written by the Lubavitcher Rebbe Reb Shulem Ber Schnerson of

Blessed Memory

The following three questions were posed to Rabbi Shneerson by Rabbi Aronson:

1) According to what our Sages of blessed memory said about "That man," whom Rebbe Yehoshua ben Perachia rejected absolutely and "pushed him away with both hands" and by doing so, the Rabbis caused him to separate from the Jews and he did as he did..... Isn't the present situation with the Zionists comparable to that of "that man"? Likewise with the Zionists—pushing and distancing them from us just separates and drives them to abysmal depths of sin.

2) In any case, there were many people who were far from Judaism completely, who denied their Jewish identity. Now due to the Zionists and Zionism they are close to Judaism and are proud of it.

3) How is our strength great enough to fight them? It doesn't pay to start something that cannot be accomplished.

Answers

1) What our Sages of blessed memory meant to say is not like they pushed "that man," away and "by pushing him with both hands" was all before his shame and disgrace were revealed, his bad was hidden and buried within him. Had they brought him closer to them he would not have allowed his wickedness to show, and his evil behavior would not have come to fruition. In essence his evil would have disappeared gradually with the passage of time, and perhaps his outer and known good would have taken control over his hidden evil. It is a known fact that something revealed is able to overcome something hidden and change it with the passage of time.

It is possible that had he brought himself closer to our Rabbis, his evil would have been repressed completely, and it certainly would not have emerged in deeds.

But the present situation with the Zionists is not the same. They already published their ideology publicly and forcefully, that

is, the idea of nationalism. They cannot yield on this point, for this is a major and fundamental theory of the Zionists. Without this they cannot reach their goals. *If so, anyone trying to come close to them, will be pulled toward them, G-d forbid; they will not be drawn to us and be like us!*

Even if they were to accept some important matters of little value from the Orthodox community, it would be just for trickery. For they will not cede their main principles (of nationalism).

With their deceitful ways they will be able to trap many an innocent soul, for they will prove in various ways and styles that the religious are with them too.

Therefore this is the diametric opposite of what our Sages said in regard to "That man"—That they shouldn't have pushed him away with both hands." But, with them (the Zionists) our behavior must be the reverse.

2) Your claim that after all some Jews that were far from Judaism became closer.....I ask, in what way did they become closer? Did they begin to keep the Torah and the Mitzvoths (Commandments)? No, on the contrary, they went further and further away from the Torah, mitzvoths and faith in G-d because of the Zionist movement, as will be explained.

The Zionists have done much more harm than the Reform, (Enlightenment—Haskala Movement). The Reformers added something to the Torah; they implanted their wicked idea that "enlightenment" is also a necessity.

The reform use the learning of the **apocrypha—secular studies** as an **equivalent** to the Torah. In particular, they took their reform ideas from false and crooked sources, therefore with the passage of time the **secular studies** gained mastery over the Torah, to the point, whereby anyone associating with them

became unbelievers. They withdrew themselves from the Heavenly yoke and the yoke of Torah. Our eyes see what happened to the older ones who had joined them before, and mainly the youth that are preoccupied with these **Secular Studies**.

Even so, this old Reform (Jew) or one who has attended the classes of atheism of the Reform movement, which deny belief in Torah,—knows that he has left the true path of Torah and the Mitzvoths, and is not a Jew as should be, G-d forbid. But there is hope that one day he will take it to heart and think about it and return to G-d. For we know that even if a Jew has sinned, he is still a Jew. He has the divine spark within him. He knows that he is acting against the will of G-d, and that he is not a true good Jew.

Therefore it is possible that one day he'll awaken and grieve over the great distance between himself and G-d. He will resolve to go in the path of the Torah and mitzvot that were commanded to him by G-d, through His true servants.

Particularly if he is in distress and is constantly beset by troubles, it is more likely that he will repent. As it is said, "When the Jews are faced with destruction they repent." We saw during the riots in *Kiev* that some of the students were inspired to put on Tefillin, etc. Although this did not last long, they were inspired to keep the mitzvot. It is possible that had there been one G-d fearing Jew there, he would have brought them closer by strengthening their awakening, and they might have become more and more religious. It is likely that since their repentance was not complete, after their problems subsided, they returned to their old bad ways. (G-d forbid)

All this applies when a person knows that every member of the Jewish people must observe the Torah and mitzvot (commandments). He who doesn't do so, is not considered a Jew. Only then is there hope that he'll return to (Hashem) G-d as in one of the aforementioned ways.

But the Zionists have sophistically used their evil ways. They substituted nationalism for the Torah and Mitzvoths. **Mendelstom** says openly in his letter that a

Jew is not one who is observant, but, one who is a Zionist. Even if he does not put on Tefillin (phylacteries) or keep Shabbos, (G-d Forbid) and so on, he is still a Jew.

Hasheloach, wrote last year that even if someone transgresses all the commandments, and is an atheist, as long as he's nationalist, he's a Jew.

Hamelitz, quoted the statements above, but could not agree with them in such an astonishing way. I don't recall how he tried to limit the transgressions, but even so he compromised with them.

The **Vaschad** made a concoction from the words of the **Sheloach** in this manner: When the Jews left Egypt and they became a nation, Moses gave them the Torah and Mitzvoths. This was to be a unifying force—and a way to keep the social order.

At the time of the destruction of the Temple, the Sages of Israel saw that the Jews were separating and spreading out to the four corners of the Earth. They wisely decided to include additional laws and ordinances in order to maintain the social system. Today, he says, religion cannot bind the Jews together; instead nationalism will take its place. That will surely keep them together.

The result of all this Zionist rhetoric is that we clearly see their main aims and goals. They attempt to denigrate Judaism by saying that the whole Torah and Mitzvoths was but a means of keeping the Jews socially unified, and not the personal obligation of every Jew. This idea can be easily accepted amongst our youth, for they are vessels that will readily agree to such concepts.

When they believe these thoughts are true, they, of course, are free from keeping Torah and Mitzvoths. They believe that they have no need for these ideas and religion. Especially when they have found another way to unify the Jewish people. They rationalize that if there was only one Jew in the world, he wouldn't have to keep the Torah and Mitzvoths, but since there are many Jews (may G-d add onto them), we need the Torah and mitzvot as a means to preserve the social order. Nationalism is

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now bartered for religion. It will be the central force to unite the community.

When one believes these (Torah) belittling statements, as one who joins the Zionists does, one does not feel obligated at all to keep the Torah and Mitzvohs. We cannot hope that at one time or moment he will return to it, either.

Even if you will try to pound him as if he is a mortar, he will not repent for by his standards, he's a good Jew, for he is a true nationalist.

It is clear on a purely logical basis that Zionism did not bring Jews, who were far from Judaism, any closer: It pushed them further and further from the truth. Moreover, they uprooted from religious Jews' minds and hearts the ideas of holiness, faith, and Torah, by the very fact that they took away the obligations of the Torah and Mitzvohs completely and implanted nationalism as the fulfillment of Judaism.

Therefore anyone who is entrapped by their destructive ways and its related aspects, goes down where there is no hope (G-d forbid) for his future.

The leaders of the Zionists, and the common herd, who without sense are drawn to them, purposely and with deceit in mind, have done much harm with their thousands of wordings and quotes written in Yiddish, Hebrew, and Russian languages. They have laid down their basic theory that all of Judaism is nationalism.

He who has even a little sense will admit the truth, that Herzl's and Nordau's awakening to Zion did not come from divine inspiration that arose within their souls.

Our G-d fearing brethren's love of the holy land stems from spiritual feelings within them. They want to serve G-d and therefore they desire the place He chose. "The one who chooses Zion and Jerusalem."

This love is an inner feeling and a profound love for this place. They actually kissed the land. Their main desire in life is that G-d will give them the opportunity to come to the Holy Land, that which every heart and soul desires.

But this is not the cause behind the awakening to Zion by the leaders of the Zionist movement, Herzl and Nordau in

particular. The proof of this is: when Herzl was in the Holy Land he moved further away from G-d. He desecrated the Torah and Mitzvohs in public. He entered the holy city of Jerusalem on Sabbath and he went to the Temple Mount. Even from a humanistic point of view he should not have done so. He violated the Sabbath in public in the holy city, and in the holiest place of G-d, whereby, he was just doing evil in the eyes of G-d. His purpose was to emphasize and flaunt their impure and corrupted ideology that Judaism is nationalism. The leader of the Zionists raised the idol of nationalism, which is a rebellion in G-d, and the disbelief in Torah and Mitzvohs, in above all places, the palace of G-d.

The true reason for the awakening of these Zionist seducers and instigators toward Zion and Jerusalem is, that the weak limbs of the Jewish people in exile have already assimilated and unified with their new gentile neighbors. They became as one nation with them. So a Jew from Germany considered himself German, and a Jew of Austrian birth considered himself an Austrian, and a person living in England, an Englishman etc....Each considered his place of abode his nation, his birthplace, and the government his own, just like all the other citizens of his country. They lived a life of ease and wealth according to their materialistic ideals and they intermarried and became like one nation.

But G-d who desires the redemption of the Jewish people through Moshiach, and the Jewish people will only be redeemed through repentance, has raised cruel enemies against His people. These are the oppressors of the Jews, the Anti-Semities in every country. When anti-Semitism became stronger the gentiles began separating themselves from the Jews and reminded them of their Jewish origins, in overt ways, such as calling after them, "Hey Jew." At every corner they turn, be it among government leaders and ministers, where they became accustomed to socialize and desired to find their place, they were considered strangers, and they (the nations) kept their distance from them.

But, this type of Jew purposely wants to belong to higher circles, with princes and other world leaders. The more they are pushed away, the more these Jews try to raise themselves. They show off their capabilities and wealth, for they despise the path of submission.

Our G-d fearing brothers realize that they are under the yoke of exile and must be humble. Even when we had people working amongst the leaders and kings of other nations, they were subservient to them. They knew they were in exile and under a foreign nation's rule. They had to withstand the yoke of the exile, for this is G-d's will that we expiate our sins thusly until G-d will take pity and redeem us speedily. Despite the hardships, expulsions, and oppression they find themselves surviving. They have a place, for their nature is that of the soft that survives the strong, that of resilience.

But these aforementioned people (the Zionists) believe and think that they're not in exile at all. They are Germans, Frenchmen, or Englishmen etc... Their place of residence is their own. They do not have the traits of humility at all. Through oppression and expulsions they have lost the place that was not theirs.

They have no land, peace or reality. Our G-d fearing Jews believe and identify with Judaism, the Torah and mitzvohs. The other type of Jew's reality consisted of being Frenchmen, Germans, etc. So when they are forcibly excluded and separated from the country's mainstream, they lose their identity and reality totally.

In what way can they preserve their identity? They do not desire the Torah and mitzvohs at all. By being a self-governed nation, they'll sustain the illusion of being independent.

This and only this was their sole reason for their awakening enthusiasm to return to the Holy land. Just to be a nation, a Jewish nation. This awakening was caused by a definite need. The perfect place for this would be the Holy land.

I do not doubt that Herzl and Nordau basically didn't care whether it would be Eretz Israel or another land for this was a small consideration compared to their main

theme of having a nation and a government.

And, I believe that at the third Congressional meeting, a man suggested Cyprus as an appropriate home for the Jews and Herzl considered this idea. It was the Zionists in our land that made an uproar about it, and this notion was dropped.

They have awakened nationalistic yearnings in the people in order to convince them to believe in self-government. This will awaken in them a desire for self-determination.

But this is not enough. They have to remove the nation from observing Torah and mitzvohs, G-d forbid, or at least weaken it as much as possible. They wished to strengthen nationalism by weakening Torah.

For it is known that those who uphold and keep the Torah and Mitzvohs are not likely to change or assume other forms or characteristics. In particular, no observant Jew is likely to leave exile with force, for this is against their religious beliefs and hopes. They hope for and await the redemption with the coming of Messiach speedily in our days. Amen.

They look forward to a physical and spiritual redemption, where they'll rise to great heights. It's this belief that is ingrained upon their souls. Through these hopes they'll find comfort. It is with this that they survive the bitter exile and continue to strengthen the Torah and Mitzvohs, and not through Herzl's promises that they'll have their own government and lead a life of materialism. Even if we will deceive ourselves that it's possible for him to do so; and that they'll be able to find spiritual contentment...It is not so, for with these hopes alone they would not be able to withstand the yoke of the Exile, only with the desire for the redemption and spiritual freedom, by G-d and Messiach will they find deliverance.

Therefore in order for them to find acceptance of their ideas they have to confuse their previous beliefs to come about with new ones. It was an absolute necessity to do so because otherwise the Torah and Mitzvohs would disturb them in their wicked and corrupt ways. This is the reason they

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sought to remove the nation from Torah values, G-d forbid, so as in essence to enlarge the ideals of nationalism.

They have gone from bad to worse. This is the reason they want to gain control of education—so that they can engrave the nationalistic ideals in the youth, and emphasize that that is the central focus of Judaism, not Torah and Mitzvoths. Even when they instruct the young in chapters of Jewish History and passages of Tanach, with their fraudulent commentaries, they infuse the sentences with their intentions. Herzl explicitly said at the second or third congress that they spend so much and so much and this is by them a cardinal principle without which they cannot exist.

Everything has one direction; to remove the heart of the nation from our holy beliefs and from the way of the Torah and Mitzvoths. Instead they try to implant in them that nationalism is Judaism. Understandably they are very busy with the youth, who are more prepared to accept these aspirations of nationalism insofar as they have acquired many ideas of freedom against oppression. As is known children are malleable; their lot rests in the hands of their educators.

The Zionists place great emphasis upon their propagandists and writers, for they will eventually attract the older generation and leaders.

We live in a confusing world. In former generations the elders would guide the young. Now the reverse is true. The young lead the old and fathers adjust themselves according to their son's wishes.

This is a malady of the present day. The weaknesses of the fathers are that they lack the confidence to restrict their children. They do not restrain them from breaking G-dly or civil laws. They cannot guide them in the proper path of G-d and man. Eventually, the reflection and image in their souls become like that of the evil ways of their children. And this is not the place to expound on this...

The Zionists need culture. It is one of the fundamental points of Zionism and without it they cannot reach their goals. Their claim that they have no association with culture, as said in the third Congress, is just for

appearance's sake for many of our brothers object to this. Therefore they act as if they have nothing to do with culture.

In truth they hold on to it with full force for their survival depends on it. A writer of the Hatzfira journal wrote that the Zionists have nothing to do with culture, and the editor wrote pertaining to this topic that this is simply not so for Zionism cannot exist without this.

The Zionists, wherever they may be, busy themselves with the teaching of history (of G-d forbid) of Graetz and Smolonskin. Their youth and laymen learn the Tanach with falsely construed interpretations. This is how they engage themselves with Torah on Sabbath and holidays in their synagogues.

They are very active in implementing their educational goals, both in past and present, with the intention of uprooting Judaism and implanting nationalism.

It is clear and well-understood that the Zionists are not coming closer to Judaism. On the contrary, they lose their souls completely G-d forbid. They deliberately removed any hidden yearning in their souls (for the Torah and Mitzvoths) until there is no hope, G-d forbid, that they'll return to G-d, if not for His great hand...

Their pride in the Jewish name, refers only to the name of the Jewish nation. This is their Judaism.

But from true and simple Judaism which is the observance of Torah and Mitzvoths, belief in G-d and His servants, they have strayed far indeed on account of the Zionist ideas. G-d, blessed be He, shall nullify their ideas, and shall elevate the light rays of the Torah and Judaism and our brothers, for His honor and His great name.

3) There are many of our brothers who have limited knowledge, who usually would not think introspectively on a subject, on their own. They comprehend only what they are told, and they accept ideas easily.

When these people hear the Zionist viewpoint; especially when they conceal the bad and show their split hooves (or kosher side), their concepts have great appeal. These people do not think to look for a bad side.

When the hidden evils of Zionism are

clearly shown to them, their understanding increases. They are G-d fearing people and when they understand and accept a truth, it stays in their souls and minds. There is a large group of people like this amongst the Jews.

Yet there is another group, which may be larger than the aforementioned one. They are in essence G-d fearing people, but do not have the knowledge to understand a situation. Henceforth they submit themselves to those in the upper level and accept their words as final.

They listen to the propagandists of the Zionists who project the good in the new nationalism—that they'll be their own nation. They promise them many physical

comforts, and that they'll live a life of pleasure in their own land. Their use of the name Eretz Yisroel, which is beloved by them, attracts them to these ideas, and they do what is commanded of them.

When the Jews hear that the Great Torah Rabbis are yelling bitterly about these ideas, which contain much evil, they drop these notions completely. It is known that these people are quite powerful. When they leave something they do so with full force.

For these brothers, we are obligated to sacrifice our lives, to save them from the mouths of the lions, who want to snatch them away from religion, G-d forbid.

Hashem will help us and bring the Messiah speedily in our days, Amen.

מי נתן למשיח יעקב ישראל לכוזים?
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 ISRAEL TO PLUNDER?**
(Yisrah 42:24)

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Eretz Yisroel or Torah what has Priority?

BY REB ELCHONON WASSERMAN

Eretz Yisroel comprises a major portion of the Torah. Three Sedorim of Shass (Talmud) concern Eretz Yisroel: Zeroim, Kodshim and Tahoros. The overwhelming majority of the other three portions bear upon Eretz Yisroel. In Mo'ed there are several such mesechtos: Yuma, Shekolim, Chagiga, the second half of Pesochim, the last perakim of Suka and Taaniss; in Noshim: Nozir and Soteh. In Nezikin: Sanhedrin, Makkos and Horiyos. It appears that nearly two thirds of Shas deals with Eretz Yisroel. The same proportion holds true for Chumash.

It is therefore understood that Jews need Eretz Yisroel; besides the fact that the settlement of Eretz Yisroel is a mitzva in itself.

Yet, it is a fact that the Jewish people have existed nearly 2,000 years in the diaspora. True, it was a difficult existence, a bitter one, nevertheless, it was endured all the same.

The question arises: Would Jews have been able to exist for 2,000 years had they not had the Torah? Clearly, the answer is an unequivocal no. Not only could Jews not have existed for 2,000 years without Torah, they couldn't have done so for a mere 100 years. We see this proven (as a fact) today in the Red nation (USSR). It is but twenty years since the Jewish scoundrels (Yevsekas) removed Torah from Jews with Sh'mad decrees, and their name is being extinguished. There are remnants of the older generation, but the younger generation has no inkling of what a Jew is.

Jews who remain without Torah disappear in a few years. Without Eretz Yisroel, the Jewish people can survive two millenia. As an example: In order to exist man needs air to breathe in, an bread to eat, in order to live normally; "Bread sates a man's heart." What must one do if a person is lacking both essentials? Which need

takes priority—fresh air, or bread? Clearly, if he has no air he cannot eat bread.

The Jewish people need Eretz Yisroel, but they do not have it yet. Jews need Torah and we see Torah waning; a majority of the younger generation is entirely cut off from Torah. Ask yourself: Which has a higher priority—Torah or Eretz Yisroel? The answer is the same. Eretz Yisroel is important for Jews, but without Torah, there will not be any Jews. We must first insure that Jews exist before we can need Eretz Yisroel.

What are we doing now? Just the opposite. We keep shouting "Zion." We should be rather shouting "Torah, Torah, what will happen to her"?

Without Torah we are vulnerable, we are helpless. With Torah, we are the most powerful in the world. This is not an unsubstantiated claim; it is a fact proven by our 3,000 year history.

Also, possession of Eretz Yisroel is not contingent upon our desire if the Lord does not buildeth the house the workers toil in vain conversely, the dissemination of Torah among Jews is in our hands; it depends solely on us, and "He who comes to purify is helped."

About fifteen years ago, the Chofetz Chaim visited Warsaw, at which time a movement was beginning among Polish rebbes to travel to Eretz Yisroel. He commented then, "Why have they embraced mitzvas? Let them do about Torah. With Torah, all mitzvas are mitzvas, without it, all is mud."

The following examples clarify his words. Settling Eretz Yisroel is a well-known mitzva, but if you populate Eretz Yisroel with settlement groups of openly rebellious people, it is no longer a mitzva, but the greatest transgression. This is not building Eretz Yisroel; it is its destruction. This is the worst destruction of Eretz

Yisroel, infinitely worse than its (physical) destruction by the nations. The destructions (of the Temples) served to expiate the sins of Klal Yisroel but the present Churban effected by Jewish apostates is the greatest indictment of those Jews who give them millions while giving pennies for Torah.

An example: Founding Talmud Torahs is one of the greatest mitzvas. They (the Jewish apostates) do establish chadorim but with a small difference—instead of teaching Torah, they teach them sacrilege of the Torah through nationalistic teachers who scrupulously adhere to the dictum of Hebrew through Hebrew. The Talmud Torah becomes a missionary school.

Engaging a rabbi is an obligation of every Jewish community. They choose those rabbis who do not know Shulchan Oruch, but rather are well versed in modern nationalistic literature and Motka Chabad's jokes. So goes their adherence to the mitzvos of the Torah. Now, these mitzvos are fulfilled enthusiastically "As soon as they arose, they committed grave transgressions." Rabbi Chiya Bar Abba commented that all their corrupt acts were committed early in the morning—with expedience.

What have we accomplished with our new mitzvos and our new toras? Instead of learning from our sages, the kedoshei Elyon, we have acquired new mentors: Hitler and Company, who teach us with modern methods, the most modern of all. They will teach us until we spew forth "culture" and the "enlightenment" together. Then we may hope for peace for all Jewry.

We would like to relate a Torah word in the name of the Chofetz Chaim, Z"l. The verse states: Many are the pains for the wicked, but he who believes in Hashem will be enveloped by Grace." The Chofetz Chaim commented: "If you give a sick man medication for a stomach ailment, it will be cured but will leave a bitter taste on the palate. So, the medicine is cleverly enclosed in a capsule which is swallowed whole. Thus the cure is effected without the bitterness which would normally

accompany it. The same applies to the "pain for the wicked." The pains for sinning is a medicine, but it is a bitter medicine to swallow. But he who believes in Hashem receives this medicine wrapped in a capsule of grace, and this is how he swallows it. His belief in G-d lessens the bitterness of his pain."

Rashe comments on the verse "you are standing today" thusly: Pain sets you on your feet, and gives you cause to exist. The translation of this seems to follow the posuk "He doesn't look at the evil of Yakov etc.," to which Rashi says, the Almighty, as it were, pretends not to see Jewish offenses. How can we understand this in light of what Chazal teach us, that: "He who says that the Almighty ignores transgressions should have his life ignored," for one should not think that G-d rewards underservedly, nor does he overlook anything.

However, both are true, the Almighty does not seek to find fault with the Jewish people but there is an automatic mechanism that functions as follows: "Whoever commits one sin, acquires a single accuser," and this accuser does not remain silent; he tells all he knows and provides proof. The accuser pursues his calling; he cannot be deflected for "The King maintains the earth with justice." Just as in earthly kingdom, if a prosecutor proves clearly, black on white, that a defendant did such and such, the judge must act according to the law, even if he is a friend of the defendant exactly so is it in the heavenly kingdom. What happens when the prosecution brings a strong case against klal yisroel, and demands total annihilation, clearly demonstrating that this verdict is demanded by divine law and there is nothing to be said in reply. What is the Almighty to do in such a situation? On the one hand, He must unwillingly hear the prosecutors arguments; on the other hand there is His vow: "I Hashem, have not altered (my word) and you, sons of Jacob, will not be annihilated." What does Hashem do? He creates a Haman who persecutes the Jewish people with malevolence. In this way, they become the injured and this is their salvation, for one of Hashem's attributes is:

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"And G-d seeks the interest of the persecuted, even if a tzaddik persecuted a rosho." In this roundabout way, Hahem has a satisfactory reply to the persecution. In effect, He says, "I must take the part of the persecuted."

The stronger the persecution of Jews, the more it brings their salvation. If we see now that the persecution of Jews has massive

and unprecedented proportions, then the Almighty must side with those as persecuted as we are. As it says "Will I suffer birth-pains-and not give birth, says Hashem." When Jews will undergo their worst crisis of exile, then the birth will come. Since we are clearly undergoing birth pains, we understand that we are close to the birth. Omain Ve'omain.

(Part Three)

Continued from Volume 2 Number 7

A Deserving Answer

Orthodox Jewry started its own weekly, "Kol Yisroel" because of the Northcliffe Affair. Later that week, "Kol Yisroel" printed the entire contents of the memorandum given the King, the more tolerant Zionist leaders rescinded their protest. They were annoyed that Orthodox Jewry was politically self-sufficient but they could not raise any valid protests once the memorandum was published. However, the Zionist press, who had initiated the alteration, did not withdraw. Rabbi Moshe Blau z"l explained this is an article in "Kol Yisroel" under the heading "To those who are angry,"

Recover: Agudas Yisroel took a dangerous step—that is, one that endangered the Zionist monopoly on Orthodox Jewry, and we must ensure that they do not do these things anymore—at least in the future. How does one ensure this by turning public opinion against them, by denouncing this terrible betrayal, based on Arab newspaper articles, or by fabricating stories. The public becomes inflamed and in a deafening voice yells "traitors" "slanderers". The intent is to frighten those active for Orthodoxy—and the aim, that they will be frightened enough not to do this a second time...

...And when the goal is important, then any means are justified. You might ask: How can lies and forgeries be justified? The answer is that everything is allowed as long as they learn respect, so they will know how one goes to King Hussein...

After his sarcastic description of the

attacks of Zionist leaders and the press, Rabbi Moshe Blau in the next issue of "Kol Yisroel" resumed his normal serious manner.

"Please brothers, if you wholeheartedly feel that this is the right way, I permit myself to tell you, you are mistaken. This is not the path that will lead you to victory...

"Orthodox Jewry in Jerusalem is very old. The religious are people of good repute and respect, and the propaganda will not affect us. Threats both verbal and written, by hand or by foot, will not succeed in strangling our feelings, and will not persuade us to forego our holy principles for which we have sacrificed ourselves for two thousand years...

And he concluded:

...We went to King Hussein, and you are justifiably angry, because we said that orthodox Jewry has not authorized any other organization (meaning the Zionist organization) to speak in our name or the name of the Jewish people, and they are not your pawns. You must know from the beginning and retroactively that if you continue to assume leadership of orthodox Jewry and attack it by manipulating your authority as sole representatives of the settlement, we will be forced to protest in the future with all our might."

The campaign of "Kol Yisroel" was successful and after a relatively short time, things quieted down. Superficially at least, there was a certain degree of heightened understanding and the Zionists and their press were convinced that Independent orthodox Jewry would not allow itself to be misrepresented.

END

Art Scroll's Perfidy

Supporters of Yiddish press and literature need not despair. Art Scroll has filled the void created by the death of Yiddish literature. Its talent for publishing supposedly religious and inspiring books that are in reality full of apikorsus (heresy) is prodigious. The publication previously of Elie Wiesel's, **The Unconquerable Spirit** and the new "biography" of Rabbi Yosef Chaim Sonnenfeld, **Guardian of Jerusalem** are prime examples.

The original upon which **Guardian of Jerusalem** was based was a book titled **Ish Al HaChomah** authored by a wayward grandson of Rabbi Yosef Chaim, named Shlomo Zalmen Sonnenfeld. He is nothing but an apologist for Mizrachi and all that it stands for. His "biography" is but an attempt to place his illustrious grandfather in the Mizrachi Camp.

The impetus for his "biography" was the publication of a three volume authoritative work on Rabbi Yosef Chaim Sonnenfeld titled "Moreh D'arah D'Yisroel". Its tone was hardly complimentary to Mizrachi and Rabbi Kook with whom Rav Yosef Chaim Sonnenfeld's differences were legendary.

The purpose of "Ish Al HaChomah" was to present Rabbi Yosef Chaim Sonnenfeld as sympathetic to the views of Mizrachi and by extension to its present policies and leaders. Support for this "biography" has come from the oddest quarters-Teddy Kollek (in whose office S.Z. Sonnenfeld works), Mizrachi and, the strangest of bedfellows, Agudah.

Agudah, too, has a vested interest in this book. Moshe Sherer has long thought to prove that Agudah has not deviated from its old path. This book is the perfect for his ambitions. The book's tone, the anecdotes Related, the points that are emphasized, are therefore totally at variance with the Reb Yosef Chaim Sonnenfeld we remember, and the actions for which he is noted;

—On the day that the British gave their official approval to "Rabbi" Kook's

rabbinate in the Holy Land, Rav Yosef Chaim Sonnenfeld led Agudah in a day of fasting.

—Rav Yosef Chaim Sonnenfeld publicly declared Kooks beloved soccer players unfit to be buried among Jews.

—Rav Yosef Chaim Sonnenfeld left the Holy Land only once in his lifetime and that was to plead the cause of Orthodox Jews in the Holy Land before King Hussein of Hejaz and disassociate himself from the Jewish Agency.

—Rav Yosef Chaim Sonnenfeld emphatically stated his unequivocal opposition to any "Jewish" State.

—Rav Yosef Chaim Sonnenfeld prohibited any Jew to associate with the Zionist Vaad Leumi either as a member or as a voter.

—Rav Yosef Chaim Sonnenfeld decreed that every Jew is obligated to cross his name off the list of members of Kook's Zionist community.

The points are totally at variance with the memories of Shlomo Zalmen Sonnenfeld, Sherer, Kollek, and other Zionist luminaries.

Art Scroll's publication is serving a purpose that of falsifying Rav Yosef Chaim Sonnenfeld's view for the advancement of various interested parties.

Art Scroll has become a vehicle for the fraudulent exposition of Torah's views espoused by less savory members of the Jewish community. We feel that a timely warning must be passed to the Jewish public. Art Scroll is not living up to their goal of disseminating good Jewish reading material in the Jewish home. Do not, let it be found on your bookshelves. Do not, G-d forbid expose your children to their publications. Above all, remember that a publishing company that exalts Elie Wiesel and denigrates Rav Yosef Chaim Sonnenfeld has no place in the Jewish home. It is a shame that Art Scroll has once again let itself be used in an improper way and a disgrace that some orthodox bookstores are peddling these Art Scroll books for personal profit.

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dawn and dusk in the study hall, and they will collapse by themselves. The holy Chofetz Chaim was wont to say that we must be aware that in our time the forces of impurity are so great that one cannot succeed in any holy endeavor without self sacrifice; he who wishes to accomplish good for Klal Yisroel must risk all. Only in this way will he receive help from above.

Let us not despair because we see the strength of the impure, for the beginning of defeat is flight. The Chofetz Chaim Z"l would say, "Why has the strength of the Satan become so strong in our time? Because it is the nature of anything to gather its last strength before it expires. So it is with a candle before it is extinguished and darkness before dawn." He also said that while a battle is being waged, one doesn't know who will be the victor, but in this battle we know the end clearly, for it is written, "The impure spirit I will remove from earth and Hashem will be king over the entire world."

The present is a time of calamity for the Torah, unparalleled since the Jews became a nation. The man who will aid the Torah in its time of trouble, will realize the verse, "The Cohanim and Leviim the sons of Tzadok, who were with Me when the Jews strayed from Me, will come near Me to serve Me." (Yechezkel Y3).

My honor and respects to you, without having met you; I bless you and all who follow you and hope you will succeed in elevating the honor of Heaven.

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From the letters of the Sainted Rabbi Amrom Blau of blessed memory;

Heresy and license are the enemies of all devout people who must therefore unite to campaign against these forces.

Authority over the Holy Land is unfortunately in the hands of the irreligious and unbelievers. Those [the British mandate and the United Nations] who have willingly relinquished their power in the course of a generation, allowed themselves to be deceived that they were delivering power to Jews or to the Jewish people. Unfortunately, they ceded power to the Zionists, who have no connection with Jews, nor with the Jewish people. They allowed themselves to be duped, for human nature is such that sympathy lies with those who take gun and ammunition in hand. But the original authentic Judaism which is a far cry from such an idea, is ignored.

The original Judaism; The Jews who are the old inhabitants of the Holy city of Jerusalem and the Holy land, are known to be opposed to the state and its sovereignty, against their animosity to the Arabs. Jews, whose beliefs do not permit them to recognize the leadership of a state that bears the name "Israel" who are known as Jews who keep their loyalty to Hashem and his Torah, these Jews were delivered into the hands of their enemies, the hands of heretics whose aim is to uproot the Torah and destroy their faith. With force, the Zionists attempted to drag them unwillingly in their (the Zionists') ways, by means of persuasion and propaganda, and through the normal conduct of this state which announces to all that Israel has no Torah and no faith (in Hashem).

[They do so] by directly persecuting the faith, noisily propagandizing against the faith, and forcing genuine Jews into their



Rabbi Amrom Blau, Founder of Naturel Kato, mourning the 25th anniversary of the establishment of Israel orbit of ideas and anti-religious actions and force them to recognize their pseudo "Israel".

We demand, therefore, the help of all religious people. Let them protest the oppression of our faith in progress in our holy land. Let them demand that anti-religious propaganda cease, and more, that there should no longer be Zionist free thinkers. Let them protest and campaign against forced indoctrination of the original Jews in their atheistic ideas and practices. They should also not be forced to recognize the name "Israel" for this state, because this is contrary to their belief.

—Plans must be sought for the purposes of liberating these Jews, the genuine Jews, from the hands of the Zionists, the free thinkers, who, because of our sins have control over the Holy land.

—In general, to reverse the world's catastrophic mistake in recognizing those who do not acknowledge the authority of the Torah.

It is clear that only those who believe in Hashem and observe the Torah, can be called "Jews."

We petition the world to defend the truth and justice of this request, and in this merit, the world will be rewarded with tranquillity.

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