

Parsha Pearls

FROM THE WORDS OF THE GEDOLIM

Stop bringing vain offerings; it is abominable incense to Me. On Rosh Chodesh and Shabbos you call an assembly, but I cannot bear sin and a prayer gathering. (Haftorah, Yishaya 1:13)

Rashi explains: "I cannot stand when your hearts are sinful, leaning toward idolatry, and at the same time you hold a prayer gathering, for the two things cannot go together – to call a prayer gathering to come together before Me, while the sin of idolatry is in your hearts, and you do not remove it from your hearts." In these difficult times, as we pray for the safety of our brethren in Eretz Yisroel, we must be careful to remove the idolatry of Zionism from our hearts. We must know how to pray and what to pray for.

The Zionists organize gatherings to pray for the success of the Zionist state and its army. But we, who recognize that their state is a great sin and is actually the root cause of all this danger, must not join their gatherings, lest we seem to be supporting their position. This point was explained by the Satmar Rov. When the children of Israel stood at the shore of the sea and the Egyptian army approached from behind, the Torah says, "The children of Israel cried out to Hashem. And they said to Moshe, was it for lack of

graves in Egypt that you took us to die in the desert? What is this you have done to us, to take us out of Egypt?" (Shemos 14:10-11) The Ramban asks: How could they cry out to Hashem for help and at the same time reject the help He had already given them by saving them from Egypt? He answers that there were actually two separate groups of Jews. The righteous cried out to Hashem, while the wicked rejected Him and said it would have been better if He had never saved them from Egypt.

But if so, why did Moshe Rabbeinu answer them, "Hashem will fight for you, and you will be silent"? Why should they have been silent? At least the righteous group should have continued to pray for help! The Satmar Rov explains that when the wicked cry out with blasphemy, we must be silent and not join them, even if we are going to say proper prayers. Although the words we are saying are completely different, yet when our voices join with theirs we give them support. The bystander who listens may not

notice the difference, and it may appear to him that everyone has in mind the same sin. Therefore, although Hashem loves the prayer of the righteous, He does not want it to be said together with the blasphemy and insults of the wicked. (Al Hageulah V'al Hatemurah, Chapter 10)

What should our prayers be? In 1956 during the Zionist war in Sinai, the Satmar Rov said: "We see now the fulfillment of the Gemora in Chagiga 5a: Rabbi Yochanan would cry when reading the following verse (Devarim 31:21): 'And it shall come to pass when great and competing evils come upon them...' What is the meaning of 'great and competing evils'? Rav said: Evils that become competitors to each other, like the hornet and the scorpion. Rashi explains that the cure for a scorpion bite is hot water, and for a hornet bite cold water. Switching the cures will lead to danger. Thus, when one is bitten by both a hornet and a scorpion, the bites become competitors, and there is no cure.

So too today in the Holy Land: whichever path we choose, the Jewish people will be in danger. If the gentiles win the war, there will be danger for the Jewish people. And if the heretics win, the danger is even greater, for who knows what will come next? For whoever believes in Hashem Yisborach and His Torah knows that every step of the way is forbidden, and Moshe Rabbeinu told the Jewish people, "Why do you transgress the word of Hashem? And it will not succeed." (Bamidbar 14:41) And the Ibn Ezra says that any transgression of the word of Hashem will not succeed. Besides the danger to life, the honor of the heretics will be uplifted, as they have tested G-d and escaped. And this is a worse danger, as Chazal say: One who causes his fellow to sin is worse than one who kills him (Rashi on Devarim 23:9). We have no other option but to merit immediately the coming of Moshiach, and he will nullify them like the dust of the ground. Since it will happen through the king Moshiach, it will certainly happen with mercy and kindness. Let us fall into the hands of Hashem, not into the hands of men! We have no other solution to the problem of the hornet and the scorpion. Neither of the two paths is good. The only thing to do is to stand between the oven and the stove and cry to Hashem Yisborach, that He shine a little bit of emunah into the hearts of the Jewish people. The Creator is capable of anything, and He has the power to save. Let us not make

any plans or counsel, only ask of Hashem Yisborach." (Chiddushei Torah, Parshas Vayishlach, 5717)

In another place, the Satmar Rov writes: "The Gemora in Sanhedrin 98a says: The son of Dovid will not come until the low kingdom is gone from Israel. Rashi explains that the Jewish people will have no political regime, even a weak and poor one. So we see that before the coming of Moshiach that low state will have to disappear, otherwise it is impossible for Moshiach to come. The existence of the state is thus preventing the redemption. A similar statement is made by the Rambam in his Letter to Yemen. But we need the mercy of Heaven, that the state disappear only through some Heavenly force, through Hashem Yisborach, not through the gentiles, for if, G-d forbid, it happens through the gentiles there will obviously be a great danger to Jews. May Hashem Yisborach have mercy on us and on all His people Israel." (Introduction to Vayael Moshe, p. 8)

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There are some Jews who understand that Zionism is wrong, yet feel that now there is no option but to support the Zionist army in their fight against the Arab enemy. They are forgetting that the Zionists are actually causing all this aggression by stubbornly holding onto their state. As another example of this, in 1967 most people were under the impression that the Zionists went to war only

in self-defense. But the Satmar Rov said at that time, "I heard that the religious Zionists announced that this war was necessary and obligatory according to Torah [in order to save the Jewish people from danger]. But it is obvious and known to all who see truth that all these troubles, including the danger of the war, came upon us only as a result of the existence of that Zionist state...it is the Zionist government that aroused the anger of the Arabs by provoking them in various ways, and if not for the stubbornness of its wicked leaders the danger of the war would never have been. And even now, if they were to give up their state and their government, there is no doubt that they would take Hashem's anger away from the Jewish people. Had they done this, the entire calamity – the danger of the war and the loss of Jewish lives – would not have come upon them. And for every minute that they hold on to their power they are offending the Creator, blessed be He, with violation of the oaths and rebellion against the nations, which the holy Torah has forbidden and for which we have been warned of a severe punishment... And even naturally speaking, if they were to give up their government and Zionist state, there is no doubt that the United Nations would be able to find some way to prevent war, bloodshed and loss of Jewish lives." (Al Hageulah V'al Hatemurah, Chapter 44)



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