Some years ago, during a mundane tax-return preparation, an unexpected exchange ensued over the calling and teachings of Rav Samson Raphael Hirsch, zt"z. Since my accountant, in addition to his professional skills, was a consummate narrator, anxiety-inducing queries regarding my past expenditures were constantly interspersed with fantastic ponderings and heartening tales. These narratives were relayed in a sweet Milwaukee accent, which was somehow buttressed by the storyteller’s soft-yet-piercing chassidic eyes. This revered tax-return preparer, Rabbi Motel Twerski, zt"z, had a knack of lifting one up in the middle of a bookkeeping session to some far-flung place where life seemed a lot purer than number-crunching and noisy New York.

Two hundred years ago, Germany saw the birth of a child whose vision still shapes the world we live in today. From his earliest years, Rav Samson Raphael Hirsch succeeded in capturing the hearts and minds of a nation in peril of losing its heritage to the tidal wave of Reform. He led his community with a finely calibrated approach, creating firmly defined boundaries to shut out unwanted elements, while simultaneously investing his considerable talents and passion to ensure that the Orthodox lifestyle would be so fulfilling and enriching that his flock would never feel compelled to seek pasture elsewhere. Rav Hirsch’s influence extended far beyond the confines of his own small rabbinical post and limited lifespan. Indeed, his prescient vision still surges strong, with ripples that have spread along virtually the entire stream of Torah Judaism.

by Rabbi Yitzchok Frankfurter

Some years ago, during a mundane tax-return preparation, an unexpected exchange ensued over the calling and teachings of Rav Samson Raphael Hirsch, zt"z. Since my accountant, in addition to his professional skills, was a consummate narrator, anxiety-inducing queries regarding my past expenditures were constantly interspersed with fantastic ponderings and heartening tales. These narratives were relayed in a sweet Milwaukee accent, which was somehow buttressed by the storyteller’s soft-yet-piercing chassidic eyes. This revered tax-return preparer, Rabbi Motel Twerski, zt"z, had a knack of lifting one up in the middle of a bookkeeping session to some far-flung place where life seemed a lot purer than number-crunching and noisy New York.
York, particularly when he spoke about his mother’s eminent younger brother, the late Brotveter Rebbe, Rav Shlomo Halberstam, ztz”l.

We were sitting together reviewing some perplexing check stubs, when Reb Motel stared up at a framed picture of Rav Samson Raphael Hirsch, ztz”l, that was hanging on my wall, and asked whether I had received a postgraduate degree. For a moment I failed to comprehend the implied connection. To me, that well-known portrait of Rav Hirsch, where he seems to be eyeballing the distant future, simply depicts one of Jewry’s greatest leaders, who “dedicated his entire life to the dissemination of Torah and through his strength and efforts succeeded in restoring the Jewish religion to its original beauty and turning the hearts of thousands upon thousands of Jews to our Father in Heaven,” as Rav Yitzchak Elchanan Spektor, ztz”l, proclaimed.

“Ah, you must be alluding to Rav Hirsch’s philosophy of Torah im Derech Eretz, whereby one should pursue a secular education alongside Torah study, so that he may develop into a monsieur Versailles,” I understood Reb Motel to be asking. “Well,” I mused, “I doubt Rav Hirsch had the few grades of secular education a chassidic cheder in mind when he promulgated his views regarding one’s ideal educational bildung.

What draws couples, individuals, such as myself, to Rav Hirsch and his writings, I proceeded to explain, is not the educational method that Rav Hirsch advocated, but simply the greatness and keen mind of that eminent educator. Way before one ventures to even understand the deep rabbinical and philosophical allusions contained in Hirsch’s works, the religious pathas that burst forth from every word of his writings is enough to stimulate one to heed his call. To forget all prior studies; to read the Torah as though you have never read it before. And when Rav Hirsch leads you by the hand into the enchanting world of nature, to the endless expanse of skies and stars, to the rolling hills of blooms and blossoms, and gently prods you to examine yourself in comparison with a blade of grass or a rumbling peal of thunder, he once again uplifts you as one no one ever before did. So much so, that when Rav Hirsch demands of you to understand Judaism organically "aus sich selbst heraus," in accordance with the inner spirit permeating its original literary sources, it suddenly all seems so very easy.

Reb Motel then relayed how his mother too was drawn to the high religious and literary value of Rav Hirsch’s writings, and would study Rav Hirsch’s commentary on Tehillim in the original German. Notwithstanding our meeting of minds, Torah im Derech Eretz was for Rav Hirsch by no means a temporary dispensation of the rigid demands of the halachah, nor is it a peripheral aspect of this great thinker’s worldview. Yet, it nevertheless remains one of the most misunderstood of all the concepts that he propagated. According to Rav Hirsch, Torah and culture are not two coexisting ideas, as they appear to be in the modern concept of Torah u’Mada. Rather, culture must be subservient to the Torah, and formed and transformed by Torah’s flames.

If you take a look at some of the contemporary research on Rav Hirsch, what you’ll most likely gather is that Rav Hirsch was the father of Modern Orthodoxy. This statement, though widely disseminated, is only partially accurate and extremely misleading. Hirsch’s philosophy is at odds with the Modern Orthodox worldview of a synthesis and fusion between two competing ideas and distinctive lifestyles. For him, if there is a fusion here, it is only, as Professor Mordechai Breuer points out, a synthesis in the Hegelian sense: two powers that contrast each other and negate one another subsequently merge transformed on a higher plane.

Rav Shimon Schwab, zt”l, the late Rav of the Hirsch kehillah in New York, once had this to say: “What is happening today makes me weep, literally. Of late, Hirsch has become the property of the left-of-center ‘Modern Orthodox’ movement. They have changed the image of Hirsch from that of a vigorous fighter for Torah im Derech Eretz, ‘The nation’s instructor, Hirsch was never a doctor’

Those interested in serious research, what you’ll most likely gather is that Rav Hirsch was the father of Modern Orthodoxy. What is less known is the role Rav Hirsch played years before that, between 1868 and 1869, in the Hungarian secession of the Orthodox from the general Jewish community for the same halachic and practical reasons. He was one of the ideologues and architects of that secession, and when the Orthodox delegation petitioned the Hungarian Crown to permit them to secede, they did so by presenting Hirsch’s reasoning.

Professor Yaakov Katz, who wrote an authoritative book on the Hungarian and Frankfurt secessions, fully documents Hirsch’s active involvement in both, and writes as follows: ‘One of the big surprises that I stumbled on while tracing the unfolding of events in Hungary was the involvement of Rav Samson Raphael Hirsch of Frankfurt towards secession. In the articulation of the ideology that required the Orthodox to secede from the general communities and in the assistance he contributed to the actualization of this request. The argument to secede that evolved in Hungary, which Hirsch had a hand in drafting and promoting, went further than Hirsch’s original goal in his city of Frankfurt. The matter was no longer limited to the prevention of the Orthodox in assisting the establishment of sacri-ficous organizations, through the payment of taxes to the general community — the original objective of secession in Frankfurt — but the drive in Hungary was towards complete communal independence.’

Frankfurt’s great crusader for Torah, who was called on countless times by Rav Yitzchak Elchanan Spektor, ztz”l, and other Lithuanian gedolei, to lend them a hand in their battles with the heretics and reformers, was also of assistance to the Rav Sofer of Pressburg, the Yeket Lev of Satmar, and the Maharam Schick, zt”l, among others in their heroic struggles for the preservation of Hungarian Jewish Orthodoxy.

Nevertheless, it is fair to say that virtually every trend and movement in contemporary Orthodox Judaism can trace their roots to the teachings of Rav Samson Raphael Hirsch. From Modern Orthodoxy, which embraces Western and secular culture, on the far left of the spectrum, all the way over to the Eidah HaCharedim and Satmar, which decry every contact with the heretical world, on the right. All have their origins in the thought and deeds of that venerable thinker and leader. And it goes without saying that the Agudath Israel and Bais Yaakov movements are but direct outgrowths of his outlook and actions. And if this comes somewhat as a surprise to some, perhaps it no longer will be, once we take a closer look at some of the facts of Rav Samson Raphael Hirsch’s spellbinding life and times.

The Young Visionary

It all began 200 years ago, on 25 Sivan, 5568 (June 20, 1808), in the terming and contentious port city of Hamburg, Germany, where Samuel Hirsch was born. The Jewish community in Hamburg, one of the newest in Germany, had become one of its largest and most affluent at the time of his birth.

Germany, Oct. 18, 1931: Rows of ships are docked in Hamburg’s Harbor due to high unemployment.

The caption is incorrect; Hirsch was never a doctor.
grandfather, Rav Mendel Frankfurter, was a renowned talmid chacham. Rav Mendel was the founder of the Hamburg TalmudTorah and an unsalaried Dayan of the neighboring congregation of Altona. (Reb Raphael ... His son, though, would later sign most documents with the double surname, “Samson the son of Raphael Hirsch-Frankfurter.”)

The year Hirsch became bar mitzvah, Rav Yitzchak Bernays, zt”l, was appointed Rav of the Orthodox kehillah of Hamburg. Chacham Bernays, as he preferred to be called so as to be distinguished from his Reform counterpart, was one of the first truly pious rabbis of Germany with an extensive academic background, and he exerted an enormous influence upon the young and brilliant Hirsch. The Torah and Talmudical education he received from Bernays, combined with his Rebbe’s influence, led Hirsch to determine not to become a merchant, as his parents had desired, but to choose instead a rabbinical vocation, a vocation that would alter the face of the modern era.

But first Hirsch had to continue his studies of Talmud under the distinguished and famed gaon Rav Yaakov Ettlinger, zt”l, the author of the Aruch L’Ner, who most likely ordained him. Additionally, the future leader of Orthodoxy, who was to stand up to the Reform with such a view of Judaism... never before heard or suspected.” Graetz described in his diary his reaction to the Briefe as follows: “I avidly devoured every word. Disloyal though I had been to the Talmud, this book reconciled me with it. I... determined to use my utmost efforts to pierce its depths.... I set about my task at once, beginning with the first folio, Berachos, and the first book of Moshe. I dwelt upon every point with pleasure, treating them not as remnants of antiquity but as books containing Divine help for mankind.” He subsequently studied Torah under Hirsch for three years. The first blow to their relationship occurred, however, when Graetz introduced his young wife to Hirsch with uncovered hair and received a stern reproach from the master.

Hirsch remained in Oldenburg until 1841, when he was elected chief rabbi of the Hanoverian districts of East Friesland and the northern part of Westphalia, including Osnabruck, with his residence being in Emden. Here he employed for the first time his motto of Torah im Derech Eretz. In 1846, Hirsch was called to the rabbinate of Nikolsburg in Moravia, and
In 1847 he became chief rabbi of Moravia communities of Germany, is important Jewish of the oldest and most century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. In the past, some of the most famous Talmudic scholars served the Frankfurt Jewish community as his assistant. In the beginning of the nineteenth century, it was still a city filled with Torah and emunah; it was still the city of the Haflaah, Rav Nosson Adler, and the Chasam Sofer. Yet, over the course of a few short years, this centuries-old, Torah-true community disintegrated, leaving behind one or two individuals who still put on tefillin every day, while almost everyone else had joined the Reform movement. As the Reformers pressed vigorously ahead with their devastating assaults on all things sacred, tensions in the community mounted. In 1849, a group of eleven-G-d-fearing people decided to act and petitioned the German Senate to permit them the establishment of a special communal synagogue, under the principle of freedom of the individual. People were reminded for all times of an important, essential fact, namely that [the people of] Israel must always choose to be more of their own national independence by its own power; it was to enthrone its future as a nation solely to Divine Providence.” These words best articulate the actions of the Jewish people in response to the pressures of the Reformers, Hirsch also expressed strong opposition to the emerging Jewish nationalist movement headed by Rav Zvi Hersh Kalischer.

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

The city of Oldenburg: Site of Rav Hirsch’s first rabbinical post

Hirsch’s success in building Secession separatist group in Frankfurt am Main, which recently had split from the general community, asked Rav Hirsch whether ... been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).

To comprehend the catastrophic decline of the Frankfurt Jewish community, whose documented history goes back to the twelfth century, and which was one of the oldest and most important Jewish communities of Germany, is to understand the tragic state of affairs that existed throughout Europe. For this very first time a Jewish community has been overtly founded around a holy principle, on the territory that they have successfully captured from those who have gone astray. And what can I do, as this holy principle is what I have determined to dedicate my life to spreading and disseminating.15 At the age of forty-three, with a wife, five sons, and four daughters, Hirsch left Nikolzburg to head a group of religious dissenters known as the Israelitische Religionsgesellschaft (Israelite Religious Society).
battles that he waged against modernity still pulsate everywhere.

Today’s international Orthodox Agudath Israel is but the evolution of his organization, the Freie Vereinigung that Rav Hirsch founded in 1886 to unite the chareidi communities of Germany. When the noted scholar and historian, Rav Yitzchak Isaac Halevy, ztt”l, left Volozhin, Lithuania, for Germany and joined the Freie Vereinigung, thus expanding its influence worldwide, he asked its chairman, Rav Yaakov Rosenheim, ztt”l, to change its name to Agudath Israel, which Rav Yaakov did. Hirsch’s Freie Vereinigung is still in existence, relevant and vibrant today, just under a different name and banner, that of Agudath Israel.

And when that young Jewish seamstress from Poland, Sarah Schenirer, resolved to revolutionize the education of Jewish girls, and founded what is today ... grandfather. Rav Hirsch’s words so impressed her that she began reading Hirsch’s writings, delving diligently into Horeb and Nineteen Letters. The outcome of this study was her idea to establish a school for girls on the model of Rav Hirsch’s school in Frankfurt, using the same curriculum that he had instituted. Feeling a need to carry the teachings of Rav Hirsch and his message even further, when Sarah Schenirer opened her school in 1917 in Cracow, she taught her pupils Chumash with Rav Hirsch’s commentary and gave courses on the Nineteen Letters. So that the students would understand Hirsch’s writings without translation, she required that the girls learn the German language. The one school she initially opened mushroomed into the worldwide Bais Yaakov network, with hundreds of thousands of students and alumni, all byproducts of Rav Hirsch and his philosophy.

In a recent article in Mishpacha, commemorating the 60th yahrzeit of the Imrei Emes, ztt”l, journalist Aharon Granevich-Granot quotes the Imrei Emes as saying: “When I arrive in the Heavenly beis din and they ask me, ‘What did you achieve in your lifetime in this world?’ I will answer, ‘Agudas Yisrael, the Yesodei Hatorah Talmod Torah, and the Bais Yaakov schools!’” Ironically, two out of the three items that this chassidic giant cited as the biggest accomplishments of his lifework are directly linked to Rav Hirsch: Agudath Israel and Bais Yaakov.

It is noteworthy that Rav Shimon Schwab related that the Imrei Emes once told him that “the Tzaddik of Frankfurt [Rav Hirsch] was a leibidege mussar sefer [a living morality text].” The Gerer Rebbe’s assessment and awe of Rav Hirsch should now come as no wonder.

And that is not the extent of his influence. The Eidah HaChareidis of Yerushalayim was founded through Rav Hirsch’s words and ideas. When the Jewish population in Eretz Yisrael united under the Knesses Yisrael organization, many elements of the Old Yishuv under the leadership of Rav Yosef Chaim Sonnenfeld, ztc”l, sought to secede and establish their own independent community. They thus naturally turned to Rav Yitzchak Breuer, z”l, the grandson of Rav Hirsch, the “Father of secession,” to assist them in their struggle. In response, Breuer authored an entire book explaining the reasons behind the Ashkenazi community’s request for independence from the Mandate government, echoing many of his grandfather’s ideas and arguments. Breuer also visited Eretz Yisrael in the days of the chareidi struggle for independence and worked side by side with its leader, Rav Sonnenfeld, successfully establishing the Eidah HaChareidis.

And of course, when an Orthodox scientist or doctor today reflects on his role model and teacher, he most likely thinks of Hirsch. The many disciples of Rav Hirsch may be different from one another, but they all have one thing in common: the insubordination and absolute ascendancy of the Torah over all of the tribulations and temptations of modern times.

We may conclude with Rav Hirsch’s own words: “Even when the descendants of the one Jew, Yisrael, have grown to 600,000 men they were still all members of one house, sons of one man, stamped in spirit and heart with the same stamp, bearing one mission, one destiny as their heritage through the ages. And in the midst of this fundamental sameness and unity and under its influence, the greatest diversity of tribal and family specialties of traits and dispositions was diligently and carefully nurtured, so that the great one task of humanity as shown by the Torah is to be demonstrated as a model for the whole human race, as being in no way dependent on any specialty, but applies to every diversity of character, tendency, profession, or position in life.”

Breuer also visited Eretz Yisrael in the days of the chareidi struggle for independence and worked side by side with its leader, Rav Sonnenfeld, successfully establishing the Eidah HaChareidis.