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The United Nations which today is but a caricature of what its brave name implies has resolved by majority vote to equate Zionism with Racism.

It is obvious that this is a blatant lie. It is equally obvious that this political slur is in itself intended as an expression of Racism, read: Antisemitism, of the ugliest and most heinous kind.

All over the world Jews have reacted by indignant protests and vigorous public declarations: "We are all Zionists," "Judaism is Zionism" and so on. This Jewish response is most unfortunate. A vicious lie is being answered with a simplistic untruth, which is as naive as it is self-defeating. Let us state at the outset that we have no sympathy with certain irresponsible anonymous advertisers in the N.Y. Times who claim to speak in the name of the Torah, but in reality speak in the name of nobody.

On the other hand, truth compels us to state unequivocally that most certainly Zionism is not at all

identical with Judaism, that in fact it is diametrically opposed to it. Zionism is a political philosophy which considers the divine Nation of the Torah a nation like all others, albeit with certain religious traditions which you are free to accept or to reject as an individual, and which may or may not become part of the law of the Jewish land, subject to a majority vote of a democratic parliament. Zionism has transformed the holy land, the holy tongue, the holy nation into secular entities, according atheists and anti-religionist Jews at best equal status with firm believers.

Zionism has created a sovereign state which is governed like all other states by its own man-made laws and not by the G-d given laws of the Torah. All these are dry facts which cannot be disputed. The term "Zionism" is derived from the name Zion (ציון) which is one of the most sacred words in our authentic Jewish dictionary:

ציון משכן בכבוד

Zion is the dwelling place of G-d's glory

Zion is the house of our life - Zion is the citadel of G-d, promised us by the Creator, for which we long in our daily prayers and which has never ceased to belong to us. Zion is the Sanctuary of the Torah, the holy city which surrounds it, the holy land of which it is its eternal capital, the Jewish Nation which owns it since ever and forever - the abode of the Shechina on earth, from which the word of G-d shall come forth and over which a new light will shine - the Zion of David and Shlomoh, the Zion of our Prophets and Sages and singers and mourners and lovers - all this is the very opposite of Zionism. No! A thousand times no! We love Zion and therefore we are non-Zionists.

We are Jews who hate Racism because we all have been the foremost victims of Racism. We hate Racism because all men were created in G-d's image, be they white, black or yellow.

However, we are G-d's firstborn son, we are indeed the "Chosen People," chosen by the Creator of all of G-d's children to carry the burden of His Torah, chosen to become

the only non-sovereign nation, but rather a Kingdom of Priests and a holy people, chosen to serve Him and carry on His commandments, chosen to suffer if need be, for the glory of G-d and the redemption of all mankind, a light to the nations and a blessing for all the families of the earth. For this our eternal historic mandate Eretz Yisroel was given us as an everlasting possession, but it was never promised as a “blank check.” There are simply no guarantees from G-d which ensure continued and permanent existence for the Jewish people in Eretz Yisroel. On the contrary, it is a major teaching of the Torah that the Jewish people has to earn the right to dwell in the Land. And whenever Jews stop earning this right, Jews stop living in the land, heaven forbid. This we learn from countless passages of the T'nach as well as from the pages of our history.

Therefore, the U.N. Resolution could serve indeed as a powerful eye-opener to return to the only source of our strength, to finally wake up from our Golus sleep and find our real self, disregard Zionism and re-discover Zion, discard the United Nations where we had no business being in the first place, and go home to the Torah.

In this spirit we reprint — with the kind permission of the author — some excerpts from a thought-provoking article (in Tradition, Vol. 15, No. 3) by Rabbi Emanuel Feldman of Atlanta, Georgia, entitled: “Israel, Torah and I:”

“I live here in Jerusalem and I watch carefully the life about me. It is Jerusalem and it is holy and it has more portions of physical and spiritual beauty than any city on earth. It is Jerusalem and it is a dwelling place of the Jewish soul, and in many ways one can see that it is an earthly reflection of Yerushalayim shel maalah, that heavenly capital of G-d of which this place is but a mundane shadow. But I live here. I ride the buses, shop in the stores, drive on the streets, buy petrol, walk, listen, absorb. And because I live here I cannot theorize or idealize, or give fund-raising pep talks. And about Israel and Jerusalem one must speak the truth even if it means chastising that which you deeply love.

"I live here and I must confess that, as much as I love the city and the Land and the people, occasionally I despair at what I see. For twenty-five years Israel's dominant leadership — political, social, educational, military — has followed a fundamental irreligious way. Israel's Declaration of Independence contains no direct mention of Israel's G-d, and in 1975 the New Year message of Israel's president also omits any reference to Him. This leadership has opted for the strange gods of secularism. They wanted a new generation unfettered and unencumbered by the albatrosses of G-d, Torah, mitzvoth, observances, which were after all — it is by now a discredited cliché -- only designed for the Galuth Jew to keep him conscious of his Jewishness, but were no longer necessary in an independent Jewish State, and so they made the dominant school system a secular one. And now, twenty-five years later, having exposed an entire generation to the Bible as a book of literature and poetry and history but not as the Book of G-d, they now have a youth whose personal commitment to the State can no longer be taken for granted, and which occasionally actually questions Israel's own right to live in the Land.

"Illusions are punctured daily in Israel. They wanted a land *kechol hagoyim*, like all the Nations, but having become like all the "Goyim," they now find that the "Goyim" despise them as before. They wanted a State of their own in order to put an end to anti-Semitism, but having created the State, they find that the endemic anti-Semitism of the world is now directed against the State of the Jews. Little by little, the dreams and illusions of the secularist founders disappear like a mist.

"They have raised a generation of socialists who are hard-eyed materialists: a young generation of "cultured" secular Jews who, according to a newly issued government report, know little even of the secular culture of the land — not the history, not the geography, not the literature. They wanted to be like the Nations and much of its youth lives for the now and has little commitment to anything beyond its

immediate needs — just like the youth of the Nations. They sought desperately to be accepted into world society, wanted to be normal like any other country — but so fearful were they that their own traditions would make them less acceptable and that their own uniqueness would make them less normal that they threw the wheat with the chaff to the winds, and now they possess neither the tradition, nor the normalcy, nor the love, nor the respect of mankind. Instead they have become the most lonely and most isolated and most forlorn among the nations, in ironic fulfillment of that very Bible which to them is not G-dly: “It is a people which dwelleth alone and is not reckoned among the nations.” (Numbers 23:9).

“The leadership wanted total secularism without religion, wanted to demonstrate that you don’t need G-d in order to be a Mensch. But having rejected Gottlichkeit, they have begun to lose Menschlichkeit as well.

“A quarter century of secularism has revealed a moral, political, economic, and social dead-end, calling to mind the very last sentence in the Book of Judges: ‘In those days there was no king in Israel: every man did what was right in his own eyes.’

“We in Israel today are in the most serious straits since the establishment of the State. The shock of Yom Kippur will not soon fade away, for then it was finally perceived that the strange gods to whom were ascribed so much power were not at all omnipotent and had almost been responsible for Israel’s doom. We are in serious straits, and the most serious of all is that our idols having failed us, we have no one to whom to cry out, nothing in which to believe.

“These are difficult times for non-believers. If I had been raised on secularism and did not believe in the divinity of the Bible and knew nothing of my historic right to this Land and the eternity of G-d’s promises and of the destiny of the Jewish people, and then saw my enemies growing stronger every day and our friends ever weaker, I too would see little hope for the future and I too would be one of the tens of thousands of yordim today. Why sacrifice anything

for a piece of geography whose only claims upon me are some vague folk-legends?

“Let us be completely truthful: there are strong pockets of Jewish idealism left. Ironically, they are found primarily among the young people who were not raised on heavy doses of Zionism, but on heavy doses of Torah — in which love of Zion is an integral part.

“And let it also be said that in certain circles Torah flourishes in the Land. Yeshivoth of all types are powerful generators which are producing a force of Torah scholarship and piety which, no less than Israel’s physical defense forces, sustains the Land and her people. All is far from black.

“But if these are very difficult times for non-believers because they have very little left, these are also difficult times for believers, for they know the soul of the Land, and it is a sensitive one. Eretz Yisrael is eretz hakedoshah, the Holy Land. It is also the Land of Holiness. It cannot be lived upon like any other land. This Land has its own special soul, its own life, and is so constituted that, like a delicate organism it cannot tolerate strange and foreign ways within its borders: the G-d-filled Land cannot suffer the efforts, conscious or casual, to empty it of G-d and to replace Him with nothingness. And in the fullness of time the Land spews out that which is offensive to it. The same Torah which promises Israel’s return to her ancestral Land also promises that this Land cannot endure profaneness. Is it not possible that the same G-d who before our very eyes is fulfilling the first may also choose, once again, to fulfill the second? These are difficult times for believers as well.

‘For a believer who daily recites the Shema Yisrael, certain passages in that testament of faith are very disturbing. I tremble when I become fully aware of the meaning of “hishomru lochem ... take heed lest you turn aside and serve other gods and worship them ... and you will perish quickly from the good Land which He gave you.” I tremble because this has already been fulfilled several times in Jewish history. And when my Jerusalem neighbor goes off

to a discotheque on Friday night and plays raucous American music on his stereo on all of Shabbath, I despair, because he is ignoring himself, his essence, his innate Jewishness. In his innocence and Jewish ignorance, this product of Israeli secularism barter sanctity for banality and is unaware that he lives in a Land that is holy. (I hope that G-d will be patient with us: with my neighbor for ignoring Him and with me for being intolerant of him who is willing to lay down his life for me.) But my neighbor makes me think: have we earned the right to live in G-d's Land?

“Israel is in deep crisis, and not UJA drives, or Bonds, or American aid, or Senate resolutions can solve this crisis. Only Jews can solve it. By becoming Jewish Jews.”