

THE CHOSEN PEOPLE
ISRAEL AND THE NATIONS

Prepared by Ner Le'Elef

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TABLE OF CONTENTS

OVERVIEW	5
SUGGESTED OUTLINE FOR THE CHOSEN PEOPLE	6
CHAPTER A: THE FACT OF OUR CHOSEN-NESS	7
CHAPTER B: HOW WE CAME TO BE CHOSEN, AND IS THAT FAIR?	30
CHAPTER C: CHOSEN FOR WHAT?	42
CHAPTER D: RACIAL TOLERANCE	52
CHAPTER E: RELIGIOUS TOLERANCE	55
CHAPTER F: RESPECT FOR OTHER NATIONS	63
CHAPTER G: LAWS THAT GOVERN OUR RELATIONSHIP WITH THE NON-JEW	67
APPENDIX A: ANTI-SEMITISM	84
i- 11th century until today.....	86
a- Expulsions.....	86
b- The Crusades.....	86
c- Blood libels.....	86
d- Book burning.....	86
e- Spanish Inquisition.....	86
f- Pale of Settlement.....	87
g- Pogroms.....	87
h- Cantonment.....	87
i- Anti-Zionist.....	87
j- Genocide.....	88
ii- Recent anti-Semitism.....	89
a- Black anti-Semitism.....	89
b- Feminism.....	90
c- Christianity moves away from anti-Semitism.....	90
d- Anti-Israel and modern anti-Semitism.....	105
In October 2002, Canadian Customs briefly confiscated newsletters defending Israel's right to exist on the grounds that "they may constitute obscenity or hate propaganda."	121
e- The far right.....	133
f- Russia.....	135
iii- Statements against the Chosen Nation idea.....	136
a- Jewish.....	136
b- Non-Jewish.....	136
APPENDIX B: SEVEN NOACHIDE LAWS	138
i- The seven laws.....	144
ii- Seven roots – many branches.....	147
iii- Other laws.....	150
APPENDIX C: EXCEPTIONAL RELATIONSHIPS	153
i- Introduction.....	154
a- מצרי ואדומי.....	154
b- מואבי, עמוני.....	154
c- כנעני.....	154

d- עמלקים.....	154
ii- מצרי, אדומי, עמוני ומואבי.....	155
iii- עמלק וכנענים.....	155
a- Reasons for the need to destroy עמלק and to evict/destroy the כנענים.....	156
b- Reasons for the כנענים.....	157
Appendix C: Exceptional relationships – iii. עמלק, ז' עממים.....	160
c- The status of עמלק today.....	159
d- Current status of the כנענים.....	160
APPENDIX D: OBLIGATIONS AFFECTING OUR RELATIONSHIP WITH NON-JEWS	161
i- דינא דמלכותא דינא.....	162
Appendix D: Obligations affecting our relationship with non-Jews - i.	163
ii- דרכי האמורי/חוקת העכו"ם.....	164
APPENDIX E: MISCELLANEOUS	165
i- Language, phrases, quickies.....	166
ii- Readings.....	167
a- Primary.....	167
b- Secondary.....	167
c- The Noachide laws.....	167
iii- Audio.....	168
INDEX	169
Index.....	170

OVERVIEW

When dealing with the Chosen People, there are basically four major themes:

1. The 'proofs' that we are chosen – the amazing fact that we survived at all; our contribution to civilization; the uniqueness of anti-Semitism and the accurate predictions of the prophecies concerning us.
2. Chosen for what? We were chosen for obligations, not privileges; at least not privileges in the earthly sense of the word.
3. Given that we are chosen, we nevertheless have a very sensitive and responsible attitude towards the nations and religions of the world.
4. How do we deal with Jewish laws that discriminate against non-Jews? There are extreme cases of this, such as the mitzvah to kill Amalek; but there are also milder cases of discrimination, the most problematic of which is the prohibition to save a non-Jewish life on Shabbos.

SUGGESTED OUTLINE FOR THE CHOSEN PEOPLE

A- THE PRIMARY ARGUMENT

- 1- The fact of our chosen-ness: The four proofs of this (Chapter A)
- 2- Judaism believes in:
 - (i) Equality of opportunity (Chapter B I V ii)
 - (ii) Universalism (Chapter B ii)

GIVEN THIS:

- 1- How did it happen that we came to be chosen? (Chapter B, iii-iv)
- 2- What were we chosen for?
- 3- What is our attitude to non-Jews?
 - (i) How does the non-Jew fulfill himself?
 - Noachide laws (Chapter B vi, E ii)
 - גרות (Chapter B v; D iii-iv; F iii)
 - National and religious spirituality (Chapter F i and ii)
 - (ii) Our obligation:
 - Chosen-ness for the sake of the world - תקון עולם (Chapter C iv)
 - Concern for spiritual fulfillment of the world (Chapter C v-vi)

B- QUESTIONS ABOUT DISCRIMINATION:¹

- 1- Racial (Chapter D)
- 2- National (Chapter F)
- 3- Religious (Chapter E)
- 4- Specific מצות (Chapter G)
- 5- Why can the Jews not be un-chosen? (Chapter C ii, Appendix E iv)

Suggested additional שעורים that can be culled from these notes:
(See Index at back for more titles)

ANTI-SEMITISM

THE LAND OF ISRAEL

ISSUES OF EQUALITY

(can also be used for women's issues)

Equality

Freedom and equality

NOACHIDE LAWS

THE ROLE OF NON-JEWS IN THE WORLD

DISCRIMINATORY LAWS

TOLERANCE

Absolute vs. relative values in particular

UNIVERSALISM

PROOFS OF THE TORAH

A ii c and Appendix A

C iii

E i

B

D ii, Appendix F viii

Appendix B

B ii, iv-vi; C vi

G

D, E, F

E i, Appendix F

in particular vii-ix

B iv; C v-vi; F

A ii (briefly referred to here; to be dealt with more extensively in a subsequent booklet)

¹ Many people don't include this selection in a shiur on the Chosen People. However, these issues often come up during question time.

CHAPTER A: THE FACT OF OUR CHOSEN-NESS

- i- The fact of our chosen-ness is clear throughout תנ"ך and is a central tenet of Judaism**
- ii- Our chosen-ness is proven by numerous things:**
 - a- Our survival despite anti-Semitism, size and dispersion**
 - 1- Miracle within miracle #1: Our size
 - 2- Miracle within miracle #2: Dispersion
 - 3- Miracle within miracle #3: Repetition of the miracles
 - 4- Survival for a purpose
 - b- Anti-Semitism**
 - c- Historical verification of the תורה**
 - 1- The Jews were historically hugely skeptical and therefore demanded a high level of proof
 - 2- No other nation even attempted to make such a claim
 - 3- The revelation was in front of the whole nation
 - 4- The revelation was supported by miracles, which were characterized by unique factors
 - d- Fulfillment of prophecies**
- iii- Jewish contribution to civilization**

CHAPTER A: THE FACT OF OUR CHOSENNESS

The reality of the Jews as the Chosen Nation is clear throughout תנ"ך. In numerous places the תורה states that the Jewish Nation is separate, holy and G-d's treasured nation². This concept is also a central tenet of Judaism, as we see it displayed in many parts of תפילה and Jewish customs³.

Both Christianity and Islam recognize that the Jews were chosen by G-d, although they have historically claimed that G-d later left the Jews in favor of the Christians or the Moslems (depending on who is making the claim)⁴. However, in an astonishing about turn, many Christian denominations have, in the last 25 years, begun to claim that G-d in fact never left his covenant with the Jews⁵.

These attitudes have led to many contradictions in church theology, implicitly recognizing that this means Jews can achieve salvation without believing in Jesus. The

² דברים י:טו - רק באבתיך חשק ה' לאהבה אותם ויבחר בזרעם אחריהם בכם מכל העמים כיום הזה: בראשית יז:ז - והקמתי את בריתי ביני ובינך ובין זרעך אחריך לדרתם לברית עולם להיות לך לאלוקים ולזרעך אחריך: דברים יד:א-ב - (א) בנים אתם לה' אלקיכם לא תתגדדו ולא תשימו קרחה בין עיניכם למת: (ב) כי עם קדוש אתה לה' אלקיך ובך בחר ה' להיות לו לעם סגולה מכל העמים אשר על פני האדמה: שמות יט:ה-ו - (ה) ועתה אם שמוע תשמעו בקלי ושמרתם את בריתי והייתם לי סגלה מכל העמים כי לי כל הארץ: (ו) ואתם תהיו לי ממלכת כהנים וגוי קדוש אלה הדברים אשר תדבר אל בני ישראל:

ויקרא כ:כד - הבדלתי אתכם מן העמים

שמות ד:כב - ואמרת אל פרעה... בני בכורי ישראל

ויקרא כה:מב - כי עבדי ה' אשר הוצאתי אתם מארץ מצרים לא ימכרו ממכרת עבד

עיין עוד: בראשית יב:א-ב, דברים ד:לא-לד, ישעיה נד:י, ישעיה נט:כא, מלאכי ג:ו, ועוד, ועוד

Jewish Action Fall 2004, *Oh You have Chosen Us From Amongst the Nations*: Rav Kook writes: One might think that the entire difference between Israel and the nations is that difference [in the realm of action] which is given prominence by the active observance of mitzvot This view is mistaken.... It is the element of neshamah that sets Israel's character apart as a distinct unit, unique in the world. From that difference spring all the differences in behavior [i.e., mitzvot], and even when these last are impaired [by lack of observance], that impairment cannot touch the ... psychic element from which they derive. Therefore the difference between Israel and the nations will remain forever (Orot Yisrael 5:7).

JA Fall 2004, R' Yaakov Feitman: Rabbi Chaim Segal, *zt"l*, the veteran *menahel* of Mesivta Rabbi Chaim Berlin, is said to have once asked the *rosh yeshivah*, Rav Yitzchak Hutner, *zt"l*, "What is the single most important teaching to transmit to the new generation of American students?" His reply was terse and immediate: "That we are the *Am Hanivchar*." ... Rav Hutner did speak a great deal about the *uniqueness* of Israel. The *rosh yeshivah* spent much time defining what he generally referred to as *Knesses Yisrael*. He also explored deeply the *purpose* of *Am Yisrael*. Perhaps most importantly to this topic, he spoke and wrote much about *havdalah* —the *dissociation* of Israel from the nations. Through a study of his views of these cognate subjects, we may come to appreciate Rav Hutner's understanding of the concept of *Am Hanivchar*.

³ ברכת התורה, אהבה רבה, גאל ישראל, רב ברכות ש"ע, מוסף בכל החגים, הבדלה

⁴ In Christianity, this is known as super-sessionism.

⁵ G-d's covenants are not broken ... the church has not 'replaced' the Jewish people – The Presbyterian Church (199th General Assembly, 1987)

We believe that to deny G-d's irrevocable covenant with the chosen people has led and continues to lead to the "teaching of contempt" for Jews, with its horrifying results. We reject that view. – The United Church of Christ (Theological Panel in 1990)

The Jews were still a covenanted people. ... The heritage and hopes of a religious Israel ... have continued to live in the Jewish faith and people. (The United Methodist Church (General Conference, 1972)

churches have variously called this contradiction a paradox or a mystery, and something which will require clarification at a later date. This recognition must surely be, as the רמב"ם predicted, part of the preparations for the coming of the משיח.

There are many ways to prove the chosenness of the Jewish Nation⁶. The Jews have survived through the ages despite small size, dispersion among the nations of the world and rabid anti-Semitism. Anti-Semitism is a completely unique form of hatred that is only explicable by the fact that we are the Chosen People and that this fact is recognized by our enemies. We also have historical verification that details and proves how G-d's תורה was given to the Jewish Nation at Har Sinai. In addition, we see the fulfillment of prophecies showing a precise correlation between what the Torah said would happen to the Chosen People and actual historical events that happened to the Jews. And, Jewish contribution to civilization is beyond all proportion of our size and the difficult circumstances under which we have survived.⁷

None of these are absolute proofs on their own. They are cumulative and need to be seen all together. In addition, when we talk about proofs we do not mean any explanation is the only possible one for a set of data. There is always another possible way of explaining things. Scientists are used to having two, or sometimes many, different explanations for some phenomena. What scientists do is accept the most probable explanation, the one that fits the facts best, as the true theory. Furthermore, a theory that unites more information under it will be regarded as more scientific than an explanation which is more local.⁸ So, for example, we might be able to explain each case of anti-Semitism with different explanations: the Jews are too rich, too poor, are different, etc. A scientist, however, would regard this approach as far less scientific than a comprehensive explanation, which includes all cases of anti-Semitism, such as the one we give below⁹.

The Jewish Nation has survived despite anti-Semitism, size and dispersion.¹⁰ Our survival was promised, and therefore predicted, by G-d¹¹. Indeed, without this promise, we

⁶ Some challenge whether we were ever chosen. (See **Appendix A iii**); others claim that although we were once chosen, we subsequently messed things up and others were chosen in our stead (see **Appendix iv a**).

In the Discovery seminar they describe the 7 Wonders of Jewish History:

- 1-The eternal nation
- 2-Exile & world dispersion
- 3-Anti-Semitism
- 4-Few in number
- 5-Light unto the nations
- 6-Interdependency of nation and land
- 7-Return to the land

⁷ We have dealt with this as a separate section – iii below

⁸ We have explained this idea in detail in the Ner LeElef book Science.

⁹ Refer to the Ner LeElef Proofs Book for more detailed explanations of some of the proofs below.

¹⁰After China barred the Dalai Lama and his Buddhist followers from ever setting foot in Tibet, the Buddhist leader sought advice from Elie Wiesel. "You've been in exile for 2,000 years," the Dalai Lama said. "We are just going into exile. Teach us how to survive." Wiesel, the conscience of the Jewish people, revealed the secret of Jewish survival: "The Jews took two things with them when they went into exile — the Book and a sense of solidarity.

¹¹ בראשית יז:

והקמתי את בריתי... לברית עולם

ויקרא כו:מד

ואף גם זאת בהיותם בארץ אויביהם לא מאסתים ולא געלתים לבלתם להפך בדיתי אתם בי אני ה' אלקיהם

could not have survived a history with umpteen dispersions all over the globe. As a small and helpless minority amongst the nations, there were numerous attempts to get rid of us through forced conversion, expulsions and genocide¹². In light of this fact, our survival is truly miraculous¹³.

Our survival has to do with our beginnings. The only way in which we stood any chance of becoming a nation to begin with was by accepting HaSh-m as our G-d. As Rav Hirsch states: “Their exodus was so little dependent upon their own power and foresight that they neither could nor did prepare themselves with that most essential food, bread, for their awe-inspiring wanderings. ... Our fathers contributed nothing towards their liberation. ... We bear our freedom ... totally by the grace of G-d.”¹⁴

Ours was not a nation that was slowly molded by an emerging culture and a group identity. Just as it is clear that survival throughout the ages has been miraculous, so too, our

וכן דברים י:כב
בשבעים נפש ירדו אבתיך מצרימה ועתה שמך ד' אלקיך ככוכבי השמים לרב
ישעיה נד:ב, י, יז
ישעיה נט:כא
ירמיה ה:יח-יט
ירמיה מו:כז-כח
מלאכי ג:ו

בספר נבואה והשגחה על ידי הר' מאיר שמחה סוקולובסקי דף פא ופג מובא שניתן לעם ישראל מפי הגבורה חמש הבטחות:

1. עם ישראל ישאר חי וקיים עד עולם
2. תורת ישראל לא תשבח מעם ישראל לעולם
3. השבת היא ברית עולם בין הקב"ה וישראל
4. ארץ ישראל שייבת לעם ישראל עד עולם
5. הבית המערבי לא יחרב לעולם

Let us relate briefly to ה, i.e., that the Torah will not be forgotten for the Jewish nation: Divine Providence ensured that before the sun of one Torah center set, the sun of another center would rise elsewhere, and the transmission of Torah has, indeed, been continuous to this very day.

For example, eleven years before חורבן בית ראשון, King Yechonyah and the entire Sanhedrin was exiled, at the time seemingly an insurmountable disaster for our People. But eventually it became clear that this was in fact a Divine blessing, for not only were the Sages thus saved from the widespread massacre that followed the Destruction, but they laid the foundations of the great yeshivot of Babylonia, preparing the ground for future Torah study there. When the next wave of exiles arrived, crushed in spirit and body, they were met by an already established framework of Torah schools and yeshivot. Rav Sherira Gaon records that Yechonyah and his people built a synagogue, using for its foundation the very stones and earth which they had brought along from the Beit HaMikdash, in keeping with the verse: “For Your servants take pleasure in its stones and prayed upon its earth.” (Tehillim 1:15) This synagogue was called “The Synagogue that Traveled and Settled in Nehardea,” i.e., part of the Beit HaMikdash was transferred to here and the Divine Presence rested upon them (see Gittin 88a).

At the time of the חורבן בית שני, Divine Providence was again revealed (Gittin 56a). R. Yochanan ben Zakkai found favor in Vespasian's eyes when he told him that he would become the next Roman emperor. As a reward, Vespasian agreed to fulfill R. Yochanan's request to spare Yavneh and its scholars (Gittin 56a). One can but surmise that had Vespasian realized what this seemingly innocent request would lead to, he would have refused it out of hand. As history was to prove later, it was the bulwark of Torah learning in Yavneh which assured the survival of Torah for all future generations despite the disastrous devastation of the Roman war. (At that time R'Yochanan was already over one hundred years old! Yochanan ben Zakkai was one of the four elders of our People responsible for transmitting the Torah from generation to generation, who were active until their deaths at 120 years of age (see Sifri 357, at the end of Devarim). The other three were Moshe Rabbeinu, Hillel and R'Akiva. The advanced age of the last two was also a special measure of Divine Providence for the preservation of Torah. By the time that the persecution in Eretz Yisrael grew unbearable and the yeshivot that had preserved the tradition of Yavneh were destroyed, Providence had already prepared a framework for its transfer elsewhere – to the Babylonian yeshivot of Sura and Pumbedisah.

¹² מגילת אסתר ג: ו ... ויבקש המן להשמיד את כל היהודים אשר בכל מלכות אחשורוש ...

beginning was completely miraculous. The whole concept of the Jewish nation does not exist in the natural order of the world.¹⁵ The Jews are not subject to the normal sociological, demographic, and historical laws of nature.¹⁶

Most ancient nations have not survived at all, despite much better conditions. The Romans, ancient Greeks, Byzantines, Mesopotamians, Phoenicians, Philistines, Babylonians, Medes, Samaritans and Hittites, to mention but a few, have all disappeared. Only three or four nations survived for any length comparable to the Jews, namely the Chinese, Indians, and Kurds. These nations survived under conditions completely different from the conditions of the Jews, as they had large populations and lived together on their own indigenous soil in relative cultural isolation throughout millennia.¹⁷

דברים רבה, ואתחנן, פרשה ב: מעשה שהיו רבותינו ברומי ... וגזרו סנקליטין של מלך לומר: מכאן ועד שלושים יום לא יהיה בכל העולם יהודי וגו'

Roman historians of this period describe the spectacle of the destruction after the Bar Kochba revolt at length: "Few Jews in Eretz Yisrael remained alive. Fifty-five of the strongest fortresses and almost all of the best cities and villages were entirely laid waste. Five hundred and eighty thousand lost their lives, whether on the battlefield or in Roman forays against them. And in addition, an unknown number perished from hunger and disease, or were burned alive. Almost the entire land of Judea was transformed into a desert wasteland ... The captives were sold into slavery in numbers which cannot even be estimated." Dorot HaRishonim (see also Gittin 57; Talmud Yerushalmi, Ta'anit, chapter 4; Avot de R. Natan, chapter 38)

The campaign peaked in 351 C.E. under Gallus Caesar and his military commander Ursicinus. Many Jews were brutally slaughtered, including numerous scholars. Also decimated was the Galilee, then the center of the Jewish settlement and a major site of yeshivot. This final blow completed the devastation of the entire Land of Israel.

After centuries of battle, persecution and harsh decrees, the Romans finally achieved their goal of destroying and shattering the Jewish People in their homeland. Of a Jewish population that was, at the time of the second Beit HaMikdash, numbered in the millions, there remained only a destitute handful. Of the prestigious yeshivot which had constituted the spiritual center of world Jewry, there survived but a negligible fragment.

Finally, in the times of Heraclius (610-641 C.E.), the last Roman emperor to rule in Eretz Yisrael, even this last remnant was attacked and those who were not slain were sent into exile. By the end of Heraclius' reign, hardly a single Jew was left in all of Eretz Yisrael.

¹³ ולמה נקראו אנשי כנסת הגדולה לפי שהחזירו עטרה ליושנה שמשא אמר (דברים ז) הקל הגדול והגבור באו ירמיהו ודניאל ולא אמרו גבור ונורא והם החזירים כבתחילה לפי שאמרו הן הן גבורותינו הן הן נוראותינו שאלמלא כן האריך אומה זו יכולה להתקיים מפני כמה אומות (תמצית הגמ' יומא סט:)

ר' יעקב עמדין, הקדמה לסידור בית יעקב: גדלו אצלי יותר מכל נסים ונפלאות שעשה הש"י לאבותינו במצרים ובא"י... ואיך לא יבוש הכופר בהשגחה ויעמוד נכלם מי שיעיין ביחוד ענינו ומעמדינו בעולם אנחנו האומה הגולה, שה פזורה, אחרי כל מה שעבר עלינו מהצרות והתמורות אלפים מהשנים, ואין אומה בעולם נרדפת כמונו. מה רבים היו צרינו מה עצמו נשאו ראש הקמים עלינו מנעורינו להשמידנו, לעקרו, לשרשנו ... כל האומות הקדומות העצומות אבד זכרם ... ואנו הדבקים בד' כלנו חיים היום ... מה יענה בזה פילוסוף חריף, היד המקרה עשתה כל אלה, חי נפשי כי בהתבונני בנפלאות אלה גדלו אצלי יותר מכל נסים ונפלאות שעשה הש"י לאבותינו במצרים ובא"י וכל מה שארך הגלות יותר נתאמת הנס יותר ונודע מעשה תקפו וגבורתו ... (כל הנביאים ... לא נפל מכל דבריהם ארצה, איה איפה פי המכחיש ...

¹⁴ In Horeb (Chap 26 199-200, pg. 112)

¹⁵ The Alshich says that the Imahos were akaros to show that there was no continuity from before. (Otherwise we would have to regard Terach as one of our forefathers. Indeed, we would argue that he had contributed something to Avraham becoming what he was – maybe good middos, maybe honesty – who knows!).

כדי שבסדר המערכת לא תהיה אומה הישראלית ראויה להיות בעולם) (שם משמואל – הגדה דף פה) ושם: שכל האומות יש להן מציאות בסדר המערכה, וע"כ אפילו כשהן בירידה עדיין יש בהן קצת מציאות, אבל ישראל כל מציאותם הוא רק מהש"ת לבדו, וע"כ בזמן שאין עושין רצונו של מקום אין להם מציאות של כלום עד שהם נמסרים תחת בהמתם של אומה שפלה, וא"כ שפלות זו מורה על מעלת ישראל.

Not only did the Jews survive as a nation, but the Jewish religion survived as well.¹⁸ In contrast, when Chinese and Kurdish societies were exposed to other cultures, their belief systems did not remain intact. “Religion today in China is Communist-controlled, and the ancient Kurds are today faithful Moslems.”¹⁹

Anyone who has looked closely at this issue, our friends as well as our deathly enemies,²⁰ could not help remarking on the absolute mystery of Jewish survival²¹. Some have claimed that anti-Semitism prevented assimilation. While there is no question that anti-Semitism did contribute to survival, there were also many opportunities for assimilation²². Those who were willing to draw conclusions clearly declared that only G-d could be responsible for Jewish survival²³.

Although at a sociological/historical level we cannot explain this concept of survival, this does not mean that there is no deeper explanation. *Klal Yisroel* has survived against all

¹⁶ Rav Tzadok HaCohen learns that *אין מזל לישראל* should be read as *Ayin Mazal Leyisrael* – i.e., the source of *Klal Yisroel*'s mazel is Ayin, a source way above the normal laws of history.

¹⁷ Alswang: “The Chinese in China have always been the majority. The Kurdish people as well (within their own national geographic boundaries) were the majority until Turkish occupation in the sixteenth century. In contrast, for over eighteen hundred years, until the creation of the modern Jewish State in 1948, Jews were always a minority. The Chinese had no substantive interaction with Western or Middle Eastern culture up to the nineteenth century. The Kurds too had minimal interaction with the West, and, to this day are, in general, a pastoral people living in tents. In comparison, the Jews have not only witnessed every Western and Near Eastern physical and cultural revolution over the past three thousand years, but have, more times than not, been an integral feature of non-Jewish society.” Moreover, Jews had similar physical features to their broader environments than to each other. (Jews in America look more like Americans than like North African Jews for example), whereas the Chinese and the Kurds are quite distinctive.

¹⁸ T.R. Glover:

“No ancient people have had a stranger history than the Jews. ... The history of no ancient people should be so valuable, if we could only recover it and understand it. ... Stranger still, the ancient religion of the Jews survives, when all the religions of every ancient race of the pre-Christian world have disappeared ... Again it is strange that the living religions of the world all build on religious ideas derived from the Jews. The great matter is not “What happened?” but “Why did it happen?” Why does Judaism live?” (The Ancient World, Penguin, pp. 184-191)

¹⁹ Gershon Alswang, The Final Resolution, pg. 59-62.

The last time there was a Chinese century was the 11th. During the 11th century, China was both the largest and the most successfully run country on earth: its commanding position sprang from a combination of technological innovation, industrial enterprise, well-managed agriculture, widely available education and traditions of administrative experimentation combined with religious and philosophical tolerance. Its decline was largely due to its military weakness in the face of a formidable array of enemies on its borders, enemies whom the government chose to attempt to bribe away rather than to confront directly. The policy of weakness and accommodation was fatal. If China proves it can defend its borders effectively, limit the disruptive intrusion of foreign forces while utilizing their positive sides, and re-establish that formidable combination of positive attributes it knew 900 years ago, there is just a chance that it will give its name to a century for the second time. Except perhaps for the Roman Empire at the height of its glory, that is not a feat any single state has been capable of before. By Jonathan Spence, Newsweek, January 1, 2000

²⁰ אֲסֵפֶר קוֹבֵץ מֵאַמְרִים וְאַגְרוֹת מִבִּגְדָה “קִרְבִּי אֶלְחֵץ בְּעֵינִים וְשִׁרְמָן זָעֵל: בִּי שֵׁם אֹמֶה וְלִשׁוֹן לֹא הִיטָה יְבוּלָה לְהִתְקִיִּים בִּתְנָאִים קִשִּׁים וְאִיוֻמִּים בְּפִי שְׁהִיּוּדִים נִמְצְאִים בָּהֶם בְּמִשְׁךְ אֶלְפֵי שָׁנִים. וְלֹא רַק אֶלְפֵי שָׁנִים לֹא הָיוּ יְבוּלִים אַחֲרֵים לְהִתְקִיִּים, אֲלָא אֶפְלוּ לֹא בְּמִשְׁךְ מֵאוֹת שָׁנִים. בְּדֶרֶבִי הַמִּבְצֵר הַרְגִּילִים לֹא הָיוּ יְהוּדִים יְבוּלִים לְעִבּוֹר תְּקוּפָה בַּה אֲרוּבָה תוֹךְ בְּדֵי מִצֵּב בִּלְתִּי מִבְּצֵי וְעוֹרָא בִּזְה, מִצֵּב שֶׁל “בִּבְשָׁה אַחַת בֵּין שְׁבָעִים זָאִבִּים”, וְהַזָּאִבִּים הֵם בְּאִלָּה שִׁישׁ לָהֶם גַּם הִיבּוּלִת וְגַם הִרְצוּן לְטְרוֹף אֶת הַבִּבְשָׁה, וְהֵם גַּם מוֹרְפִים אוֹתָהּ, אֲלֵא שֶׁ“הַשֶּׁנֶּה בּוֹרֵךְ בְּאֵשׁ וְהַשֶּׁנֶּה אֵינֶנּוּ אוֹבֵל” (שְׁמוֹת ג, ב...) בִּי בִשְׁם שֶׁבֶל תּוֹפְעָה מִבְּעִיַת מַחֲיִיבֵת תְּנָאִים מִיּוּחָדִים בְּדֵי שֶׁתִּמְבֵּל לְהוֹפִיעַ וְלְהִתְקִיִּים, בִּךְ הַדִּבֵּר גַּם בְּטָעָה לְנֶשׁ.

the odds because of its attachment to the Torah and through the Torah to G-d. Since *Klal Yisroel* is attached to things which are eternal, the Jews become a part of that reality. There are at least three fundamental stages in the development of this eternity, which include the origins of the *Avos*, the *Mitzrayim* experience, and the receiving of the Torah at Sinai

The inability of the nations to destroy the Jews has to do with the fact that the birth of the Jewish nation was not natural²⁴. Therefore, since we exist on a totally different plane of reality to the nations, they cannot destroy us.

The eternity of *כלל ישראל* was also further entrenched by the "iron furnace" of *מצרים*. Since we purified our essence through *מצרים*, it was easy for *ד'* to continue to correct any backsliding, as this was only an expression of some surface phenomenon.²⁵

The *נצחיות* of *כלל ישראל* also comes from the fact that we accepted G-d's Torah²⁶. The *תורה* was essential for the survival of the world and therefore, although *כלל ישראל* wanted to

גם הנס של קיום ישראל בין העמים יש לו תנאים משלו. הוא מפורש בכתוב (שיר השירים ח' ח'): "מה נעשה לאחותנו ביום שידובר בה", וברש"י: "בשהעבו"ם מתלחשין עליה להחבידה מגוי". והתשובה היא (שם ח' ט'): "אם חומה היא נבנה עליה טירת בסקף ואם דלת היא נצור עליה לוח ארז", וברש"י: "אם תחזק באמונתה וביראתה להיות בנגדם במומת נחושות שלא יבנסו לתובה, רוצה לומר שלא תתחתן בהם והם לא יבואו בה ולא תתפתה להם, נהיה לה לעיר מבצר ולביתר ולע"י וכו', ואם דלת היא הסובבת על צורה ובהקיש עליה היא נפתחת, אף היא אם תפתח להם להיות הם באים בה והיא בהם, נצור עליה לוח ארז, נשים בדלתה נסרים של צי הערבים והתולעת גוררתם ואובלתן".

הקיום של היהודי הוא: "לא בחיל ולא בבח בי אם ברוחי אמר ה'" (זכרי' ד', ו'). "הקול קול יעקב והידיים ידי עשו" (בראשית כז, כב).

אם יהודים היו הולכים בדרך של "נהיה בכל הגוים", כבר מזמן לא היה להם זכר.

כלל ישראל הוא גוף קולקטיבי. כל חלקי היהודים מקצה הארץ ועד קצה הארץ הם חלקים מגוף הבלל. לכל חלקי הגוף יש נפש אחת הנמחה את בולם. התורה היא נשמת האומה. שבנו שמקור החיים אצל כל אדם יחיד הוא הלב, וממנו מתפשט בח החיים לכל חלקי הגוף, ואם נפסק החיבור בין אבר בלשהו אל הלב, בתוצאה משימתו, הרי הוא אבר המדולדל שמתחיל להידבק ואין בו שום בח חיים, הוא באבר מת, כך הוא לגבי כלל ישראל. הלב שלו היא התורה.

במצרוב אירופה היו קהילות יהודיות גדולות שביום לא נותר מהן אלא רק זכר לחורבן. אלמלא היהודים ממזרח-אירופה שהצטרפו אליהם, לא היה נשאר מהן דבר. הסיבה לכך היא גלויה לכל. הם איבדו את התורה.

שונאי התורה דוקא יודעים במה טמון סוד הקיום של האומה.

באותה מידה ששונאת התורה מופצת בכתוב בתנ"ך בלתי רגילה, כך בדיוק מתפשטת שנאת ישראל במצירות הבזק בכל העולם.

בבר לפני אלפי שנים קיבלנו תשובה לענין של "נהיה בגוים": "היו לא תהיה חי' ד' אם לא ביד חזקה ובחמה שפוכה אמלך עליכם".

²¹ Adolph Hitler: "When over long periods of human history I scrutinized the activity of the Jewish people, suddenly there arose up in me the fearful question whether inscrutable Destiny, perhaps for reasons unknown to us poor mortals, did not, with eternal and immutable resolve, desire the final victory of this little nation." (*Mein Kampf*, p.64)

Sister Pista ... "I was 16, ... I remember walking down the City Hall steps after I applied to the party and saying, 'This does not interfere with my faith.'"

"Hitler...reportedly was walking up the steps of a cathedral and said to one of his aides, 'There can only be one chosen people on earth, and that is us.'"

Mark Twain: "The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed; and made a vast noise, and they are gone; other people have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?" (from the article Concerning the Jews, *Harpers* (1899), see *The Complete Essays of Mark Twain*, Doubleday (1963) pg. 249).

Leo Tolstoy: "What is the Jew? ... What kind of unique creature is this whom all the rulers of all the nations of the world have disgraced and crushed and expelled and destroyed; persecuted, burned and drowned, and who, despite their anger and their fury, continues to live and to flourish. What is this Jew whom they have never succeeded in enticing with all the enticements in the world, whose oppressors and persecutors only suggested that he deny (and disown) his religion and cast aside the faithfulness of his ancestors?!"

accept the תורה, at some level they had to be forced to accept the Torah²⁷. Having initiated a relationship with G-d there is a level of attachment that is then imposed on them by G-d, something which becomes fundamental, inevitable and eternal for them²⁸. The eternity of כלל ישראל is guaranteed by the fact that their destruction would mean the destruction of the entire world. The Jewish nation keeps the world in existence²⁹.

If we look a little closer at this miracle of our survival, we see that it is made up of several components. Firstly, our size is a miracle within the miracle of survival³⁰. Eliezer Berkowitz, in his book The Hiding G-d of History, states that “Half a billion Christians all over the world prove nothing about G-d’s presence in history. They are too many, too influencing, and too pervasive. They are this worldly power ... The same is true of any of the other great world religions. ... Only a small people whose very existence is forever assailed

The Jew – is the symbol of eternity. ... He is the one who for so long has guarded the prophetic message and transmitted it to all mankind. A people such as this can never disappear.

The Jew is eternal. He is the embodiment of eternity.” (Leo Tolstoy, What is the Jew? quoted in The Final Resolution, pg. 189, printed in Jewish World periodical, 1908)

²² “Most other oppressed groups ... were never given the chance to assimilate as equals. For example, Blacks, when taken from Africa, were never given the chance to be like their white Christian or Arab Muslim captors. For them slavery was the only ‘option.’”

“In contrast ... not only did Jews (often) have the chance to assimilate, but the assimilation of Jews was often the priority of the ruling power. It was always after the fact, when Jews refused to totally relinquish their Jewish identity, that discrimination and persecution ensued.” (The Final Resolution, pg. 63-64)

²³ Paul Johnson: “Above all, that the Jews should still survive when all those other ancient peoples were transmuted or vanished into the oubliettes of history, was wholly predictable. How could it be otherwise? Providence decreed it and the Jews obeyed.” (A History of the Jews, pg. 587)

Cecil Roth: “The preservation of the Jew was certainly not casual. He has endured through the power of a certain ideal, based on the recognition of a Higher Power in human affairs. Time after time in his history, moreover, he has been saved from disaster in a manner, which cannot be described excepting as ‘providential.’ The author has deliberately attempted to write this book in a secular spirit; he does not think that his readers can fail to see in it, on every page, a higher immanence” (History of the Jews, New York, 1963, p. 424).

²⁴ (שם משמאל) הגדה של פסח ד”ה וירעו אותנו המצרים): שכל האומות יש להן מציאות בסדר המערכה ... אבל ישראל כל מציאתם הוא רק מהשי”ת לבדו ... שזהו הענין שהאבות היו עקרים כדי שבסדר המערכת לא תהיה אומה הישראלית ראויה להיות בעולם ... (ובמצרים שהיו ישראל כעובר במעי בהמה ... וכל מציאותם היתה נמשכת להם מהמצריים ... וכשיצאו ממצרים היו ערום וערי’ בלי מציאות כלל ... (ולכן) היה צורך שתהיה עבודתם לא לתועלת כלל, כי אם היתה לתועלת היו חשובים מחלקי המציאות וחברת מן האנושי

The מהר”ל explains that this new מציאות had its own מערכת of laws, which is why everything had to be בחפזון, i.e., as total a negation of the existing מערכת הזמן as possible. Rav Moshe Shapiro adds that this is why the first מצוה of ישראל כלל was לכם. It represented our ability to create this new מערכת הזמן, akin to creation of the first מערכת הזמן at the beginning of creation.

Similarly the אלשיך states that this is why the אמהות were עקרות. This was to show that they were not merely a continuation of previous דורות. Their children were born of a new מערכת. It is this connection of כלל ישראל with this non-natural מערכת which allows them to escape the normal rise and fall patterns of other civilizations.

²⁵ א”עין מהר”ל - נצח ישראל פ”א; משך חבמה שמות פ”ג פסוק יט; תניא פ”ח

²⁶ מהר”ל

²⁷ בפה עליהם הר בגיגית

²⁸ מהר”ל אור חדש, הקדמה (דף מו):

by the forces of power in history and yet survives and has an impact on world history, completely out of proportion to its numbers and its material power ... testifies to G-d's ... guidance in the affairs of men.”³¹

Secondly, the fact that the Jews have been dispersed throughout the nations is another wonder of our miraculous survival³². The dispersion of the Jewish People to the four corners of the globe is a completely unique phenomenon in human history. Jews have wandered and settled in most every land on earth while somehow managing to maintain their distinct national identity³³.

Thirdly, many of the miraculous occurrences were repeated in the history of the Jewish nation³⁴.

The Jewish nation has survived throughout the ages for a definite, positive purpose³⁵. Most Jews, however, did not survive, as many intermarried, assimilated, converted or were killed. Therefore, we have to see which Jews, as a group, survived.

About 60,000 Karaites are still alive today³⁶. However, if a Karaite was asked whether he was Jewish, most would say that no, they are a Turkiyh based people who have their own unique religion based on the Old Testament. This is remarkable, given that in the Middle Ages Karaites prided themselves on being holier Jews than the mainstream “Rabbinate” Jews. The classic explanation for this change is that with a rise in anti-Semitism in the Russian empire they sought to distance themselves. “Eventually, they decided that it would

וא”כ התורה הוא מחויב והכרחי ומה בכך שהם קבלו התורה והקדימו נעשה לנשמע מ”מ נתנה לישראל התורה כמו שהיא בעצמה וכיון שהתורה בעצמה הכרחי כך נתינת תורה לישראל בהכרח ... ובמאנס כתיב (דברים כב כט) לא יוכל לשלחה כל ימיו וכן לא יפרד ישראל מן הש”י לעולם ... והטעם הוא כיון שהיה מאנס אותה א”כ הוא היה מכריח אותה אל החבור הזה שהוא הכרחי אין לזה סילוק כלל כיון שהיה החבור הכרחי

29 ר’ בחיי כד הקמח (ערך גאולה): וא”א שיכלה אותם מן העולם לפי שהם קיום העולם
(וכן בנצח ישראל)

There are other reasons for our Nitzchiyos as well:

On certain occasions, when the survival of the nation was threatened by their transgressions, the possibility of עיין שמות לב: יא ובמדבר יד: יג-טז - saved us 'חלול ד

Because we are necessary for the survival of the world and because replacing us would involve 'חלול ד' in this respect our chosen-ness is an advantage

כד הקמח ערך גאולה: ולפי שנתחייבו ישראל כלייה וא”א לכלותם לכך גזר עליהם הפיזור והשעבוד בין האומות (עיין רמב”ן דברים לב כו)
30 דברים ז:ז
אתם המעט מכל העמים

³¹ See other quotes in Discovery Booklet, pg. 51

³² דברים ד: כז

והפיץ ד’ אתכם בעמים ונשארתם מתי מספר בגוים אשר ינהג ד’ אתכם שמה

³³ Discovery Booklet, pg. 54

90% of the Jewish people have lived in their lands for no more than 50 or 60 years! (The Jewish Dispersion by Leschzinsky in Discovery Booklet pg. 55)

³⁴ Even Reform Jews have recognized this:

“The Jews have known not one but many exoduses. All of them have been miracles. Just by being here then, the Jewish people is an evidence of hope.” (Eugene Borowitz)

³⁵ ישעיה מג:יב

ואתם עמי נאם ד’ ואני קל

³⁶ About 40,000 in Israel (They enter Israel under the Law of Return) and 20,000 elsewhere.

be better not to be Semitic at all.”³⁷ Subsequently, the Crimean Karaites started claiming they were descended from the Khazars, a Turkiyh tribe who converted to Judaism in the 8th century. In the 19th century, “to be religiously a Jew and not just ethnically was also quite embarrassing, so they started de-Judaizing their religion, not just their race.”

During World War II, the Nazis ruled that the Karaites were not Jews, which is why they were spared the Holocaust. In fact, Yevpatoria’s *kenesa*, which had been closed by the Bolsheviks, was allowed to reopen in 1942 under the Nazis. To this day, Karaite families have brandished xeroxed, and in one case laminated, copies of the Nazi ruling as evidence of their non-Jewishness.³⁸

All of this leaves out one thing, however. The same anti-Semitism which seems to have driven the Karaites out of the Jewish nation entirely seems to have actually contributed to Jewish survival by Torah observant Jews. Jewish history reveals G-d and G-d's workings in all generations³⁹. Survival is guaranteed only through commitment to תורה⁴⁰.

Anti-Semitism

A 17th-century Viennese preacher (“After Satan Christians have no greater enemies than the Jews”), [Karl Marx](#) (“What is the worldly cult of the Jew? *Huckstering*. What is his worldly god? *Money*”) and the [Hezbollah](#) secretary general, [Hassan Nasrallah](#) (“If we searched the entire world for a person more cowardly, despicable, weak and feeble in psyche, mind, ideology and religion, we would not find anyone like the Jew”)⁴¹.

Anthony Julius, *Trials of the Diaspora*:

Just how different anti-Semitism is from other forms of racism: Racism attaches negative attributes onto people bearing a particular biological heritage. Such characteristics are passed on; they are inherited. The hatred is focused; the perceived threat can be excised. In a way, racism is a materialist or physical passion: the problem and the solution are concrete.

Anti-Semitism isn’t just a matter of asserting unpleasant or reprehensible attributes. It sees the Jew as an antinomian threat, overturning all ethical laws. The Jew works in secret, creating invisible alliances, pulling elaborate strings, undermining society’s foundations. This is why the Protocols of the Elders of Zion has found such a fertile international ground. That

³⁷ Kaplanov

³⁸ The Jerusalem Report, Sept. 27, 1999, Their Own Monument, by Frank Brown, p. 36

³⁹ Rav Yonasan Eibeschitz: “Will the atheist not be embarrassed when he reflects on Jewish history? ...” [and it will show so clearly the Providential nature of our past.]

Rabbi Dr. Isaac Breuer: “And one who sees this ancient people today ... and does not fall on his face and exclaim “G-d, the Lord of Israel, He is G-d,” then no other miracle will help him.” (Both quotes in The Final Resolution, pg. 191, see there for quotes in full as well as other quotes)

⁴⁰ Paul Johnson: “They did not lose their identity in the emergent Dark Age communities – like Romans and Hellenes, Gauls and Celts, or, indeed, like the millions of Diaspora Jews who became Christians. Judaism and the Jewish remnant were preserved in the amber of the תורה ... The Jews survived because the period of intense introspection enabled their intellectual leaders to enlarge the תורה into a system of moral theology of extraordinary coherence, logical consistency and moral strength.” (History of the Jews, pg. 149)

⁴¹ Quoted in Robert S. Wistrich, “A Lethal Obsession: Anti-Semitism From Antiquity to the Global Jihad”

19th-century document purports to be the secret minutes of such a plotting ensemble of Jews. It is the counterfeit confirmation of a long-held belief.

Anti-Semitism is a metaphysical passion, not a materialist one. It doesn't even require a Jewish presence.

One reason anti-Semites have been so obsessed with the issue of finance in the modern world is that money is the circulatory system of capitalist society. It is mysterious, manipulable: the Jew's perfect instrument. The Jew, first seen as a theological spoiler, becomes a metaphysical and monetary spoiler. The medieval image of the Jew was related to the vampire; the modern anti-Semitic vision sees the Jew as a guzzler of a society's lifeblood.

The Jew, for the anti-Semite, is not just a danger, but the greatest danger exerting the greatest powers. In current paradoxical parlance, the Jew is, in essence, a Nazi. The Jew does not just devour a Christian child's blood, but the blood of all innocent children, and more completely, the blood of all innocents.

Anti-Semitism never sees itself as a hatred; it views itself as a revelation. An attack on the Jew is never offensive; it is always defensive. This is precisely how the Nazis portrayed it. It is precisely how Islamist ideology does as well, evident, for example, in the principles and founding documents of Hamas and Hezbollah.

Jeffrey Herf . *Nazi Propaganda for the Arab World*'' (Yale):

Nazi propagandists literally taught Arab audiences the language of anti-Semitism through popular radio programs in Arabic. Nazi ideology bears many resemblances to that of contemporary Islamic extremism, some the consequence of careful teaching. That teaching is still present in the Arab world, amplified by political leaders and imams, often annexed to denigrations of Jews taken from Islamic sources

The result has been one of the most historically noxious forms of anti-Semitic mythology, which has also fed into political debates in the West and cannot be overlooked or easily dismissed. There is a wildly exaggerated scale of condemnation, in which extremes of contempt confront a country caricatured as the world's worst enemy of peace; such attacks (and the use of Nazi analogies) are beyond evidence and beyond pragmatic political debate or protest. Israel's autonomy — it's very presence — is the problem.

Anthony Julius, [*Trials of the Diaspora*](#)

Israel is the only state in the world whose legitimacy is widely denied and whose destruction is publicly advocated and threatened; Israelis are the only citizens of a state whose indiscriminate murder is widely considered justifiable.

The Jewish Nation has been subject to continuous anti-Semitism throughout its existence⁴². There are a number of traditional arguments used to explain anti-Semitism⁴³. Firstly, **the economic argument**: Jews are hated because they possess too much wealth and power.⁴⁴ However, as a theory of anti-Semitism this does not hold true, for at no time in history were Jews the only wealthy people. As soon as the hater decided to single out wealthy Jews and ignore wealthy non-Jews, economics can no longer be the cause for his hatred. Additionally, if the element of wealth and power was removed from the Jews, did the anti-Semitism vanish? Secondly, **the "Chosen People" excuse**: We hate Jews because they arrogantly claim they are the chosen people. Thirdly, **the scapegoat explanation**: Jews are a convenient group to single out and blame for our troubles. Furthermore, **the deicide factor**: We hate Jews because they killed Jesus. Or, **the outsiders reason**: We hate Jews because they are different than us. And finally, **the racial theory**: We hate Jews because they are an inferior race.

⁴² "In short," Voltaire wrote in 1785, "we find in them only an ignorant and barbarous people, who have long united the most sordid avarice with the most invincible hatred for every people by whom they are tolerated and enriched." ("Juifs," *Dictionnaire Philosophique* (Paris, 1785) vol. XLI, p. 152)

Lloyd George stated in 1923: "Of all the extreme fanaticism, which plays havoc in man's nature, there is not one as irrational as anti-Semitism. ... If the Jews are rich [these fanatics] are victims of theft. If they are poor, they are victims of ridicule. If they take sides in a war, it is because they wish to take advantage from the spilling of non-Jewish blood. If they espouse peace, it is because they are scared by their natures or traitors. If the Jew dwells in a foreign land he is persecuted and expelled. If he wishes to return to his own land, he is prevented from doing so."

Adolph Hitler (Herman Rauschning, *Hitler Speaks*, p. 220): "The Ten Commandments have lost their validity ... Conscience is a Jewish invention. It is a blemish like circumcision ..."

Tom Lehrer, in his folk song entitled "National Brotherhood Week" (Quoted in the Aish Seminar, *Why the Jews*)

*Oh the Protestants hate the Catholics,
and the Catholics hate the Protestants,
and the Hindus hate the Moslems
and everybody hates the Jews.*

See **Appendix A** for a brief history of anti-Semitism and for statements against the Chosen Nation idea.

⁴³ Aish seminar, *Why the Jews* (and on the Aish web site)

⁴⁴ One of the best examples of this was through "The Protocols of the Elders of Zion." The Protocols is the second most widely published book in history. The book is a complete fabrication, created by the Russian secret police. It is an alleged record of the minutes of a secret meeting held by Jewish leaders plotting to take over the entire world. This fictional account provided an excellent excuse for the Russians to intensify their campaign of oppression against the Jews. It also strongly influenced the masses and bolstered the credibility of the myth that Jews control governments.

These reasons do not hold up to critical analysis⁴⁵, however. Moreover, this approach implies that neither Jews nor hatred for Jews is unique.

In his book *Why the Jews?*, author Dennis Prager cites a glaring example of an attempt to sell the public on the idea that there is nothing Jewish about anti-Semitism. He writes, "On April 11, 1944, in an observation that demonstrates an uncanny wisdom that far surpassed her age, Anne Frank wrote in her diary: 'Who has made us Jews different from all other people? Who has allowed us to suffer so terribly until now? It is God Who has made us as we are, but it will be God, too, Who will raise us up again. Who knows – it might even be our religion from which the world and all peoples learn good, and for that reason and that reason alone do we now suffer. We can never become just Netherlands, or just English, or representatives of any other country for that matter. We will always remain Jews.'"

Anne Frank made a point of stressing that Jews have something of special value to give to the world, and that is precisely what the world has resented. As a result, Jews have been persecuted throughout the ages. Anne Frank identified anti-Semitism as a hatred of Jewishness, a loathing altogether different from the bigotry or racism that other peoples

⁴⁵ *Why the Jews* seminar, The Anatomy of a Hatred: People may differ in their attitudes regarding the source of anti-Semitism, but no one will deny that a powerful and passionate hatred exists.

We have touched on the six most commonly offered explanations for the phenomenon of anti-Semitism. None of these standard reasons hold up under scrutiny as a valid reason for anti-Semitism. All of these "reasons" fall away and are not true causes. We must look afresh at this hatred to find a true root cause.

There is something unusual about anti-Semitism. Of all discriminatory forms for hatred, hatred toward Jews is unique in four ways:

(1) Longevity

Anti-semitism has been going on for an exceptionally long time.

(2) Universality

Anti-Semitism is found world-wide.

(3) Intensity

Hatred against the Jews is vented in a particularly virulent way.

(4) Confusion

There is surprisingly little agreement on exactly what anti-Semites hate!... The "Six Reasons" don't hold water - they are Excuses!

Hatred for Jews over the past 2,000 years has been continuous, universal and vicious, but the explanations for that hatred constantly change. This fact alone alerts us to the need to look for what lies behind those explanations.... When the reasons are no longer applicable, the anti-Semitism remains.

This does not altogether discount those reasons. They may be just excuses, having nothing to do with the *source* of the hatred, but they do wield an influence on the hatred of the masses, and lower the Jews' status in their eyes. They may exacerbate the hatred, but they certainly don't explain it.

Notice what all the explanations for anti-Semitism have in common:

Each of the explanations focuses on issues *external* to the Jew. They have nothing to do with the *essence* of the Jew.... Hitler's only real target was the Jews, because they were all that stood between him and success. So long as the Jews survived, Hitler could never triumph. The Jewishly-rooted concepts of God and morality had taken hold in the world, and Hitler knew that either his own ideologies or those of the Jews would prevail. The world would not abide both.

When Hitler professed his hatred for the Jews, he did not beat around the bush. He knew – and made no secret of it – exactly what the Jews stood for, and why he hated them. Furthermore, he knew that the Jewish threat to his ideals is embodied in every single Jew.... On a certain conscious level, people recognize the Jews' message as truth. Those unwilling to embrace the truth have found that the only way to rid themselves of it is to destroy the messengers – for the message itself is too potent to be dismissed.

That is what is so irksome about the Jews, and that is why, for some people, nothing less than total destruction of the Jews will do. If Judaism were just another ideology, people could laugh it off and continue on their merry way.

experience. Yet, Dennis Prager points out, when Anne Frank's story was reconstructed by Lillian Hellman into a Broadway play, her words were completely changed. "Why are Jews hated?" asks Anne. "Well, one day it's one group, and the next day another ..."

Scholars have made consistent attempts to prove that there is nothing uniquely Jewish that engenders anti-Semitism. The anti-Semites, however, have said otherwise. Adolf Hitler openly acknowledged the uniqueness of the Jews as a people. Hitler realized that Jews could never be successfully integrated with the rest of humanity, and he made it his objective to ensure that they never would be.

Hitler had planned for the Nazi party to rule the world. He stated, "those who see in National Socialism nothing more than a political movement know scarcely anything of it. It is more even than a religion – it is the will to create mankind anew." How was this renewal of mankind to take place? To Hitler, it was obvious. He told his people that "the struggle for world domination will be fought entirely between us – between Germans and Jews. All else is facade and illusion. Behind England stands Israel, and behind France, and behind the United States. Even when we have driven the Jew out of Germany, he remains our world enemy." Hitler's driving ambition was to free the world from the shackles of conscience and morality; to turn the world away from monotheism. He fashioned his own brand of religion out of a philosophy based on indulging all of man's basest desires.⁴⁶

People hate the eternal "call to Sinai", and harbor much animosity for those who carry it. A great many people simply can't cope with the burden of being good. However, when they act in ways that are bad, they can't cope with the resultant feelings of guilt. Try as they may, they can never cut themselves loose from the standards of absolute morality dictated by the Torah. Stuck in this "Catch-22" situation, people turn with their mounting frustrations against the Jews, who they perceive as personifying humanity's collective conscience. Sigmund Freud recognized this tendency, and explained: "Jews are hated not so much because they killed Jesus, but because they produced him."

On a certain conscious level, people recognize the Jews' message as truth. Those unwilling to embrace the truth have found that the only way to rid themselves of it is to destroy the messengers. If Judaism were just another ideology, people could laugh it off and continue on their merry way. However, deep in his soul, every human being recognizes the essential truths of morality, and it cannot be laughed off⁴⁷.

That is why the Christians' hatred of the Jews was particularly intense. They, more than those of other religions, were threatened by the Jewish message. Jews said that Jesus was not God. This statement assumed a "wrongness" about Christianity. The church fathers understood that if the Jews were right, and they remained Jews, it implied that Christianity was bankrupt.

Therein lies Judaism's colossal threat to Christianity. Other groups' denial of Jesus is a great disappointment to Christians, but the Jews' denial is intolerable. Jesus came from the Jews! The very group that produced him, the group that had the most knowledge and authority on such matters, the ones who represented the last word on religion, were the first to reject Jesus. The Jewish threat to Christianity has nothing to do with their having "killed"

⁴⁶ All of this, from the Anne Frank quote, is from the Aish Seminar, Why the Jews, with minor adjustments for the sake of brevity.

⁴⁷ Any individual's claim to superiority bothers people only to the extent that they believe it is true. If someone who is indisputably ugly saunters up to a nice-looking fellow at a party and says, "I'm better-looking than you," what would be the other's response? More than likely he would simply shrug his shoulders and ignore him, because the comment would not bother him in the least. If, on the other hand, the best-looking guy in the room comes up to the same fellow and makes the identical comment, it will raise his dander. This is because one doesn't resent people who say they are superior; one resents people who are superior.

Jesus. The source of Christian fear runs much deeper: Jewish existence invalidates the essential tenet of Christian theology.⁴⁸

Anti-Semitism is unique in its universality, intensity, longevity⁴⁹ and apparent irrationality⁵⁰. Jean Paul Sartre, in his book on anti-Semitism, writes that the reason the Jews survived is because of anti-Semitism. While it is true that anti-Semitism is used by the השם to keep us together and תורה observant,⁵¹ the very existence of anti-Semitism cannot be explained through sociological explanations.⁵² Anti-Semitism is rooted in a real recognition by the gentiles of who the Jews are⁵³. Chazal point out that the words סיני and שנאה are the same. This is because, at the very moment when we received the Torah, our distinct moral and spiritual task contrasted us from the nations of the world forever.⁵⁴

⁴⁸ All the above is from the Aish HaTorah seminar, Why the Jews, from the Aish.com Web site

⁴⁹ אמהר"ל, אור חדש דף רא דה להקהל ולעמוד על נפשם – אשתר ח' יא

⁵⁰ Discovery Booklet

⁵¹ מגילה יד.

גדולה השרת טבעת יותר מארבעים ושמנה נביאים ושבע נביאות שנעבאו להן לישראל שבולן לא החזירם למנוח ואילו השרת הטבעת החזירתן למנוח עיין בבית הלוי ריש שמות

ויש שדרשו על מאמר ההגדה "והיא שעמדה" שקאי על שנאת הגוים

שמות רבה לז:א (הה"ד ירמיהו יא) - זית רענן יפה פרי תאר קרא ד' שמך ... אלה: מה הזית הזה עד שהוא באילנו מגרדין אותו ואח"כ מורדין אותו מן הזית ונחבט ומשחובטין אותו מעליו אותו לגת וטענין אותו במטחן ואח"כ מוחצים אותו ואח"כ מקיפים אותו בחבלים ומביאין אבעים ואח"כ טענים את שומען בד' ישראל באין עובדי בובבים וחובטין אותם ממקום למקום וחובשים אותם ובופתין אותם בקולרין ומקיפין אותם מרמיוטין ואח"כ עושין תשובה והקב"ה עונה להם מען שנא' (שמות ב') ויאנחו בני ישראל וכן) דברים ד' בצר לך ומצאוך וגו' כי קל רחום ד' אלו קיד היו זית רענן יפה פרי תאר ד"א מה ראה ירמיהו למשול אבותינו בזית אלא כל המשקין מתערבים זה בזה והשמן אינו מתערב אלא עומד בד' ישראל אינם מתערבים עם עובדי בובבים שנא' (דברים ז') ולא תתחתן בם. ד"א כל המשקים אדם מערב בהם ואינו יודע איזה תחתן ואיזה עליו אבל השמן אפילו אתה מערב בבל המשקין שבעולם הוא נתון למעלה מהן, בד' אבותינו בשעה שהיו עושים רצון של המקום נצבים למעלה מן העובדי בובבים שנא' (שם בח') ונתערך ד' אלקיך עליון היו זית רענן יפה פרי תאר

⁵²Rabbi Aaron Brafman: Close to 80 years ago, the Brisker Rav (Rabbi Yitzchak Zev Soloveitchik) זצ"ל visited the Chofetz Chaim when he was on a stopover in Warsaw. The Chofetz Chaim told him of an incident that had just occurred to him: Already in his 90's, he decided to apply for an exit permit to go to Eretz Yisroel. [He never made the trip.] the responsible ministry told him that before they would grant him the permit he would either have to produce a birth certificate (which were not even issued when he was born) or bring two witnesses to testify to the date and place of his birth. The Chofetz Chaim replied that the witnesses would have to be over 100 years old, which made finding them an impossibility.

[The Chofetz Chaim continued:] What was the rationale of the Polish minister? Don't they recognize that their was an impossible request? The answer is in Parshas Vayatzai when the Torah describes the confrontation between Yaakov and Lavan: when Lavan pursues and catches up with Yaakov and threatens him, Yaakov Avinu responds with a logical and passionate presentation of his dedication to Lavan beyond the call of duty; and his mistreatment at the hands of Lavan and his sons. Lavan does not respond to Yaakov's argument. He merely says, "Your wives are mine and your sheep are mine." Lavan does not even consider Yaakov an adversary worth to deal with.

[Said the Chofetz Chaim:] "If Yidden would be considered a normal people in the eyes of the poles, we could argue with them over the way they treat us. But they so not give us any standing or consider us a people at all. Thus there is nothing to even talk about." (from the Brisker Haggada)... Bilam summed it up well when he described the Jews thus: "Behold, it is a nation that will dwell alone in solitude and will not be reckoned among the nations – u'bagouim lo yis'chashav" (Bamidbar 23,9). There is another explanation of this prophecy, interpreting the expression "lo yis'chashav" to mean that we will not be accorded any "chashivus"- neither respect nor legitimacy-by the nations of the world.

⁵³ רש"י - בראשית לג:ד:

The Nazi hatred and fear of the Jews was totally unjustified in terms of material and political power. “It was a metaphysical fear of the true mystery of G-d’s ... presence in history as revealed in the continued survival of Israel. ... The hiding G-d of history was a repudiation of everything Nazi Germany stood for.”⁵⁵ The Communists, too, were much more anti-Jewish than anti-Christian.

“How did the Christians historically explain the miraculous survival of the Jew? Only two possibilities – or G-d’s chosen people – which they couldn’t accept, or the work of the devil, which they proposed. A perverse recognition of Jewish uniqueness.”⁵⁶ The normal rules of history and sociology are not sufficient to explain this phenomenon. Only by understanding the chosen-ness of the Jewish people and how that interfaces with the nations of the world can we come to any understanding of this most harrowing and perplexing issue.

Here we must distinguish between the true anti-Semite as opposed to the person who merely hates the Jew because he is different. The latter, if he is white and male for example, will also hate blacks, women and all others who are different from him. The real anti-Semite, in contrast, realizes who the Jew is, understands that he is chosen and that his strength lies in his connection with G-d through the Torah. Hitler certainly understood this,⁵⁷ as did Haman, Amalek and all those who pursued final solutions.

אמר ר' שמעון בן יוחאי הלכה היא בידוע שעשו שונא ליעקב, אלא שנכמרו רחמיו באותה שעה ונשקו בכל לבו:

⁵⁴Dennis Prager “The Great Hatred” *The roots of anti-Semitism reach back to Mt. Sinai*. Moment Magazine, Sep. '03: Once again it is necessary to restate the uniquely Jewish reason for Jew-hatred—the reason given by the rabbis 2,000 years ago. With a play on two Hebrew words, the rabbis explained anti-Semitism in one sentence. The great *sinah* (hatred) comes from Sinai. In other words, Judaism is the source of Jew-hatred, whether Jews are true to Judaism or not. We have been hated and continue to be hated because the four components of Judaism—God, Torah, Israel (peoplehood), and Chosenness—challenge the values of those who hate us.

- Our belief in the One God offended ancient polytheists, as it did the many early and medieval Christians who saw in it a living rebuke of the Trinity.
- The Torah, with its unique practices and stress on intellectual development (for women as well as men), made Jews different, often better, than many of their neighbors.
- Nineteenth and twentieth-century Europeans who worshiped nationalism despised Jews because Jews retained their national identity in Europe’s midst. And today those who worship internationalism (e.g., the intellectual elite) also hate the Jewish national identity, which is embodied in Zionism and Israel.
- The Jews’ belief that God chose them for service to Him continues to be cited by Jew-haters as a source of their venom toward the Jewish people.

Wherever Jews have lived, they have disturbed bad people. Unless you believe that the medieval European Christians who slaughtered Jews on Easter; Nazis and their helpers who slaughtered two out of every three Jewish men, women, and children in Europe; Soviet Communists who tried to destroy Judaism for 75 years; and today’s Islamic anti-Semites and their Western intellectual defenders are really good guys, it is fair to say that Jews attract the hatred of the worst people in their generation. That is why it is illuminating to see who hates Jews today. It is as clear a moral scorecard as exists with the exception of anti-Americanism, which serves a similar purpose.

The Jews, often quite unwittingly and usually quite unwillingly, carry the burden of God and His moral law in the world. We force the world to think in terms most people wish to avoid using: good and evil. No group or religion has ever been so preoccupied with good and evil (except Christian Americans, who, alone, proudly call themselves *Judeo-Christian*).... The Jew carries the burden of the God of Sinai, the God of the Ten Commandments, in history. This may help us understand why so many Jews are anti-Jewish. Jew or Gentile, if you reject Sinai, you will reject the Jews.

⁵⁵ Eliezer Berkowitz, The Hiding G-d of History

⁵⁶ Eliezer Berkowitz, The Hiding G-d of History

Our Sages tell us that our biggest problems come from the exile (Galus) civilizations. An exile civilization is one which is locked into the same civilization energy as the Jew so that when one rises, the other falls⁵⁸. When the Jews keep the Torah and mitzvos, they use up the available civilization energy and the exile nation finds its energies sapped. When the Jews do not keep the Torah, however, these energies are released for the exile nation, and the nation is then able to flourish at the expense of the Jews⁵⁹.

The Jewish nation is intrinsically bound to the תורה. Proof that the תורה is Divine is also proof for the chosen-ness of the Jewish people.⁶⁰ There are a number of supports to the claim that G-d gave the Torah to the Jews at Sinai, and the basis of these claims is therefore empirical rather than rational.

The Jews were historically hugely skeptical and therefore demanded a high level of proof before accepting the Torah. The Jews who came out of Sinai were highly suspicious of what they saw as Moses' attempts to lure them into the desert to destroy them. Despite the enormous credibility he should have had getting them out of Egypt and destroying the Egyptians, they continued to challenge him at every turn. It was this huge skepticism that has protected us from false claims over the eras⁶¹. The Jews simply don't accept things until they have presided over a massive and complete investigation of the facts. The demand for the Jewish people to have things proven to them beyond a shadow of a doubt was met at Sinai.⁶²

⁵⁷Nazi's hatred and fear of Jews: Totally unjustified in terms of material and political power. "It was a metaphysical fear of the true mystery of G-d's ... presence in history as revealed in the continued survival of Israel. ... The hiding G-d of history was a repudiation of everything Nazi Germany stood for." (Eliezer Berkowitz, The Hiding G-d of History)

⁵⁸ בשיזה קם זה טפל

⁵⁹ מהר"ל נצח ישראל פי"ד:

... שאין לישראל שום מדריגה בינונית, או שהם מושלים על הכל או שהכל מושלים עליהם... אצל האדם כתיב ג"כ) ורדו בדגת הים וכו' לא זכה נעשה ירד בפניהם

The מהר"ל: This has to do with the Jewish nation's great potential; when it goes unfulfilled, it is as if the Jewish people have denied their own reality and therefore are subjugated to the lowliest of nations. But this very subjugation is a sign of their potential greatness. Therefore:

כתובות סו:

מעשה ברבן יוחנן בן זכאי ... ראה ריבה אחת שהיתה מלקטת שעורים מבין גללי בהמתם של ערבים... ואמר אשריכם ישראל בזמן שעושין רצונו של מקום אין כל אומה ולשון שולטת בהם ובזמן שאין עושין רצונו של מקום אז מוסרין ביד ... בהמתן של אומה שפלה
עיין במהר"ל חידושי אגדות שם) ח"א דף קנ"ג)

⁶⁰ For a fuller explanation of these, see the separate Ner LeElef book, *Proofs*. We have followed Rabbi Gottlieb's preference, using the term historical verification rather than the term "proofs." What comprises a proof is complex, ואב"מ

⁶¹ Rashba

⁶² א"ת הרשב"א ח"א תקמח) בסוף)

וישראל ... נח להם לסבול עול גלות ומה שיגיעם מהאמין בדבר עד שיחקרו חקירה רבה, חקירה אחר חקירה, להסיר כל שיג (dross) מהדברים הנאמרים להם ואפילו מה שיראה להם שהוא אות ומופת ... אף המסופק ענין משה (they even doubted the authenticity of Moshe) (שהיו פרובי עבודה קשה ונצטוו משה לברשם ועם כל זה אמר "והן לא יאמינו לי") שגמות ד) והוצרך לבנה אותות. וזה אות אמית על עמנו עם ה' שלא להפתות בדבר עד עמדם על האמת בחקירה רבה חקירה גמורה
עין דברים א"ב ורש"י ד"ה ומשאבם
שמות יד"א

As Rabbi S.R. Hirsch writes, "...How could they, how dared they just quietly assume that G-d would help them in such an extraordinarily miraculous manner for which there was absolutely no precedent, and which was so completely against natural expectation. ... Moses had to deal with a clear-minded people whose minds were not befogged by fantastic ideas, and who were not easily taken in, or convinced by the first man who comes along."⁶³

In addition, no other nation ever attempted to make such a claim⁶⁴. All other religions came about as a result of one man claiming prophecies or of a few people (usually from less educated parts of the population) seeing miracles. The miracles they recorded were often recorded much later, seen from a distance, or done suddenly over short periods of time.

The revelation was in front of the whole Jewish nation⁶⁵; the people were fully awake and with all their faculties⁶⁶. If it was only a rumor, it would surely have been denied by certain elements of the population, and the story would have many different forms and contradictions.

The revelation at Sinai, in contrast, was supported by miracles which were characterized by unique factors⁶⁷: These miracles involved a change in the order of nature⁶⁸, they occurred in front of the whole nation⁶⁹ and were personally witnessed⁷⁰. They were also

⁶³ עיין בוזרי א גמ וקול יהודה שם ד"ה מיראיתם

⁶⁴ דברים ד:לב

כי שאל נא לימים ראשנים אשר היו לפניך, למן היום אשר ברא אלקים אדם על הארץ, ולמקצה השמים ועד קצה השמים, הנהיה כדבר הגדול הזה או הנשמע כמהו) ע"ש המשך הפסוקים)

⁶⁵ שמות כ:טו

וכל העם ראים את הקולות ואת הלפידים ואת קול השפר ואת ההר עשן וירא העם וינעו ויעמדו מרחק

⁶⁶ דברים ה:ד

פנים בפנים דבר ד' עמכם בהר מתוך האש
ספורט: בלתי חלום ומראות הלילה אבל בעודכם משתמשים בחושים
עיין דברים ד:ט וספורט שם
דברים ד:בג

⁶⁷ כוזרי מאמר ראשון אות ח

⁶⁸ מערכת הטבע - שנהפך בו טבע הדברים

Whereas the אבות to the נסים were merely limitations of nature - e.g., the fire could not burn אבות; the נסים did not lend themselves to natural explanations.

רמב"ן שמות טז:

המן נצד להם עתה יצירה חדשה בשמים בענין מעשה בראשית, והוא מה שאמרו בו שנברא בין השמשות.
אוצר נחמד) על הבזרי א:פז)

ד"ה אין בהם מדחה: א"א להתרים בזה בענין שאמר הרא"ע בפ' המן בלפי צפצופי המין אשר אמר שהיה בדמות מן היורד
בטבע בארצות אלו והוא ז"ל השיב שזה א"א מבמה מעטת, האחת שאין יורד היום במדבר הזה שום מן ושקר ענה המין הזה
בי ההר הזה ידוע, ר"ל הר שני עוד ידוע היום, ועוד אף במקום שירד אין יורד רק בענין ובאיר, גם העתה הבאיש בבוקר ולא
ירד בשבת ...
עיין בשעורי דעת) א:ח"א, שער ד' נסים וטבע)

⁶⁹ שיהיה הענין הזה לפני המענים

ספר העיקרים מאמר ג פרק י
... האותות והמופתים שעשה משה ... שהיו מפורשמים
בוזרי א:פז
... לשש מאות אלף איש והנלוים אליהם...

⁷⁰ יראוהו בעיניהם ולא יגיעם בספור ובקבלה
דברים ד:ט

empirically verified⁷¹. Therefore, unlike other religions, which either make unprovable claims or try to use logical arguments to prove their religion is correct, Judaism is based on empirical (factual), historical events⁷².

We also see the fulfillment of prophecies showing precise correlation between what the תורה said would happen to the Chosen Nation and actual historical events that took place within the Jewish Nation⁷³. This proof, once again, demonstrates the fact of the Jews having been chosen as G-d's Nation.

There are many other ways to prove the Divinity of the Torah and the resulting proofs of the Jews' chosen-ness. One category of proofs involves information written in the Torah which only G-d could have known. Archeology provides strong backup for the Torah's claims, while the Hebrew language clearly stands out as something too logical, deep and interconnected to be a language which merely developed. Most Arachim-style seminars also use the codes as a proof.⁷⁴

רק השמר לך ושמר נפשך מאד פן תשכח את הדברים אשר ראו עיניך

⁷¹ שיחקרו על הדבר ויבחנוהו בחינה אחר בחינה שלא יפול בלב אדם שפק בי יש בו צד דמיון או צד ספק
Of unique clarity and duration

דברים ה':
פנים בפנים דבר ד' עמכם בהר מתוך האש
ספורט: בלתי חלום ומראות הלילה אבל בעודכם משתמשים בחושים
ספר העיקרים מאמר ג פרק י'
אותות והמופתים שעשה משה [היו] ומתמידין זמן גדול
שמות טז:לה
ובני ישראל אבלו את הנמן ארבעים שנה...
אכן עצא: זה הנס היה גדול מבלי הנסים שנעשו על יד משה כי נסים רבים היו בזמן ועמדו ארבעים שנה ולא בל הנסים האחרים.

⁷² ספר העיקרים מאמר ג פרק ח (בסוף)
וזה כי למה שרצה הש"י לתת תורה ע-י משה מעוקה מבלי ספק רצה שתתעלה מדרגתו (של משה ר') באופן שלא יהיה לבח המדמה מבוא בה כדי שלא יבגש בה שום חשד וספק, ובן נתעלה מדרגת ישראל המקבילים התורה למדרגת פנים בפנים במעמד ההוא מהנעם הזה.
דרך ה' - ג-ה-ז
בזרי א בה

(See The Final Resolution, Gershon Alswang (Feldheim); Discovery Booklet)
See appendix D, for further proofs.

⁷³ Fulfillment of prophecies: for example, desolation of the land (see Discovery booklet A26)

⁷⁴ For a more detailed presentation of these and other proofs see the Ner LeElef book, *Proofs*.

The Jewish Nation has contributed much to civilization⁷⁵ in the way of morals, values and responsibility⁷⁶. The long-held assumption is that Western political ideas — toleration, the separation of church and state, indeed the genius of democratic rule itself — was born from the steady secularization of the West - the age of the Enlightenment. But many seminal thinkers from Hobbes to Harrington to Locke turned to the Hebrew Bible for insight⁷⁷. John Milton (17C), argued that a democracy was the best form in part because the Old Testament said so⁷⁸. Thomas Paine's 'Common Sense' also used the Bible⁷⁹, although the founding fathers in general did not use religious justifications, because of their great need to limit the government's role in religion⁸⁰.

Many ideas and ethics of other religions are based on Judaism. In addition, the effect of monotheism impacted all other nations and religions as well⁸¹. To quote: "Israel's great achievement, so apparent that mention of it is almost trite, was Monotheism. It was an achievement that transformed subsequent history ... One may raise the question whether any

⁷⁵ In the Aish HaTorah seminar, **World Perfect**, six values for an ideal world are suggested:

1) Value of life, basic human rights and dignity

2) World peace, harmony and mutual respect

3) Justice and equality

All people, regardless of race, sex, or social status, have the right to be treated equally and fairly in the eyes of the law.

4) Education

Everyone has the right to be functionally literate as a basic tool for personal advancement and the ability to attain knowledge.

5) Family

A strong, stable family structure is necessary for the moral foundation for society.

6) Social responsibility

Individually and nationally, we are responsible for each other. This includes responsibility for: disease, poverty, famine, crime, and drugs, as well as environmental problems and animal rights.

There seems to be a universal agreement of people from every race and continent that these six values are fundamental to building a perfect world.

The two civilizations, other than Judaism, which appear to have the greatest impact on the world, are Greece and Rome. There is hardly a philosophical thought, which didn't originate with the Greeks.

Rome powerfully shaped Western law, government, administration and engineering. Yet as far as these six universal values go, Greece and Rome fell very short.

World Perfect shows that, despite this, Greece and Rome were far, far from the six universal values of today. It then goes on to show how Judaism is, in fact, the source of these values.

⁷⁶ John Adams: "... the Hebrews have done more to civilize men than any other nation" (2nd President of USA, Discovery booklet pg. 50)

T. R. Glover: "... It is strange that the living religions of the world all build on religious ideas derived from the Jews." (The Ancient World, Penguin, pg. 184-191 in Discovery Booklet pg. 51)

Carlyle B Heynes: "This one book (the Bible) ... has attracted to it, and had concentrated on it, vastly more thought and has called forth more works, explanatory, illustrative, apologetic, upon its text, its meaning, its geography, its theology, its chronology, its evidences, its inspiration, its origin, than all the rest of the literature of the world put together. An immense bulk of the world's literature owes its origin to this book." (in The Bible, Is it a True Book)

In Ancient and Medieval History, Hayes and Moon wrote:

"Only if you have some knowledge of the human sacrifices, the vicious temple rites, the degrading superstitions and customs that were practiced ... can you realize how much the modern world owes to the Hebrew prophets, whose monotheism and moral teachings entered into Christianity and Islam ..."

The Gifts of the Jews, by Thomas Cahill, pg. 3:

"The Jews started it all - and by 'it' I mean so many of the things we care about, the underlying values that make all of us, Jew and gentile, believer and atheist, tick. Without the Jews, we would see the world through different eyes, hear with different ears, even feel with different feelings."

other single contribution from whatever source since human culture emerged from the stone age has had the far reaching effect upon history that Israel in this regard has exerted both through the mediums of Christianity and Islam and directly through the world of Jewish thinkers themselves.”⁸² “Certainly the world without the Jews would have been a radically different place. Humanity might eventually have stumbled upon all the Jewish insights. But we cannot be sure. All the great conceptual discoveries of the intellect seem obvious and inescapable once they have been revealed; but it requires a special genius to formulate them for the first time. The Jews had this gift. To them we owe the idea of equality before the law, both divine and human; of the sanctity of life and the dignity of the human person; of the individual conscience and so for personal redemption; of the collective conscience and so of social responsibility; of peace as an abstract ideal and love as the foundation of justice ... Above all, the Jews taught us ... Monotheism.”⁸³

⁷⁷ Eric Nelson, a professor of political science at Harvard. His new book, “The Hebrew Republic: Jewish Sources and the Transformation of European Political Thought” (Harvard/Belknap, 2010), details the ways in which 17th-century British and Dutch thinkers parsed the Hebrew Bible and even rabbinic commentary to justify ideas like toleration and the legitimacy of democratic rule.

Michael Walzer, of the Institute of Advanced Study in Princeton, edited a four-volume edition called “The Jewish Political Tradition,” published by Yale University Press collected critical Jewish texts dealing with political rule.

⁷⁸ Using rabbinic commentary, Milton described monarchical rule as the equivalent of idolatry, and thus sinful

⁷⁹ However, these Hebraic elements certainly coexisted with a whole series of other traditions and arguments that were of equal, and sometimes greater, importance.

⁸⁰ Or, as Jefferson wrote regarding that last point, “The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbour to say there are twenty gods, or no god. It neither picks my pocket nor breaks my leg.”

⁸¹ דברים לב:כו

אשביטה מאנוש זכרם

רמב”ן ... וכאשר חטאו (כל העמים) ... לא נשאר רק העם הזה לשמו ופרסם בהם באותות ובמופתים כי הוא אלוקי האלקים ואדוני האדונים, ונודע בזה לכל העמים ... ע”ש

ישראל = ישר (עם) קל

= שרואה קל

⁸² H. and H. A. Frankfort, John A. Wilson, Thorkeld Jacobsen, William Irwin, The Intellectual Adventure of Modern Man. Similarly: “The Hebrews have done more to civilize men than any other nation ... the doctrine of a supreme intelligent ... sovereign of the universe ... I believe to be the great essential principle of all civilization” - John Adams, in a letter to F. A. Vanderkamp, Feb. 16, 1809. (Both quotes taken from The Eight Questions)

⁸³ Paul Johnson, A History of the Jews (see entire epilogue).

“Judaism did not once contribute monotheism to the world, ... it is still being contributed. Monotheism is not yet the possession of the overwhelming majority of mankind.” (Eliezer Berkovits, The Condition of Jewish belief.) (It is not even a reality in the kingdom of Christianity. (Ibid))

The Ramban: “Those religions like Islam and Christianity who have a concept of Monotheism and developed other advanced ethical and spiritual ideas, got them from the Jews.”

רמב”ן, דרוש תורה תמימה

Summary of Chapter A:

דברים ד:ה-ח

ה) (ראה למדתי אתכם חקים ומשפטים כאשר צוני ה' אלקי לעשות כן בקרב הארץ אשר אתן באים שמה לרשתה: ו) (ושמרתם ועשיתם כי הוא חכמתכם ובינתכם לעיני העמים אשר ישמעון את כל החקים האלה ואמרו רק עם חכם ונבון הגוי הגדול הזה: ז) (כי מי גוי גדול אשר לו אלקים קרבים אליו כה' אלקינו בכל קראנו אליו: ח) (ומי גוי גדול אשר לו חקים ומשפטים צדיקים ככל התורה הזאת אשר אנכי נתן לפניכם היום:

ספורנו

"ומה היא החכמה הגדולה הזאת שבתורה, והלא נראית פשוטה, ואפילו התלמידים קוראין אותה ויודעין אותה, ואפילו האומות העתיקות אותה ולמדוה..."

התשובה: "תחילת כל דבר יש לו לדעת, שכל מה שהנבדאים יודעים ומבינים בלם פירות התורה או פירי הפירות שלה, וכן תראה היום באומות הרחוקות מארץ התורה והנבואה, יושבי הקצוות שאינם מבירים את הבורא וסבורים שהעולם קדמון..."

"בי האדם בתולדתו בלא מלמד בבהמה שנ' ועיר פרא אדם יולד"

"אם בן מי שגילה לו סודו ואמר לו ביום פלוני תבוא לפניו בדבר תחנה והשתחויה ותמצה לבוראך, וביום עשירי ממעך תתענה ויבפר לך, וכן על כל דבר ודבר אמר לך מעשה פלוני נבחר ומקרב אותך לבוראך, ומעשה פלוני נמאס ומרחיק אותו מלפניו, אין לך חכמה אלא זו, ואין לך דעת ותבונה בזו..."

"ואל תשתבשו באומות שאף הם נחלי התורה, הם הקרובים לאמצע הישוב בגון העצרים והישמעאלים, לפי שהעתיקות התורה ולמדוה, ובשגברה רומי על קצות הקצוות, למדו ממנה תורה ועשו חקים ומשפטים דוגמא של תורה..."

"שנ' ומי גוי גדול אשר לו חקים ומשפטים צדיקים ככל התורה הזאת, למדע שלא היה באותו זמן אומה ולשון בעולם שיהא להם נמשכים טובים וישרים ישובי המדינות בישראל, ופי' משפטים כך הוא, וכל שכן החקים שהם המצוות החקוקות בעולם. ולפיכך אמר הרב ר' משה ז"ל: כל אלו הדברים של... ושל זה הישמעאלי הבא אחריו, בלם לתקן

דרך למלך המשיח, ביצר שבבר נתמלא העולם בולו מדברי המשיח ומדברי התורה"

Rav S. R. Hirsch states that it is not monotheism per se which is the primary Judaic contribution, but the fact that monotheism means that there must be a revealed Law by which one is required to live.

במדבר ב:ו: ח

וואמר (בלעם) אליהם (לזקני מואב וזקני מדון) ליע פה הלילה והשבת אתכם דבר באשר ידבר ה' אלי ...

Rav Hirsch: We saw, in אברהם's time that, in the midst of the polytheistic world, there was still a ... מלבי צדק, ... so we see also considering himself ... solely in service of this One. Altogether the and his friends, ... the Monotheistic truth ... is not the special, and certainly not the whole characteristic of Judaism. ... Rather ... (it is) the full realization of what that [this belief] entails for human living ... [a] mode of life by His revealed law.

עיין בספורנו בראשית יב:

Avoid apologetics, e.g., Cecil Roth, the Jewish Contribution to Civilization: "Jews do seem to do better academically than anyone else (though they are not cleverer than anyone else); though genius not lost; Genius of the spirit."

According to the nonprofit College Board, which administers the SAT college entrance exam – a major component of most college rankings and admissions decisions – last year's college-bound Jewish seniors in the U.S. averaged 1161 out of a possible 1600. That was second only to Unitarians (who averaged 1209) among 35 religions. (The Unitarians represent only a tiny fraction of the total student population, far less than the Jews.) The national average was 1020. According to the College Board, some 27,120 students identified themselves as Jews; 2,354 said they were Unitarian. The board says it asks test-takers about their religious affiliations so it can sell their names to colleges seeking specific denominations. The board declined to identify colleges that buy Jewish names.

At Ivy League schools, about 23% of students are Jewish, even though Jews comprise just 2% of the U.S. population, according to Hillel. In numerous top colleges, Jews comprise in excess of 30% of the student population. At least 35% of Washington students and about 30% of Emory students are Jewish, even though these are in the south, with traditionally low Jewish student populations. In 2002, the Wall Street Journal reported that many colleges were actively recruiting Jews to their ranks. This included Vanderbilt where Jewish enrollment had gone up from 2% in the 70's to 4% in the 2000's Princeton in the 1980's cultivated ties with predominantly Jewish high schools by offering merit scholarships to their graduates. One third of the

(ו) **כי הוא חכמתכם**. בה תשיבו לאפיקורוס במופתים שכליים : (ז) **כי מי גוי גדול אשר לו אלקים קרבים אליו**. והטעם שראוי להקפיד שתהיו נחשבים חכמים ונבונים לעיני העמים הוא שהקל יתברך קרוב אלינו בכל קראנו אליו. וזה יורה שבחר בנו מכל העמים. ואם יחשבו אתכם העמים לסכלים יהיה חלול ה' באמור לכם עם ה' אלה : (ח) **ומי גוי גדול אשר לו חקים וגו'**. והטעם שתחשבו חכמים בעיני האומות בשמרכם את חקי האלקים ואת תורותיו הוא שלא היו אז שום גוי במציאות כזה שיהיו לו חקים מורים מציאות הקל ודרכיו ומשפטים צדיקים שאין במ ענין לתועלת הדין ולא לשכר חזניהם וסופריהם אבל כל ענינם משפט וצדק.

מלבי"ם (ש"ס)

כשיראו אתכם מקיימים החוקים שאין הדעת מסכים להם ויראו שעל ידי זה תשיגו תועלת נפלא שאלקים קרובים אליכם ושומע תפלתכם בכל עת שתקראו אליו, יצטרכו להודות שאתם עם חכם ונבון ולא יאמרו שזה גרמו המשפטים שהרי לכל עם ועם יש להם משפטים ונמוסים לתקן עניניהם ואין משיגים המעלה זאת שתהיה השכינה ביניהם, ובהכרח יודו שזה ע"י החוקים ושיש בהחוקים האלה חכמה ובינה עמוקה ושישראל אינו גוי סכל כנראה בראשית ההשקפה רק עם חכם ונבון הגוי הגדול הזה.

CHAPTER B: HOW WE CAME TO BE CHOSEN, AND IS THAT FAIR?

- i- Equality of opportunity**
- ii- Judaic ideal: No chosen nation, all man chosen**
- iii- G-d chose Abraham because Abraham chose G-d**
 - a- We had to prove ourselves over many generations**
 - b- Had we not made this commitment, the world would have been destroyed**
- iv- Even then, up to and including Sinai, nations could still choose central spiritual role**
 - a- However, Jews predisposed to accepting the תורה; non-Jews not**
 - b- Even though non-Jews rejected the תורה, the תורה שבכתב was still made available to them as a non-binding document**
 - c- After Sinai, spirituality through the Jews**
- v- Even after סיני, any individual could join the nation**
- vi- Even as gentiles, can still fulfill themselves as individuals**
- vii- Belief in צלם אלוקים is only legitimate source of universal rights**

CHAPTER B: HOW WE CAME TO BE CHOSEN AND IS THAT FAIR?

In the USA there is a deep belief that everyone is born equal⁸⁴ and that therefore everyone has equal opportunity to advance in life. Many have assumed that the most important thing that one could say about the morality of an arrangement is that it is equal. Judaism's stand that the Jews are the Chosen People appears, in this light, backward and elitist, if not downright racist.

Judaism definitely believes that all of mankind has a right to universal human rights, which means that there are certain issues of equality common to all. There are certain basic ways in which we treat everyone, including congenital idiots and murderers. "If I see a stranger in danger of drowning, I am not likely to ask myself questions about his moral character before going to his aid ... my obligation here is to a man, to any man in such circumstance."⁸⁵

In addition, Judaism believes very much that all mankind should be given a fair chance to get close to G-d. It also believes that different people and different nations have, for historical reasons, come to have different spiritual sensitivities. It is wrong and even cruel not to provide different opportunities for different types of people. In the beginning, all of mankind started out with the same spiritual capacity and therefore had the same spiritual opportunities. Even today, non-Jews have just as many opportunities as Jews do of getting close to G-d. Their opportunities reflect the fact that Jews and non-Jews accommodate different expressions of spirituality. Halacha is sensitive to these differences and accommodates them.

No two people are absolutely equal with regard to intelligence, aptitude, character traits, and physical or emotional differences. A society which forces a cripple to join the infantry, forces a genius and a severely retarded person to get exactly the same education, or levies equal taxation on the rich and the poor, is a cruel society. A cripple should not get drafted to the infantry; a genius (who studies hard) deserves a place in college ahead of someone who has an IQ of 70 (who studies equally as hard); a heart patient deserves more health care aid than a healthy person. We should not treat a baby as an adult nor an elderly man as a youth. As Felix Frankfurter put it in one of his judicial opinions, "It was a wise man who said that there is no greater inequality than the equal treatment of unequals."⁸⁶

What this really means is that different types of people will be provided with different opportunities in order that everyone can fulfill his potential. In fact, in most Western countries, some rights are explicitly an expression of the differences between people: "Some rights depend on individual differences ... the right of a blind person to use a white cane, the right of a veteran to burial at public expense, the right of an indigent to government assistance, the right of a fatherless child to public support ... With regard to an equal right, taking a person's individual qualities into account may constitute discrimination. But with

⁸⁴ See Rabbi Gottlieb, *the Informed Soul*, pages 112-126

⁸⁵ Gregory Vlastos, *Justice and Equality*, pg. 47

⁸⁶ 1949. John F Kennedy said that "All of us do not have equal talent, but all of us should have equal opportunity to develop our talents." (Speech 1963). Some Americans have the idea that equality of opportunity means that everyone was given an equal chance to prove himself and, if he didn't, it was his own fault. But this is only true if everyone started with the same qualities and potential to begin with.

special rights they must be taken into account.”⁸⁷ Although it may be argued that, say, the rights of a blind person apply to everyone should they become blind, it is patently absurd to say “that a man possesses the same rights as a woman, for instance, a right to maternity leave or midwifery assistance, which he can exercise in the event he ever become female and pregnant.”⁸⁸

Judaism has always recognized that people are different. There are many such differences within Judaism⁸⁹. So too, Judaism understands that women are radically different from men⁹⁰. Therefore, denying those differences is considered an act of cruelty⁹¹.

What any society wants to avoid is to begin discriminating against certain groups of the population based on irrelevant distinctions. Some, however, have come to confuse this idea by saying that any distinction based on biology is intrinsically biased. In fact, as Dr. Alice Rossi points out, diversity is a basic fact while equality is a political, ethical and social concept.⁹² Elizabeth Wolgast, in her book Equality and the Rights of Women, writes that, “It is true that skin color is an unimportant difference and should not affect a person’s rights. But it is not unimportant for the reason that it is biological. The difference between men and apes is merely biological too, as is the difference between men and fishes; yet these differences rightly lead to different treatment.”⁹³

The goal of the person asking for special or different treatment should not be in looking to equalize his situation with others. Rather, he should be looking to see how he can fulfill his own unique potential. Adin Steinsaltz expresses it well: “All of G-d’s creatures have their distinct qualities and there is no point in “casting envious glances at [the rest of] Creation.” What is essential is to realize one’s own potential as fully as possible rather than to imitate others. ‘Thou shalt not covet’ is a matter of inner attitude, a desire to have someone else’s qualities and attainments. At whatever level one finds oneself, an awareness of others can and should serve as a goal to achievement and improvement; but it must not be allowed to spawn mere imitation.”⁹⁴

It is therefore a great credit to Judaism that it recognizes the diversity of different people and provides different opportunities to reflect these differences. This principle is reflected in different ways in a number of מצוות in the תורה. For example, in the prohibitions against mingling species and hybridization, we see that to impose upon someone a path that is not suited to him is not to improve but to degrade him. True oneness, Judaism teaches, is not achieved by homogenization, but only when each component joins the whole with its unique

⁸⁷ Wolgast, 41/42

⁸⁸ Elizabeth H. Wolgast, Equality and the Rights of Women (Cornell U. Press, pg. 49)

One can only equalize opportunities in the face of differences if one drops standards to the lowest common denominator. This leveling means that most people will not reach their potential and society will lose most of what people had to contribute. As Samuel Johnson put it: “Your levelers wish to level down as far as themselves; but they cannot bear leveling up to themselves.” (Quoted in James Boswell’s The Life of Samuel Johnson)

⁸⁹ כהן, לוי, ישראל; ת”ח, נביא, מלך וגו’...

⁹⁰ שבת סב: נשים עם בפני עצמן הן

⁹¹ סוטה יא:

את כל עבודתם אשר עבדו בהם בפרך ... שהיו מחליפין מלאכת אנשים לנשים ומלאכת נשים לאנשים
עיון יעקב שם: ... שכל אחד יפה לו הקב”ה אמנותו בפניו...

⁹² Daedalus, ‘77 – A Biosocial Perspective on Parenting

⁹³ Elizabeth H. Wolgast, Equality and the Rights of Women (Cornell U. Press, pg. 22)

⁹⁴ Teshuvah (A Guide for the Newly Observant Jew) – Free Press, chap 21, The Woman’s Role: pg. 144

character intact. Relatedness, affection, and love lose all meaning when distinct identities are obliterated. In the case of individuals as well as groups, it is the very existence of benignly perceived differences that makes mutual relationships work.

So, too, amongst the nations, "The Jew is naturally suited to developing the moral-spiritual dimension of life."⁹⁵ His historical performance in this area confirms this.⁹⁶

The Judaic ideal is that there is no chosen nation, but rather, that all mankind is chosen⁹⁷. The Torah begins in universalistic terms at the beginning of creation: there was no differentiation between Jew and non-Jew, as the first man was simply called, "Adam". Although Chazal state that the world was created for the sake of Yisrael, had Adam Harishon not sinned, he would have become Mashiach and the whole world would have been Israel. After the sin, any generation could have merited to have re-attached itself to core spirituality and to restore the situation to what it was before the sin. It could then have continued to receive the Torah. To illustrate, the *Tikunei Zohar* tells us that *HaSh-m* initially planted Moshe Rabbeinu's soul into Noach.⁹⁸ Even at time of דור ההפלה each of 70 nations was given a distinct spiritual task⁹⁹.

G-d chose Avraham because Avraham chose G-d¹⁰⁰. From Noach until the Egyptians, the actions of man had banished spirituality to exist only in the removed planes way above.¹⁰¹

⁹⁵ D. Gottlieb

⁹⁶ see further Chapter E - i

⁹⁷ For a brilliant presentation of the rest of section B, see Rabbi Uziel Milevsky, *Jew and Gentile: A Complex Relationship* (Jerusalem Echoes, Ohr Somayach Audio Library, M13): He describes the חטא אדם הראשון and subsequent חטאים קין and דור ההפלה as sins of תאוה וכבוד. He shows how each of the אבות were מתקן each one of these.

⁹⁸ אֱהָקֵב־ה' שֵׁתֵּל לְנִשְׁמָה בְּיָמֵי נֹחַ וְלֹא אֶצְלַח, לְבָרַךְ בַּפֶּעַם הָרִאשׁוֹן נִקְרָא אִישׁ צַדִּיק וְאֵחָ"ב אִישׁ אֲדָמָה

⁹⁹ מהר"ל אור חדש ח"א:

יש לכל אומה ואומה מהות בפני עצמה...עד"ז מורה הכתב כי כל כתב הוא ציור הדבר

ר' צדוק, רסיסי לילה ס' ל:

כל אומה יש לה כח מיוחד

עין דרך ה': חלק שני - פרק 4 - ס' ב וס' ג (first 3 paragraphs)

See Handbook of Jewish Thought: 4:12, 4:13, 4:16

¹⁰⁰ אבות פ"ה ב: עשרה דורות מאדם עד נח. ג:) עשרה דורות מנח ועד אברהם להודיע כמה ארך אפים לפניו שכל הדורות היו מכעיסין ובאין עד שבא א"א וקבל שכר כלם

¹⁰¹ אֱהָרֵ"ל, גבורות ד' פ' סו: שמעשיהם גרמו שתשולק השביעה לרקיע הז

In turn, Avraham and his descendents gradually reversed this process, bringing spirituality back down into the world.¹⁰²

Avraham was given ten tests¹⁰³, and “Never in history had an unaided individual made such a complete break with his environment, overcoming all obstacles for a yet unknown faith.”¹⁰⁴ When Avraham recognized G-d¹⁰⁵, he set out to convince others, even though this was highly dangerous¹⁰⁶. Avraham persisted even after a narrow and miraculous escape from death¹⁰⁷.

Avraham paid a high price for his commitment to teaching others. He did not achieve the exalted levels of spirituality which Chanoch, Shem and Ever did, and he was instructed to leave everything he had built up.¹⁰⁸ He left penniless, to continue his mission where we might have thought he would be less successful, facing strange cultures and languages. But

¹⁰² אהיינן על פי המדרש:

מצרים-עריות

סדומים –

דין

דור הפלגה – ברכת ד'

דור המבול – גזל

דור אנוש – ע"ז

קין – שפיכות דמים חטא אדם הראשון – חמדה The sinners

and

their sins and their sins. Avraham was given ten tests¹⁰³, and “Never in history had an unaided individual made such a complete break with his environment, overcoming all obstacles for a yet unknown faith.”¹⁰⁴ When Avraham recognized G-d¹⁰⁵, he set out to convince others, even though this was highly dangerous¹⁰⁶. Avraham persisted even after a narrow and miraculous escape from death¹⁰⁷. Avraham paid a high price for his commitment to teaching others. He did not achieve the exalted levels of spirituality which Chanoch, Shem and Ever did, and he was instructed to leave everything he had built up.¹⁰⁸ He left penniless, to continue his mission where we might have thought he would be less successful, facing strange cultures and languages. But

¹⁰³ lists them ר' יונה אבות ה:ד

¹⁰⁴ A Kaplan - 4.15

דרך חיים)מהר"ל(אבות ה:ג
הקב"ה היה מנסה את אברהם בעשר נסיונות שיהיה אברהם מנוסה בכל מיני נסיונות שהם מחולקים]וכמו עשר המכות ועשרה מאמרות של מעשה בראשית]

¹⁰⁵The Rambam, הל' עכו"ם פ"א הל' ג, explains this very well:

ובן ארבעים שנה הכיר אברהם את בוראו.

¹⁰⁶ בין שהביר וידע התחיל להשיב תשובות על בני אור בשדים ולערוך דין עמהם ולומר שאין זו דרך האמת

¹⁰⁷עד שיחזרו לדרך האמת

¹⁰⁸ אחרת סופר הקדמתו לשו"ת יורה דעה הנקראת פתחי חותם וז"ל שם: ולמה זה חיבה יתירה נדעית לאברהם אע"ה משאר אבות העולם שקרא אותו המקום בשם אהוב? בירור ענין זה נדע לע ממאמר השי"ת [בראשית י"ח]: בי ידעתי למצן אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' וגו' [ידעתינו פי' רש"י לשון חבה]. הורה בזה בי נפלאה אהבת ה' לאברהם אע"ה על שלימד דעת את העם וקירבם לעבודתו, והוא שעמדה לו יותר מבכל מעשה הטוב והצדקה הנפש אשר היה לו לעצמו, בי באמת גם לפניו היו יחידים שגולה אשר ידעו את ה' ודעת דרכיו יחפצו ובהבנתו ישגו תמיד. מי לנו גדול מחנוך אשר מעוצם תשוקתו ודבוקתו בה', נתפרדה החבילה חברת ארבע היסודות, חדל מלהיות אדם ונתעלה להיות באחד מצבא מרום העומדים את פני המלך לשרתו: [ואינו בי לקח אותו אלקים] ולא מציע באברהם אע"ה שנזכר עפרותו בל בד אך לא

ultimately he was rewarded with enormous success.¹⁰⁹ Unlike Shem, Ever and others, he took pains to ensure the continuity of the G-d-idea in the world¹¹⁰.

Yitzchak, although less activist, continued in the footsteps of his father, teaching others the idea of G-d and the moral commitments which this idea demanded¹¹¹. Again, the survival of the idea could not be guaranteed. Special steps had to be taken to ensure continuity¹¹².

Under Yaakov, continuity required a more permanent, institutionalized expression. Levi and his descendents were appointed to be dedicated specialists, devoted to spreading belief in G-d and all that this implied¹¹³. There were now the beginnings of an entire nation dedicated to knowing and serving G-d¹¹⁴. After three generations, and after all of Yaakov's children followed in his way, the term Israel was first used.¹¹⁵

Despite the enormous progress of the previous four generations, the G-d-idea was still sufficiently tenuous that a historic upheaval could uproot the belief and overturn all that had been achieved¹¹⁶. Fortunately, Yaakov's vision of nurturing the Levites into being G-d specialists proved itself¹¹⁷.

מצד פחיתות וחסרון נפשו לא הגיע אל המעלה הזו, לא, בי אם אאע"ה היה עושה באשר עשה חנוך להתבודד עצמו מחברת בני אדם התעלה גם הוא להיות ממלאכי א-ל. ואשר לא עשה בן, הוא בי התבונן בחבמותיו בי לא באלה חפץ ה' שישלים האדם את נפשו לבד. ואת אנשי דורו ישאר אחריו תרבות אנשים חטאים ומבצעים ה', במקרה אשר קרה לדורו של חנוך ודור המבול, הנסיון הזה לימד אותו כי טוב לאדם למעט בהשלמת נפשו, למען רבות בבודד ה' למעט את מורדיו ולהרבות עבדיו ויודעיו. בי מה יתן ומה יוסיף האדם אם יוסיף מלאך אחד על אלפי רבבות מלאכי מעלה, הלא ה' בורא וממציא בהנה ובהנה חדשים ובקרים. ואם בה יעשו יחיד סגולה בכל דור ודור, ימצא אחד מעי אלף קדש לה' ורוב העולם מקולקל. הארץ תשם מרעית וישיבה וחפץ הבריאה תשאר מעל... והאוחז במדה זו מראה אהבתו אל ה' ביתר שאת וביתר עז, כי מדרך אוהב את המלך להתאמץ ולהשתדל בכל האפשר להבטיח בני אדם תחת עול מלכותו. ולהרבות לו עבדים ביד המלך, ויען כי זכה אאע"ה למדה זו טרם ציוה ה' עליה. רק משבול ומדעתו עמד בראש כל חוצות, בנה מזבחות וקרא בשם ה'. העמיד תלמידים הרבה, את הנפש אשר עשה בחרן, לבן לו יאות להקרא אוהבו של המלך ית"ש, זרע אברהם אוהבו, ובגמול נפשו השיב לו ה' וחלק אהבתו אל ה' היה אהבת ה' אליו, וזהו שהודיע ית"ש באמרו בי ידעתי [אהבתיו] למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה'."

¹⁰⁹ עד שנתקבצו אליו אלפים ורבבות והם אנשי בית אברהם

¹¹⁰ וחבר בו ספרים והודיעו ליצחק בנו

¹¹¹ וישב יצחק מלמד ומזהיר

¹¹² ויצחק הודיע ליעקוב ומינהו ללמד וישב מלמד ומחזיק כל הנלוים אליו

¹¹³ ויעקב אבינו למד בניו כולם והבדיל לוי ומינהו ראש והושיבו ביישיבה ללמד דרך השם ולשמור מצות אברהם וצוה את בניו שלא יפסיקו מבני לוי ממונה אחר ממונה כדי שלא תשכח הלמוד והיה הדבר הולך ומתגבר בבני יעקוב ובנלוים עליהם

¹¹⁴ ונעשית בעולם אומה שהיא יודעת את ד'.

¹¹⁵ The other names for the Jewish people, יהודים and שארית ישראל, are used only after his children in turn.

¹¹⁶ עד שארבו הימים לישראל במצרים וחדרו ללמוד מעשיהן ולעבוד בובבים במותן

¹¹⁷ וחדרו ללמוד מעשיהן ולעבוד בובבים במותן משבט לוי שעמד במצות אבות. ומעולם לא עבד שבט לוי עבודת בובבים
Yet, it was by no means clear that this would be sufficient to save the whole nation from reverting to complete idolatry:

ובמעט קט היה העיקר ששיתל אברהם נעקב וחוזרין בני יעקב למצות העולם ותעיות.

And in the end, only G-d's special intervention saved the Jewish people from turning the clocks back to the dark, pre-Abraham ages:

ומאהבת ד' אותם ומשמרו את השבועה לאברהם אביע עשה משה רביע רבן של כל הנביאים ושלחו בין שנתגבא משה רביע ובחר ד' ישראל לנחלה הביתרין במצות והודיעם דרך עבודתו...

The Jews were tested in Egypt by slavery on the one hand and the appeal of the most advanced civilization to assimilate on the other, but they held fast. Ultimately, the whole nation was required to unconditionally accept the Torah.¹¹⁸ At that point, they were no small group of exceptional people, nor even a national movement within the nation. Sinai was a commitment by every single member of the nation present. They showed not only commitment, but real passion¹¹⁹.

In certain respects, our forefathers acted with such perfection that their character traits became a permanent spiritual inheritance for all Jews¹²⁰. These traits in turn were applied by the Jews in their servicing the One G-d (the Monotheistic idea).

All of this amounted to generations of total commitment by the Jewish nation to living and dying for G-d and fulfilling His Will. Therefore, G-d's choosing us is a response to our first choosing Him, again and again, over many generations,¹²¹ under the most trying of circumstances and exacting of standards¹²².

Had the Jews not made this commitment to G-d, the world would have been destroyed¹²³. The concept of *Klal Yisrael* was intrinsic to the world from the very beginning: since the world has a purpose, someone must take responsibility for this purpose. This "someone" is called *Yisrael*¹²⁴. However, who would be *Klal Yisrael* was up to mankind, individually and collectively. Therefore, this choosing of G-d and His Torah by the Jewish people was for the sake of the whole world¹²⁵ and is, in fact, mentioned in the context of being a blessing for the whole world¹²⁶.

¹¹⁸ עין במהר"ל, תפארת ישראל פ' יז; בוארי מאמר א' ש' צה

See A. Kaplan, Handbook of Jewish Thought: 4: 21-22

¹¹⁹ ברכות כ:

אמרו מלאכי השרת לפני הקב"ה רבש"ע כתוב בתורתך אשר לא ישא פנים ולא יקח שחד (דברים י"ז) והלא אתה נושא פנים לישראל דכתיב ישא ה' פניו אליך אמר להם (במדבר ו' כו) אמר להם וכי לא אשא פנים לישראל שכתבתי להם בתורה ואכלת ושבעת וברכת את ה' אלקיך והם מדקדקים (על) עצמם עד כזית ועד כביצה.

The *עין יעקב* and the *עין יעקב* (both in the *עין יעקב*) explain that G-d's *נשיאת חן* on the Jews is only so long as and in response to the Jews going *עבודת ד'* לפנים משורת הדין in their *עבודת ד'*. Since they go beyond the *דין*, so does He. This does not have to do with the *נצחיות* of *בלל ישראל*. This we deal with later.

¹²⁰ יבמות עט. שלשה סימנים יש באומה זו, הרחמנים הביישנים וגומלי חסדים
תניא פ"ח: אפילו קל שבקלים ופושעי ישראל מוסרים נפשם על קדושת ד'

¹²¹ The *רשב"א* explains that the process of choosing G-d and purifying each generation began from the First Man. Although there were twenty-two generations from the First Man until the *שיבועים*, he identifies seven special individuals who were instrumental in this purification: *אבות* and *אדם הראשון*, *שם*, *נח*, *שם* and *שם*.
(בקול יהודה על הבוארי מאמר א: מגז ד"ה והיו יחידים)

¹²² ברכות ו. אמר להם הקב"ה לישראל אתם עשיתוני חטיבה אחת בעולם ואני אעשה אתכם חטיבה אחת בעולם
(עיי"ש)

How odd of G-d to choose the Jews
It's not so odd the Jews chose G-d

¹²³ מהר"ל, תפארת ישראל פ' יז:

כל הנבראים הם אפשרים מצד עצמם... אבל (ישראל הם מחויבים מצד העלה בעצמה).

¹²⁴ רש"י בראשית א: ד"ה בראשית
ובשביל ישראל שנקראו ראשית

¹²⁵ See Chapter E ii below

¹²⁶ בראשית יב: ג

(לא"א) ואברכך... והיה ברכה... ונברכו בך כל משפחת האדמה
שם כבי"ח
(ליצחק) והתברכו בזרעך כל גויי הארץ

Even then, up to and including Sinai, nations could still choose their spiritual role. Before the time of the מבול, the 70 nations, the roots of the world, were created. After the מבול these nations branched out into many peoples. Commitment of the 70 nations, the roots, to the role of central spirituality, would lead to their branches playing that role as well, as they would inherit that intrinsic degree of innate spirituality.

Avraham Avinu achieved a level where he was אב המון גוים, i.e., where his giant spiritual soul covered such a broad spiritual spectrum that he connected down to all the nations of the earth. He had a נשמה כללית. Therefore, even during the period of the branches (until Sinai), it was still possible to join the Jews in the core spiritual tasks of the world (although this became increasingly difficult)¹²⁷. Had any of the other nations decided to commit themselves, together with the Jews, to core spirituality, all of them, as entire nations, would have become a part of ישראל.¹²⁸ At some level, this was indeed possible until Sinai¹²⁹. Avraham's status as אב המון גוים facilitated this opportunity¹³⁰. In addition, the fact that the Torah is something that encompasses all of reality, it included the spiritual reality of all of the nations as well. As far as G-d was concerned (מצד הנותן), the Torah remained applicable to all men¹³¹. This is why it was given in the desert, in a place that did not belong to anyone, or any one nation, in particular¹³².

The Jews, however, were predisposed to accepting the תורה, while the non-Jews were not¹³³. Some say the Jews had kept the תורה since the time of Avraham Avinu¹³⁴, while others

עיון בתנחומא דברים ג – נתן הקב"ה את התורה לישראל כדי שיזכו בה לכל האומות (ולפי פירוש העץ יוסף שם אין ענין לבאן)
See Chapter C iv where we discuss in greater depth the idea that the existence of the world was dependent on someone accepting this responsibility.

¹²⁷ מהר"ל דרך החיים פ"ה מי"ט

אברהם שהוא אב המון גוים ... נותן המציאות אף לאומות (ע"ש הקטע המתחיל וכדי שתבין)
(מכתב מאליהו ח"א). – purification. "זכות (zakus)" – זכות אבות

¹²⁸ א"עיון דרך ה': חלק שני - פרק ד"ד וש"ה

¹²⁹ ע"ז ב:

והכתי' (דברים לג:ב) ויאמר ה' מסיני בא זרע משעיר למו וכתוב (חבקוק ג:ג) אלוך מתימן יבוא וגו'... מלמד שהחזירה הקב"ה (התורה) על כל אומה ולשון ולא קבלוה...

¹³⁰ מהר"ל, דרך החיים (מהר"ל) פרקי אבות ה"כ"ב:

כי כ"כ מדריגת התורה עליונה כוללת הכל עד שהכל משותפים בה כי כוללת הכל אף האומות שלכך נתנה התורה במדבר במקום הפקר עד שאפילו האומות שייכים אל התורה
עין במשך חכמה וישלח לג:ח ד"ה והציור בזה (המשך מד"ה ויחן את פני ה' עיר)

¹³¹ מהר"ל, חודשי אגדתא, עבודה זרה ב:: ... מצד הקב"ה ... התורה היא הכחמה העליונה ושייכת לכל האומות, רק מצד המקבל שייכת לישראל דוקא, אבל מצד התורה עצמה, איו גבול אליה. והיא מונחת לפני הכל.
ובנתיב העבודה, כתב המהר"ל (בנוגע להתרגום): התורה ניתנה אל הכל ... כי התורה שייך אך הכל

¹³² מהר"ל, דרך החיים פ"ה מש' כב: שלכך ניתנה תורה במדבר, במקום הפקר, עד שאפילו האומות שייכים אל התורה.

¹³³ עיון במשך חכמה ריש וישלח ד"ה ויהי לי שור וחמור

ובנתיב העבודה, כתב המהר"ל (בנוגע להתרגום): התורה ניתנה אל הכל ... אך האומות לא היו רוצים לקבלה.

מהר"ל, חודשי אגדתא, עבודה זרה ב:: [התורה] מונחת פני הכל ... אם יש כאן מקבל

¹³⁴ כגון מהר"ל-גור אריה-פ' ויגש ד"ה זו דינה שנבעלת ע"י כנענית (אמנם בתפארת ישראל פ"כ כותב שמהאבות רק א"א קיים את כל התורה כולה)

say that the Jews continued a tradition of keeping the תורה since אדם הראשון¹³⁵. They had shown commitment and harmony to the תורה which predisposed them to an acceptance at Sinai¹³⁶.

Although the non-Jews rejected the תורה, thereby showing that they were not in harmony with it, the תורה שבכתב was still made available to them as a non-binding document¹³⁷. They could only understand it at the simplest level¹³⁸. The non-Jews did not receive the oral law at all. This was to protect future attempts by the nations to claim that they were indeed possessors of the authentic תורה¹³⁹. In addition, the major nations accepted the validity of the Sinai experience and a belief in one G-d¹⁴⁰.

All men, Jews and non-Jews, are capable of using the physical world as an instrument for their own spirituality. However, there is another level which can only be achieved through the Torah. This is the level of sanctifying the physical. When a Jew uses the physical world he not only affects himself, but he affects the world he uses as well. Thereby, he is able to

¹³⁶ עיין ברמב"ן בראשית כוה; קול אליהו – ס' כו ד"ה בפסוק; משך חכמה לב:לג (דף 34) ד"ה על כן לא יאכלו בני-י את הגיד; משך חכמה לה:ב (דף 35) ד"ה והחליפו שמלותיכם; קול אליהו האזינו ס' קכז ד"ה בתרגום

¹³⁷ סוטה לב.

וכתבו עליו את כל דברי התורה בשבעים לשון

¹³⁸ העמק דבר בקדמת העמק (הקדמתו) ס"ב בתב שבין שלמדו מהתרגום ממילא לא יובלו לעמוד על דיוק האותיות ורק היה שייך הבנה שטחית

The Sinai experience helped non-Jews keep the seven Noachide mitzvos as well:

מבית מאלהו מאמר על התורה: בית הרמב"ם ... "שיקבל אותו ויעשה אותו מפני שצוה בהן הקב"ה בתורה". ומקורו צריך עיון. והבסוף משנה שם בית שמו מסבירא דנפשיה. אך אפשר לומר שהרמב"ם למד זאת מהגמרא (עבודה זרה ג'). ("גמין אפילו גוי ועוסק בתורה שהוא בבהן גדול, תלמוד לומר – אשר יעשה אותם האדם וחי בהם") פירוש: לעולם הבא. "שעוסק בתורה" פירושו למוד על מנת לעשות, והקיום בבלל. ועיין שם בתוספות שפירשו שעוסק בשבט המצוות שלהם, בלומר, שלומדן מתוך התורה, ומקבלן על עצמו במצווה ועושה, בדרך עבודתו. מבאן שמתן תורה הקל גם על גברי לבוא למדרגות אמתיות, על ידי שבתחילה מתבררת לו אמתית התורה, ומרגיש את ציווי ה' המחייב, ואחר כך אפשר לו לזכות על ידי ה"נעשה" אל ה"נשמע" – להיות עוסק בתורה.

¹³⁹ רבינו בחיי שמות לד: כז

...ובמדרש...בקש משה רע"ה להיות אף המשנה בכתב, א"ל הקב"ה למשה: (אם) אכתוב לך רובי תורתך (אז) אבל כמו זר נחשבו (ישראל...ונראה לי ...)ש(המשנה פירוש לתושב"כ ... ולא נתן רשות למשה לכתבה כי יהיה בזה גילוי מסתורים) של תושב"כ, ויהיו שאר האומות שלא קבלו התורה ולא רצו בה שוים עם ישראל...

¹⁴⁰ דעת תבונות (דף קמד במהדורת פרידלנדר – ס' קמו):

המצב השני הוא הזמן כזמן הזה (אחרי מתן תורה...) ושמו של האדון ב"ה נודע בעמים.

מתקן העולם, to sanctify the world and to connect it back to G-d. This is the main difference between a Jew and a non-Jew¹⁴¹, and this is a function of the non-Jew not having תורה¹⁴².

Rav S.R. Hirsch explains this idea through the concept of קרבנות נדבה. There are two types of נדבות that one can bring: an עולה and a שלמים. The עולה is כולה לד', it gets entirely burned, whereas the שלמים involves the בעלים who eat from the קרבן as well, whereby actively participating with ד', so to speak, in the sanctification of the animal. Non-Jews can also bring a קרבן נדבה. However, they can only bring an עולה and not a שלמים.

Since a non-Jew cannot affect the world but can only use the world to affect himself, there is a danger that the physicality of the world will bring him down instead of being an instrument of possible spiritual growth. For this reason, there may be a preference for the עבודה of a non-Jew to be one of פרישות rather than engagement.¹⁴³

Thus, the Jews, through cumulative purification, have refined themselves so that they are, spiritually speaking, like a separate species¹⁴⁴.

Alternatively, individuals could choose to remain Noachides and still get the World to Come¹⁴⁵. Non-Jews therefore have more spiritual choices than do Jews¹⁴⁶. Furthermore, even as gentiles, non-Jews can still fulfill themselves as individuals. Followers of the seven Noachide mitzvos get a share in the World to Come¹⁴⁷. However, it would be inappropriate if

¹⁴¹ דרך ה': חלק שני - פרק ד' ס"ט:

ואולם במעשיהם של ישראל תלה האדון ב"ה תקון כל הבריאה ועליוה... אך מעשה האמות לא יוסיפו ולא יגרעו במציאות הבריאה ובגלוי ית"ש או בהסתרה...

make a further, overlapping distinction between השגחה בללית (through מלאכים and other intermediaries) which all have, and direct, השגחה פרטית, which only Jews have. This is because it is now the job of the Jews to resolve the primary historical tasks of mankind, but it simultaneously reflects the historical closeness of the Jews to G-d.

¹⁴² אבני נזר [הקדמה לפירוש על ש"ס], פחד יצחק [פסח 15]

and others, Jews could also not engage in העולם prior to תורה. See גמ' תורה ר' צדוק הבהן, רשימי לילה לז' for difference between Jew and non-Jew after שני:

The (מהדורת פרידלנדר in קצא pg. דעת תבונות states:

שהנה לא ניתן להם שם התורה בולה במעמד הוא, אבל היתה הבנה בוללת לכל עבודת המצוות ואז ניתן להם הבח שמעשיהם בעבודתו יעשו פרי הטוב המצטרף לתיקון הבריאה ע"ש מהתחלת הד"ה הקודם

¹⁴³ Therefore a life of seclusion and mediation in a monastery or an Ashram, though wrong for Jews, may be appropriate for non-Jews. Since non-Jews are obligated in יצרה, לשבת יצרה, it may be that celibacy is not allowed for them. However, it is possible that לשבת יצרה only applies for as long as the world was not populated.

¹⁴⁴ בזרי: There are five levels in the בריאה:

According to א פרק ג, ספר העקרים חלק ג פרק א, דומם, צומח, חי, מדבר, ויהודי. plant and animal and between animal and human life as well.

¹⁴⁵ See Chapter E ii

¹⁴⁶ פרקי אבות סוף פ"ה:

בן בג בג אומר הפך בה והפך בה דכלא בה

מהר"ל דרך החיים: ... ראוי שיהיה המאמר הזה לבן גרים, כי מדרגת התורה באמת היא כח הגרים ביותר ... כי כ"כ מדרגת התורה עלינה כוללת הכל עד שהכל משותפים בה כי כוללת הכל אף האומות ... ואם לא היתה מעלת התורה כ"כ לא היו יכולים גרים להתגייר

(According to one opinion of חז"ל, at the time of משיח, nations will again be given the opportunity to accept the תורה. However, by then they will be so out of harmony with the תורה that they will not be able to accept it. See paragraph ישעיה מג on ילקוט שמעוני. That same מדרש states that in the time of משיח no גרים at all will be accepted.)

מהר"ל תפארת ישראל פכ"ו) בסוף)

כי קודם מתן תורה היו האומות עיקר המציאות בעולם.

¹⁴⁷ See below Chapter E ii

this portion of עוה"ב for keeping seven מצוות was as great as that portion for the Jews, whose commitment to central spirituality and 613 מצוות is far greater¹⁴⁸.

Since the uniqueness of the Jewish Nation was to be of benefit to the world, it therefore was not at the expense of our relationship with the world and did not imply their denigration. Rather, as we have shown above¹⁴⁹, had we not made this commitment, the world would have been destroyed. Moreover, it is the Jewish belief in צלם אלוקים that is the source of the idea that there are universal rights for all human beings.

All other attempts at justifying universal human rights have failed: If we were to say that all men are absolutely equal with respect to basic rights, then we must say that they are equal in some basic respect that is of extreme moral importance. Some try to explain that man is uniquely rational; clearly, some men are more rational than others, and some are only minimally rational. Some try to correct this by saying that all men are potentially rational, but what about a congenital idiot with an IQ of 20 who is clearly not even potentially rational? Others point to man's unique sensitivity to pain and suffering, but some people are clearly more sensitive to pain than others. Does this make them more worthy of human rights? If we could murder someone suddenly and painlessly who has no-one left to mourn for him, would that then be permitted?

Some philosophers have talked about the fact that men are ends in and of themselves, that they are sacred or of infinite value. But this is criticized as only renaming that which has to be explained. Those who question by what reason men are ends in and of themselves, or are sacred or of infinite value, are really asking: By what value do they merit basic rights? The same can be said of the argument that we have universal worth by our common human ancestry. Again we must ask what it is about our common human ancestry that makes it so worthy of respect.

As a result of all these difficulties, some philosophers have simply thrown up their hands in despair and stated that in fact universal respect for human beings is groundless, but that it is worthwhile nevertheless¹⁵⁰. However, belief that every person is a צלם אלוקים is the only legitimate source of universal rights¹⁵¹.

רמב"ם: ה' מלכים (שופטים) ח:יא
כל המקבל שבע מצות ונזהר לעשותן הרי זה מחסידי אומות העולם. ויש לו חלק לעולם הבא. והוא שיקבל אותן ויעשה אותן מפני שצוה בהן הקב"ה בתורה והודיענו על ידי משה רבינו שבני נח מקודם נצטוו בהן. אבל אם עשאן מפני הכרע הדעת אין זה גר תושב ואינו מחסידי אומות העולם אלא (ולא מחכמיהם)

¹⁴⁸ בתנ"י הזהר, דרך ד'

¹⁴⁹ B iii b

¹⁵⁰ Based on Social Philosophy by Joel Feinberg, Foundations of Philosophy Series, Prentice Hall, pg. 88-94

¹⁵¹ אבות ג:יד
הוא היה אומר: חביב אדם שנברא בצלם...
ובמהר"ל שם: ואם אחר שבחר השי"ת בישראל נתמעט הצלם הזה אצל האומות מ"מ הצלם האלקי הוא שייך לאדם במה שהוא אדם...
(וכן למד התוספות יום טוב והתפארת ישראל כפשוטו שאפילו להגוי יש צלם).
רמב"ן שמות כ:יב

לא תרצח - אמר הנה צויתך להודות שאני בורא את הכל ... א"כ השמר פן תחבל מעשה ידי
Including the Declaration of Independence of USA:
"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with inherent and inalienable rights."

Chazal state that only *Klal Yisrael* are called אדם. Non-Jews, however, are included in the name האדם. Just as the First Man was created by G-d, so too, in receiving the Torah, *Klal Yisrael* was created by G-d; hence they share the name אדם. The other nations, however, had to work on creating their own moral and spiritual identity and are more self-made. They are therefore not called אדם. They are included, however, in the general name for mankind, האדם¹⁵².

¹⁵² מזהר"ל על אבות פ"ג נח"ל יד

CHAPTER C: CHOSEN FOR WHAT?

- i- Chosen for responsibilities; enormous consequences for non-fulfillment; not privileged in the normal sense**
- ii- The land of Israel: A case-study in responsibility**
 - a- Given conditionally**
 - b- Relatively small**
 - c- Warned not to enter other lands**
 - d- Ongoing miracle of the Land**
 - e- Miraculous return and survival in modern times**
- iii- The existence of the world is dependent on someone accepting this responsibility**
- iv- Caring for the broader mission of the world**
 - a- אור לגויים**
 - b- Concern for the spiritual fulfillment of the world**
- v- Judaism recognizes that spiritual completion involves the whole world; Jews the heart, non-Jews the body**

CHAPTER C: CHOSEN FOR WHAT?

The Jewish Nation was chosen for responsibilities and not simply "privileged" in the normal sense¹⁵³. There are enormous consequences for non-fulfillment of tasks and obligations¹⁵⁴.

Rabbi S. R. Hirsch, in his Nineteen Letters, states that "The Bible terms Israel סגולה, "a chosen treasure." This designation, however, does not imply, as some have falsely interpreted, that Israel has a monopoly on G-d's love and favor. On the contrary, it proclaims

¹⁵³ עמוס ג:ב: רק אתכם ידעתי מכל משפחות האדמה על כן אפקוד עליכם את כל עונותיכם

דברים ד:כג-כד

דברים ח:יט: והיה אם שכח תשכח את ד' אלקיך והלכת אחרי אלהים אחרים ועבדתם והשתחווית להם העידתי בכם היום כי אבד תאבדון: (עיין שם בהמשך) אבד תאבדון: משני עולמות (ספורנו)
דברים י:טו-טז: רק באבתיך חשק ד' לאהבה אותם ויבחר בזרעם אחריהם בכם מכל העמים כיום הזה. (ומיד) (טז) ומלתם את ערלת לבבכם וגו'

שמות יט:ה-ו: (ה)ועתה אם שמעו תשמעו בקלי ושמרתם את בריתי והייתם לי סגלה מכל העמים כי לי כל הארץ: (ו)ואתם תהיו לי ממלכת כהנים וגוי קדוש אלה הדברים אשר תדבר אל בני ישראל:
פחד יצחק (פסח מאמר מו, מז, מח, ראש השנה ד) - קודם מתן תורה הנהיג ד' בחסד ויתור ואילו אחרי מתן תורה הנהיג בחסד משפט

עיין עוד:

יחזקאל כ:לב-לו

ישעיהו ב:ב-ד

מיכה ד:א-ג

ברכות כ:

אמרו מלאכי השרת לפני הקב"ה רבש"ע כתוב בתורתך (דברים י:יז) אשר לא ישא פנים ולא יקח שחד והלא אתה נושא פנים לישראל דכתיב (במדבר ו:כו) ישא ד' פניו אליך אמר להם וכי לא ישא פנים לישראל? שכתבתי להם בתורה (דברים ח) ואכלת ושבעת וברכת את ד' אלקיך והם מדקדקים (על) עצמם עד כזית ועד כביצה.

If you want to be greater than all others, do not dig a ditch for them, but rather make a mountain for yourself.
(Rav Yisrael Salanter)

Jewish Conversion, by Rabbi Yoel Schwartz, pg. 22: "Israel's function as a Chosen Nation is primarily a matter of obligation. She was selected to fulfill a function which would benefit not only herself, but humanity at large. Her exclusivity involves responsibility, and her talents and superlative qualities are G-d given and commensurate her task."

¹⁵⁴ We are different so that we can make a difference – Daniel Gordis, Does the World Need the Jews? pg. 39

that G-d has the sole and exclusive claim to Israel's devotion and service."¹⁵⁵ "It was to be the chief mission, if not the sole mission, of this people to proclaim these great truths."¹⁵⁶

The land of Israel was given to the Jewish Nation, but entitlement to the land is conditionally based on the actions and behavior of the Jewish people¹⁵⁷. So obvious is the conditional nature of the land that משה רבינו had to assure the Jews that by entering the land they would not be destroyed by their sins¹⁵⁸.

By today's standards, Israel is amongst the smallest 10% of countries in the world. However, its מעלה is that even in the time of אברהם אבינו, it was recognized as a land

¹⁵⁵ Fifteenth letter.

Jewish Action Fall 2004, *Oh You have Chosen Us From Amongst the Nations*: Moreover, Rabbi Hirsch explains "for all the world is Mine" as part of the mission: "The relationship that you are to establish now between you and Me ... initiates the renewal of the normal relationship that should exist between 'all the world' and Me. After all, by their destiny, all people and all peoples are Mine, and I am dedicating them to be Mine." Yisrael's designation as God's "firstborn," he observes, means that Yisrael is God's first, but not only, child. "As the first among the nations, [Yisrael] must lead all the other peoples on the road back to God and to His Law," by serving, on behalf of all of humanity, "as a manifest example, a warning, a model, an education." In summation, "Yisrael has no other task than to acknowledge as its God the One Who calls and educates all human beings to His service, and to make Him known as such, through its destiny and way of life". This is our essential duty as "a kingdom of *kohanim*." Rabbi Ovadiah Seforno elaborates, "You shall be 'a kingdom of *kohanim*,' to understand and to instruct all humankind, 'all to call in God's Name [and] to serve Him with one accord.'²³ Thus will the matter of Yisrael be in the future to come; like [Yeshayahu's] statement, 'And you shall be called "*kohanei Hashem* "' (see note 10). In this vein, Rabbi Hirsch adds that our role as *kohanim* is "for the sake of that selfsame destiny of 'all the world.'...Each and every one of you will be a *kohen*...and spread knowledge of God and submission to God, through the utterances of his mouth and the example of his deeds." And, communally, our responsibility as "a holy nation" is "for the sake of establishing the kingdom of Heaven and its glorification on earth. This nation shall seek greatness not in its might but in the absolute dominion of the Divine moral law. Surely, this is the implication of 'holiness.'"

¹⁵⁶ Seventeenth letter, pg. 55.

¹⁵⁷ דברים ד:כה-כז

(כה) (כי תוליד בנים ובני בנים ונושנתם בארץ והשחתם ועשיתם פסל תמונת כל ועשיתם הרע בעיני ד' אלקיך להכעיסו. (העדתי בכם היום את השמים ואת הארץ כי אבד תאבדון מהר מעל הארץ אשר אתם עברים את הירדן שמה לרשתה לא תאריכון ימים עליה כי השמד תשמדון. (כז) (והפיץ ד' אתכם בעמים ונשאתם מתי מספר בגוים אשר ינהג אתכם שמה.

דברים ד:לז-לח

(לז) (ותחת כי אהב את אבתיך ויבחר בזרעו אחריו ויוציאך בפניו בכחו הגדל ממצרים. (לח) (להוריש גוים גדולים ועצומים ממך מפניך להביאך לתת לך את ארצם נחלה כיום הזה.

דברים יא:ח-ט

(ח) (ושמרתם את כל המצוה אשר אנכי מצוך היום למען תחזקו ובאתם וירשתם את הארץ אשר אתם עברים שמה לרשתה. (ט) (ולמען תאריכו ימים על האדמה אשר נשבע ד' לאבותיכם לתת להם ולזרעם ארץ זבת חלב ודבש.

עין עוד:

ויקרא כ:כב

כו:יד; לב; לג

דברים יא:יב-יז (פרשה שנייה של שמע); (כב-כג; כה) \ ייב עיין שם ש"ח ס' נ, מלבים

כח:טו-סג

כט:כא-כב

יחזקאל לג:כח-כט

¹⁵⁸ רמב"ן, הקדמה לשפר דברים

conducive to meditation and serving τ ¹⁵⁹. The Jews, having been promised the land of Israel, were warned not to enter other lands, as those were given to the other nations of the world¹⁶⁰.

The miracle of the land is ongoing. Rav S. R. Hirsch writes¹⁶¹: ... The land where he [אברהם אבינו] was now had been promised to him for the future of his people, and the first experience he had there was famine, and the second was war. Neither material abundance nor political independence was inherent in the land itself. In both, it stood in the most complete contrast to Egypt. Just as its fertility was entirely dependent on rain, it had to look above to the heavens for its harvests, so was its political position such that it could offer no natural resistance to invaders. Left to itself, the land of Israel lay open to famine and political dependence. Situated in the cockpit of the world, where Europe, Asia, and Africa meet, hardly any world-war has occurred into the bitter suffering of which it has not been drawn. And just because of this was it chosen. If, in spite of this, in this land a national life would blossom against which no national conqueror would dare attack, even if three times each year its borders were left open and all military defense withdrawn – if all the מלכויות of the world would clash together there and make war on each other, but no sword would dare enter this blooming and yet defenseless land בארצכם – then the eternal fact would have been brought to the eyes of the nations “here G-d lives!”¹⁶² ...

We see miraculous return and survival of the land of Israel in modern times¹⁶³. The land that was desolate and unyielding for all other nations suddenly blossomed under the influence of the Jews who returned to it. In the 1990's, half a million Russians emigrated to Israel, the percentage equivalent of 25 million immigrants to the United States. Yet, except for brief moments, unemployment fell below ten percent. In many great European countries, permanent unemployment was consistently over ten percent.

¹⁵⁹ היתה מפורסמת אצלם לארץ מוכנת להתבוננות ולעבודת הקל ית' (ספורנו - בראשית יב:ה)

¹⁶⁰ דברים א ב: ויאמר ד' אלי לאמר ג) רב לכם סב את ההר הזה) הר שעיר פנו לכם צפנה. ... ה) אל תתגרו בם (לבני עשו) כי לא אתן לכם מארצם עד מדרך כף רגל כי ירושה לעשו נתתי את הר שעיר ט) ויאמר ד' אלי אל תצר את מואב ואל תתגר בם מלחמה כי לא אתן לך מארצו ירשה כי לבני לוט נתתי את ער ירושה יט) וקרבת מול בני עמון אל תצרם ואל תתגר בם כי לא אתן מארץ בני עמון לך ירושה כי לבני לוט נתתי ירשה

¹⁶¹ בראשית יד : א

¹⁶² However, the punishment will not threaten the status of בלל ישראל as chosen per se, since on that ד' made a בדיית עולם.

¹⁶³ Paul Johnson – A Window of Providence (A History of the Jews)

The survival of the land of Israel is nothing short of miraculous. Each war¹⁶⁴ was replete with miracles¹⁶⁵. These events, the type of fighting that took place in all the battles that birthed and sheltered the Jews of Israel, does not happen anywhere else¹⁶⁶.

The existence of the world was dependent on someone accepting the responsibility of the תורה¹⁶⁷. Therefore, our acceptance was a blessing for the whole world¹⁶⁸. As a result, the Jewish people are responsible for the broader mission of the world¹⁶⁹. Rabbi S.R. Hirsch points out that Israel's most cherished ideal is that of the universal brotherhood of mankind. Almost every prayer we utter contains reference to the hastening of this end¹⁷⁰. Following G-d's תורה gives us a stronger sense of purpose and spurs us on to greater sensitivity of the

¹⁶⁴ '48, '56, '67, '73, '90 (Gulf War, Scuds)

¹⁶⁵ A Jewish cadet at West Point was taking a course on modern warfare: Korea, Vietnam, Afghanistan, Iran-Iraq the Falklands, and even the invasion of Grenada. Each was carefully analyzed for lessons which might be applied to future conflicts involving U.S. troops.

Well into the curriculum this cadet had a question. Why was it, he asked a commander, that not one battle involving Israel was ever studied? Not the Israeli War of Independence fought by a tankless, planeless "army" of hastily trained soldiers and Holocaust survivors against a well-armed invasion force; not the Six Day War, which Arab leaders promised would be the Jews' final dying breath; not the Yom Kippur War, which snatched near disaster from the jaws of one of history's largest sneak attacks; not a single one?

Could these glaring omissions be reflective of an anti-Semitic blind spot? Could Americans not stoop to learn how to fight from Jews? No, the cadet was assured, this was no ethnically derisive oversight – those wars just weren't normal. Those types of events, that type of fighting – the things that took place in all the battles that birthed and sheltered the Jews of Israel – just doesn't happen anywhere else. It doesn't pay to study them, because there is nothing for other countries to learn. (The Passover Survival Kit, by Shimon Apisdorf, Leviathan Press)

Israeli Army Acknowledges Open Miracles (Hamodia, August 17, 2001): One of the army's top officers put it this way: "There were 6,500 incidents since the start of the intafada... Even if there had been, *chalila*, one fatality for every 10 incidents, we would have been seeing the picture from a totally different angle." At this point, the senior officer left no doubt as to Who is responsible for Israel's safety: "It is a miracle that 6,500 incidents resulted in the number of fatalities we've suffered. On the roads alone, the Palestinians fired at drivers or set roadside bombs 1,000 times. They fired at settlements 600 times. More than 350 mortar shells fell in our land. They fired on army positions more than 3,800 times. Inside of Green Line Israel they have detonated more than 60 bombs. When you analyze this huge number of incidents and what the Palestinians achieved with them, there is only one answer: An incredible miracle. The bottom line figure shows that there was one fatality for every 458 incidents... amazing figures."

¹⁶⁶ See *Proofs* booklet for fulfillment of prophecies having to do with the land.

¹⁶⁷ בראשית א:לא

רש"י: הוסיף ה-א בשישי בגמר מעשה בראשית לומר שהתנה עמהם על מנת שיקבלו עליהם ישראל חמשה חומשי תורה. ד"א יום הששי כולם תלויים ועומדים עד יום הששי הוא וסיון

בראשית א:א

רש"י: ובשביל ישראל שנקראו ראשית

תענית ג:

כשם שא"א לעולם בלא רוחות כך א"א לעולם בלא ישראל

שבת פח:

"ויתיצבו בתחתית ההר" (שמות יט:יז)...מלמד שכפה הקב"ה עליהם ההר כגיגית ואמר להם אם אתם מקבלים התורה מוטב ואם לאו שם תהא קבורתכם

¹⁶⁸ בראשית יב:ג

world and people around us¹⁷¹. We can learn this from Avraham Avinu, as his whole greatness was his concern for the spiritual wellbeing of all mankind¹⁷².

The Jewish nation of priests¹⁷³ is meant to call the broader nations to serve G-d¹⁷⁴. To facilitate this, Jews are a microcosm of the world¹⁷⁵. This is one of the reasons why we were spread out among the nations¹⁷⁶. We Jews do not go out and actively spread the word of G-d, however, because we are not strong enough.¹⁷⁷ Therefore, we rely on being an אור לגויים indirectly.¹⁷⁸ There have indeed been dramatic results even through this method. Phase one involved the spread of monotheism through Christianity and Islam. Phase two involved the adoption of humanistic values (in the mistaken name of Christian-Judaic ethics)¹⁷⁹. To quote Rabbi S.R. Hirsch, "This nation ... is itself to figure as גוים as a plurality. ... The covenant of G-d ... is not attached to any profession. ... A military nation like Judah, a nation of mercantile

(לא"א) ואברכך ... והיה ברכה...ונברכו בך כל משפחת האדמה ...
שם כביח
(ליצחק) והתברכו בזרעך כל גויי הארץ

¹⁶⁹ במדבר כט: לה

ביום השמיני עצרת תהיה לכם ...

רש"י ... ומדרשו באגדה לפי שכל ימות הרגל הקריבו כנגד שבעים אומות וכשבאין ללכת אמר להם המקום בבקשה מכם עשו לי סעודה קטנה כדי שאהנה מכם (סוכה נה):
ישעיה נז:

כי ביתי בית תפילה יקרא לכל העמים

רמב"ם פ"א מהל' מלכים הל' ד:

...אם עשה [כל הדברים האלה]...הרי זה משיח בודאי ויתקן את העולם כולו לעבוד את ד' ביחד שנאמר כי אז אהפוך על עמים שפה ברורה לקרוא כולם בשם ד' ולעבדו שכם אחד.

תלמוד בבלי מסכת ברכות דף ו/א

אמר רבי אבין בר רב אדא אמר רבי יצחק מנין שהקדוש ברוך הוא מניח תפילין שנאמר נשבע ה' בימינו ובזרוע עוזו בימינו זו תורה שנאמר מימינו אש דת למו ובזרוע עזו אלו תפילין שנאמר ה' עוז לעמו יתן ומנין שהתפילין עוז הם לישראל דכתיב וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך ותניא רבי אליעזר הגדול אומר אלו תפילין שבראש אמר ליה רב נחמן בר יצחק לרב חייא בר אבין הני תפילין דמרי עלמא מה כתיב בהו אמר ליה ומי כעמך ישראל גוי אחד בארץ ומי משתבח קודשא בריך הוא בשבחייהו דישאל אין דכתיב את ה' האמרת היום (וכתיב) וה' האמירך היום אמר להם הקדוש ברוך הוא לישראל אתם עשיתוני חטיבה אחת בעולם ואני אעשה אתכם חטיבה אחת בעולם אתם עשיתוני חטיבה אחת בעולם שנאמר שמע ישראל ה' אלהינו ה' אחד ואני אעשה אתכם חטיבה אחת בעולם שנאמר ומי כעמך ישראל גוי אחד בארץ אמר ליה רב אחא בריה דרבא לרב אשי תינח בחד ביתא בשאר בתי מאי אמר ליה כי מי גוי גדול ומי גוי גדול אשר ירשאל או הנסה אלהים ולתתך עליון אי הכי נפיש להו טובי בתי אלא כי מי גוי גדול ומי גוי גדול דדמיין להדדי בחד ביתא אשר ירשאל ומי כעמך ישראל בחד ביתא או הנסה אלהים בחד ביתא ולתתך עליון בחד ביתא וכולהו כתיבי באדרעיה:

רש"י ברכות דף ו/ב

וכלהו כתיבי באדרעיה - כל הכתובים הללו כתובים בזרוע בבית אחד, שאותן של יד אינן אלא בית אחד, כדאמרין במנחות (דף לד ב) וכל הפרשיות כתובות בו:

¹⁷⁰ The 19 Letters, 15th letter. Negative statements made by חז"ל about non-Jews refer to those who do not act properly:

עם סגולה) של הרב יואל שווארץ דף 51):

אם מצינו בחז"ל ביטוי חריף כלפי נכרים שהינם דומים לבהמות, הרי מצינו זאת גם כלפי ישראל שאינו ממלא את תפקידו כראוי: "עמי הארץ-הם שקץ ונשותיהם שרץ, ועל בנוותיהם הוא אומר ארור שוכב עם כל בהמה" (פסחים מט:). כי "מי שלא נשלמו בו התכונות האנושיות אינו אדם באמת" (פרוש המשנה להרמב"ם, בבא קמא ד, ג). מי שאינו מבטא את מהותו האנושית בפועל אינו ראוי לתואר אדם. "ומותר האדם מן הבהמה אין כי הכל הבל" (קהלת ג יט). כיון שהנכרים שהכירו חז"ל לא הקפידו על קיום שבע המצוות שלהם, ולא זו בלבד שעבדו ע"ז, אלא שהיו חשודים על גילוי עריות ושפיכות דמים-דברו חז"ל באופן כללי על "נכרים", אף על פי שבאמת הדבר תלוי במעשיו הפרטיים של כל אחד ואחד, ובכל דור ודור היו גם חסידי אומות העולם שיש להם חלק לעולם הבא.

marine like Zebulun, a nation of scholarship like Issachar, of agriculture like Asher ... a nation for the whole multitude of nations ... גוי וקהל גוים ... on the one hand it is a גוי, a closed unit and on the other consists of קהל גוים".¹⁸⁰

Although we do not have an obligation of תוכחה to non-Jews,¹⁸¹ we are nevertheless required to prevent them from transgressing the Seven Noachide Mitzvos.¹⁸² Jews are commanded to teach Noachides their duties and bring them closer to serving G-d as well.¹⁸³ A Jew transgresses the mitzvah of לפני עור if he causes a non-Jew to transgress one of the seven Noachide mitzvos.¹⁸⁴ Non-Jews were allowed to bring a קרבן נדבה comprising an עולה (although not a שלמים because a שלמים required the בעלים to partake of the קרבן). To this end they could go up to the חיל (the fence around the building itself). The קרבנות atoned for non-

¹⁷¹ Rav S. R. Hirsch: אברהם אבינו davens for סדום right after circumcision. מילה, which was to separate אברהם from the rest of the world, immediately spurs him on to a greater sensitivity to that world.

וכן במלבי"ם עה"פ (בראשית יז: ד)

אני הנה בריתי אתך והיית לאב המון גוים: בל תחשוב שעל ידי המילה יתרחקו בני אדם ממך...

¹⁷² רמב"ם הל' עכו"ם א:ג

(אברהם) והתחיל לעמוד ולקרא בקול גדול לכל העולם ולהודיעם שיש שם א-לוק אחד לכל העולם ולו ראוי לעבוד והיה מהלך וקורא ומקבץ העם מעיר לעיר וממלכה לממלכה...

עין בהעמק דבר, הקדמה לספר בראשית

בראשית ב' ז: ויאמר (יעקב) הן עוד היום גדול לא עת האסף המקנה השקו הצאן ולבו רעו ספורט: הצדיק ימאס את העול ג"כ אל הנבדלים באמרם ותעבתי צדיקים איש עול

¹⁷³ The Jews are called a "ממלכת כהנים", a kingdom of priests to the rest of the world. We were created to be the "light unto the nations" and give them the knowledge of G-d and how to conduct themselves.

ישעיה מב:ו

...ואתנך לברית עם לאור גוים וכן ב'ישעיה מב:ו... ונתתך לאור גוים...

רד"ק: לברית עם - לקיום כל עם ועם כי בעבורך מתקיים כל העולם... והאור הוא התורה... וישראל-ל יהיו קיום האומות על שני פנים הא' שיהיה שלום בעבורם בכל הגוים... השנית כי בסבת ישראל-ל יהיו הגוים שומרים שבע מצות...

העמק דבר (שמות יב:נא)

... ישראל נוצרו להיות לאור גוים להעמידם על ידיעת אלוקי עולם וגו' (עין שם שהאריך קצת) וכן בתב' בפרשת לך לך (בראשית יז:ו): והפריתי אותך ... שיהיה פרה ורבה על פני כל העולם באופן שיהיה בבח' זרע אברהם להשביל את כל הגוים ועל זה הוסיף עוד ונתתך לאור גוים שיהיה מלמד דעת לגוים בענין דברית ב'רמיה נביא לגוים נתתך הייט שינבא גם להם (עין שם עוד) ובפרשת פרשת ויחי בתב' בהרחב דבר ז"ל וכן יעקב אבינו שבא למצרים שהיה עיקר הישוב שם, נתגדל בזה שמן יתברך בשראו השגחתו על יעקב וארצו)

ספר החינוך מצוה תל"א לאהוב גרים

משרשי המצוה כי הש"י בחר לישראל להיות לו לעם קדוש ורצה לזכותם ולכן הדריכם וציום על דרכי החנינה והחמלה והזכירם להתעטר בכל מדה חמודה ויקרה למצוא חן בעיני כל רואיהם ויאמרו עם ד' אלה.

The חילול השם and קידוש applies only in front of Jews (i.e., 10 = ב'רבים Jews). However, in a broader sense certainly applies in front of non-Jews as well.

(עין רמב"ם הל' יסודי התורה פ"ה הל' יא בסוף ובפ"א מהל' גזילה ואבידה ובתוס' ב"מ פז: ד"ה אלא ובש"ע יו"ד ס' רלב' ס' יד וכן בגיטין מז. ובד"ש סנהדרין כו: ד"ה אובלי ובשאר מקומות.)

This is one of the reasons why we were spread out among the nations.

ספורנו (שמות יט:ו)

... תהיו ממלכת כהנים להבין ולהורות לכל המין האנושי לקרוא כולם בשם ד' ולעבדו שכם אחד ...

This is one of the reasons why we were spread out among the nations:

כד הקמח (ערך הגאולה):

וטעם הפיזור ... האחד ש ... ילמדו האומות מהם במציאות השי"ת ובענין ההשגחה וגו'

Only in extreme cases do we ask for the demise of any nation:

שפוך חמתך אל הגוים אשר לא ידעוך ועל ממלכות אשר בשמך לא קראו (הגדה של פסח מעשה מצרים - ר' אליעזר אשכנזי): ... וכבר חשבו קצת מן האומות אשר אנחנו גולים בצל שלהם שח"ו אנחנו מקללים אותם. ובאמת מבואר ע"י

Jews as well¹⁸⁵. In some respects, the laws governing non-Jews were more lenient than those governing Jews¹⁸⁶.

Judaism recognizes that spiritual completion involves the whole world; the Jewish Nation represents the heart, while the non-Jews represent the body¹⁸⁷. The heart is the source of life for the whole body, and it is therefore the most sensitive of the limbs and organs¹⁸⁸.

Israel is called "בני בכורי" ¹⁸⁹ by G-d, which Rav Hirsch explains to mean that G-d is saying "Israel is My first, but not My only, child": When Jew and non-Jew complete their respective tasks the spiritual realm of the world becomes complete¹⁹⁰.

ירמיהו הנביא שאנחנו מחויבים להתפלל בשלומם ואם כן איך שייך שנתפלל שתי תפילות הפכיות. וגם הפסוקים הללו המה לעדים שאנחנו אומרים שישפוך חמתו דווקא על הגוים אשר לא ידעוהו שהם מכחישים יצ"מ... ולא הותרו ישראל לכבוש ארץ כנען רק אחרי יציאת מצרים שאפילו שנתפרסם להם אלוקותו לא האמינו בו ולא קבלו אף שבע מצוות. The request that G-d should bestow his blessing only on the Jews was a request that G-d join all those to the Jewish nation and not make a new, competing, Chosen Nation:

ח"ס פתוחי חותם - הקדמה ליו"ד
ואל תתמה על החפץ מה שאמרו חז"ל במס' ב"ב על תפילות משרע"ה (שמות ל"ג) ונפלינו אני ועמך, ופירשו חז"ל שתפלתו הי' שאל ישרה הקב"ה שכינתו על או"ה - לא שהרע עינו של משה רבינו ע"ה על חסידי או"ה שלא יגיעו להשגת רוח הקדש אם יהיו ראויים לכך, חס מלהזכיר, אלא אם יכירו את ד' ויאמינו בתורתו אז יכולים להגיע אפי' למדרגת הנביאים כמו עובדיה גר אדומי וכמו ר' עקיבא שמעי' ואבטליון. אך תפלת משרע"ה הי' ענין אחר אם יקום אחד מהם להכיר את ד' ולדבקה בו אל יבחר השי"ת בו ובזרעו אחריו לעשות לו בית נאמן ואומה נפרדת כמו שעשה לאאע"ה, אלא יתאחדו עם בני ישראל להיות עם אחד, ולא התפלל ע"ז עד אחר שעשו ישראל את העגל, כי חשש משרע"ה אם יעשה ד' לו עוד אומה אחרת ואם הם לא יחטיאו בנפשם ולא יעשו עגל פן יתמעט עי"ז אורן של ישראל ומנשי זכותו של אאע"ה ותהי' אותם אומה, הנבחרת, ולא זרעו של אאע"ה, ע"כ התפלל שצריכים להתחבר עם ישראל ולהיות עם אחד ונפלינו אני ועמך. - אבל בלי ספק כי כמו שהתפלל משרע"ה מי יתן והי' כל עם ד' נביאים כן היתה תפלתו על כלל האנושי כולו, כל יושבי תבל יכירו וידעו את ד' ותמלא הארץ דעה כמים לים מכסים.

¹⁷⁴ ספורנו (שמות יט:ו)
... תהיו ממלכת כהנים להבין ולהורות לכל המין האנושי לקרוא כולם בשם ד' ולעבדו שכם אחד ...

¹⁷⁵ בראשית יז:
והפרתי אתך במאד מאד ונתתיך לגוים ומלכים ממך יצאו (עיין שם בהעמק דבר)
שם לה:יא
ויאמר לו (ליעקב) אלקים אני קל שקי פרה ורבה גוי וקהל גוים יהיה ממך ומלכים מחלצין יצאו

¹⁷⁶ כד הקמח (ערך הגאולה):
וטעם הפיזור ... האחד ש ... ילמדו האומות מהם במציאות השי"ת ובענין ההשגחה וגו'

Only in extreme cases do we ask for the demise of any nation:

שפוך חמתך אל הגוים אשר לא ידעוך ועל ממלכות אשר בשמך לא קראו (הגדה של פסח מעשה מצרים - ר' אליעזר אשכנזי): ... וכבר חשבו קצת מן האומות אשר אנחנו גולים בצל שלהם שח"ו אנחנו מקללים אותם. ובאמת מבואר ע"י ירמיהו הנביא שאנחנו מחויבים להתפלל בשלומם ואם כן איך שייך שנתפלל שתי תפילות הפכיות. וגם הפסוקים הללו המה לעדים שאנחנו אומרים שישפוך חמתו דווקא על הגוים אשר לא ידעוהו שהם מכחישים יצ"מ... ולא הותרו ישראל לכבוש ארץ כנען רק אחרי יציאת מצרים שאפילו שנתפרסם להם אלוקותו לא האמינו בו ולא קבלו אף שבע מצוות.

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We find the concept of universalism very prevalent in Judaism¹⁹¹. The Jewish calendar, for example, begins at the time of אדם, and not אברהם or משה, the leaders of our religion, in contrast with other religions that began with the dates of their founders.

There is definite respect accorded to righteous and learned gentiles¹⁹². A righteous gentile is described as "like a high priest", meaning that he gets the first portion¹⁹³ and that his status is the same as that of a כהן גדול to his fellow Jews¹⁹⁴.

After משיח arrives, non-Jews will recognize the centrality of the Jewish nation in upholding the world¹⁹⁵. They will attempt to show that they had always acted in a way that

אחד מהם להכיר את ד' ולדבקה בו אל יבחר השי"ת בו ובזרעו אחריו לעשות לו בית נאמן ואומה נפרדת כמו שעשה לאאע"ה, אלא יתאחדו עם בני ישראל להיות עם אחד, ולא התפלל ע"ז עד אחר שעשו ישראל את העגל, כי חשש משרע"ה אם יעשה ד' לו עוד אומה אחרת ואם הם לא יחטיאו בנפשם ולא יעשו עגל פן יתמעט עי"ז אורן של ישראל ומנשי זכותו של אאע"ה ותהי' אותם אומה, הנבחרת, ולא זרעו של אאע"ה, ע"כ התפלל שצריכים להתחבר עם ישראל ולהיות עם אחד ונפלינו אני ועמך. - אבל בלי ספק כי כמו שהתפלל משרע"ה מי יתן והי' כל עם ד' נביאים כן היתה תפלתו על כלל האנושי כולו, כל יושבי תבל יכירו וידעו את ד' ותמלא הארץ דעה כמים לים מכסים.

¹⁷⁷ When the Jews started to have extended exposure to the world at the beginning of the emancipation, they began to rapidly intermarry.

¹⁷⁸ Jewish Action Fall 2004, *Oh You have Chosen Us From Amongst the Nations*: Israel's role, writes Rav Kook, requires it to be "both 'a nation that dwells alone' and 'a light to the nations'" (*Orot Yisrael* 5:3). Israel carries out this role, not by blurring the distinctions between itself and the other nations, but by achieving a full national expression of its identity, "by being who we need to be" (*Orot Yisrael* 5:5). "A kingdom of priests and a holy nation" (Shemot 19:6)... stand[ing] strong and free, having been restored to its completeness and to its happiness" (*Yisrael Vetchiyato* 15), Israel brings all of mankind to the acceptance and fulfillment of God's will, with each nation joyfully making its own particular national contribution to the whole. Rav Kook writes: *Until the time of the future redemption we are teaching the nations of the world only of their obligations: morality and justice derived from knowledge of the true God.... But the world has no desire to accept obligations. If it does accept them, a residue of resentment is directed at whoever is most responsible for imparting that knowledge that prevents the barbaric spirit from pursuing all of its desires. But when it comes time for the light of the world to be revealed, the world will know that we have conferred upon it ways of life filled with joy.... Therefore "Ten men of all the languages of the nations will hold the garment of a Jewish man"* (Zecharya 8:23) (*Orot Yisrael* 5:15). Rav Kook teaches that it is Israel's identity, the very reality of its being, its essential holiness, that distinguishes it from other nations. But it is this essence—this special connection with God—that will enable Israel to confer on all of mankind a life alive with meaning, "a life filled with joy."

¹⁷⁹ Rabbi Uziel Milevsky.

For a complete list of these values see above, Jewish contribution to civilization (Chapter A-iii).

A second approach to this is that our weakness is not reflected so much in the fact that we are limited by the problem of assimilation, but rather that anti-Semitism constrains us. "The historic disdain of Jews and Judaism, exacerbated by disaffection with the State of Israel and its policies, does not produce an inclination to seriously consider Jewish approaches to world problems. ... [It] would be resented as the stereotypical *chutzpah* of a numerically insignificant group meddling in the problems of the non-Jewish society." (Rabbi Shlomo Danziger, in *Jewish Action*, Fall 1990, pg. 24)

And yet a further two approaches: "Can a beleaguered community of Jews, battered in this as in few other centuries, be expected to summon the energy, be expected to summon the energy to press its message of sanctity and spirituality upon the Nations? ..."

"Nor do I think that prophetic "light unto the nations" was ever meant to be [a command] ... לאור לגוים was meant to be a prophecy ... (Rabbi Emanuel Feldman, *ibid.*, pg. 27)

עין במשך חכמה וישלח) לגיח: (ד"ה ויחן וד"ה והציור בזה

¹⁸⁰ Beraishis 17:6, see also Hirsch on 35:10.

רב צדוק הכהן, משיח as, according to משיח, They will be taught by משיח, reflected this recognition¹⁹⁶. They will be taught by משיח, as, according to משיח, will not need to teach the Jews, for when משיח comes all Jews will know ה' completely¹⁹⁷.

¹⁸¹ למשום שאיננו בבלל עמיתך וג"ב אין חיוב של ערבות בי טעם הערבות הסבר הרמ"ק בתומך דבורה (הד-לשארית נחלתו): בל ישראל ערבים זה לזה מפני שממש יש בבל אחד חלק מחברו ובשחוטא האדם פוגם עצמו ופוגם חלק אשר חברו בו, נמצא מצד החלק ההוא חברו ערב עליו, אם בן הם שאר זה עם זה ע"ב וזה לא נגזע ביחס בין יהודי ועברי

¹⁸² א' חידושי הר"ן סנהדרין שם ובספר חסידים (ס' שש"ט): יש למחות לגוים ממש (אף שאינם גרי תושב) על עבירות שלהם ובמזו שהקב"ה שלח את יונה הנביא לנעוה כדי להצילה מאבדון בבה צדיקים אט לתפוס אומנתו של הקב"ה אם יש בידיע למחות בהם כדי להסיר בעס הבורא על הנבדאים ו' מצוות הראשונים נכללים באיפדושי מאיסורי, שבלם מל"ת. הז', להקים בתי דין, היא מ"ע ולפי הרמב"ם מבלל מדין בופן על המצוות אנהט מחוייבים לבוף אותם במצוה זו ג"ב. וז"ל בפ"ח מהל' מלכים הל' י': ... ובן צוה [הקב"ה ל]משה רביע מפי הגבורה לבוף את כל באי העולם לקבל מצוות שנצטוו בני נח

The לפני עור says that the source of this obligation is חתם סופר

החיוב של לפני עור חל ג"ב על גויים ראה ריש ע"ז, אור שמח על רמב"ם

According to the חתם סופר wherever the prohibition of לפני עור is not relevant, there would then be no obligation להפרישו מן האיסור

חתם סופר שו"ת חו"ד ספ"ה ד"ה ומצוה

Additionally, the חתם סופר says in the name of the רמב"ם that there is a מצוה to teach non-Jews the seven Noachide laws.

שו"ת חו"מ ק"ה – מצוה להורותם

¹⁸³ רמב"ם הל' מלכים ח"י

...וכן צוה משה רבינו מפי הגבורה לכוף את כל באי העולם לקבל מצוות שנצטוו בני נח ועיין שם פ"י הל' יא בנוגע לב"ד בשביל גר תושב

¹⁸⁴ א' שו"ת חתם סופר חלק ה (חו"מ) סימן קפה . במס' ב"מ צ' ע"ב מבואר דסירוס ע"י נכרי אסור ממ"נ אי הלכה כר' חידקא כן פסק סמ"ג דב"נ מצוה על הסירוס א"כ הוה לפני עור דאורייתא ובראותי נפלאתי על תשו' פני יהושע ח"ד סי' י"ד שכ' דאחר מתן תורה שהתיר להם ז' מצוות שוב ליכא לפני עור דאורייתא במכשול ב"נ ותימא הא מסקי' בע"ז שהתיר להם שלא יקבלו שכר כמצווה ועושה אבל

מיענשו עליהו נמצא המכשילי' נותן מכשול לפני עור ונהי ממונם התיר לענין אם הזיק שור ישראל לשל ב"נ אבל להכשילם בעבודת ה' מי התיר אדרבא מצוה להורותם כמ"ש רמב"ם פ"י ממלכים עכנלע"ד וודאי איסור דאורייתא הוא למאן דפסק כר' חידקא דב"נ מצוה על הסירוס ואי אין הלכה כר' חידקא א"כ אי' דאורייתא ליכא בסירוס אבל איפשטא איבעי' דבכל אי' לאוין אסור אמירה לנכרי מדרבנן מיהת. במ"ש ותימא הא מסקינן בע"ז וכו'. כבר נשאל ע"ז הפני יהושע בעצמו ח"ב אה"ע סימן מ"ג, ולא נדפסו עוד בחיי רבינו בראשית רבה – לב לב לטיח – והיה ברכה קרי היה בריכה. מה בריכה ז' מטהרת את הטמאים אף אתה מקרב רחוקים ומטהרם לאביהם שבשמים.

¹⁸⁵ סוכה נה:

אוי לגויים שאבדו ואין יודעין מה שאבדו. בזמן שבית המקדש קיים מזבח מכפר עליהן ועכשיו מי מכפר עליהן?

¹⁸⁶ ויקרא א:ב

CHAPTER D: RACIAL TOLERANCE

- i- Jews comprise a complete cross-section of races
- ii- Anyone can convert
- iii- Only one parent (the mother) is required for status
- iv- מצוות that apply to the גר - attitudinal

כי יקריב מכם קרבן
חולין ה.

להוציא את המומר מכם בכם חלקתי ולא באומות
תנחומא במדבר ג:

אמר רבי יהושע בן לוי אלו היו יודעין עכו"ם מה בהמ"ק יפה להם קסטוריות [בנינים] היו מקיפין אותו כדי לשמר
שהיה יפה להם יותר ממה שהיה יפה לישראל שכך שלמה סידר בתפלתו (מלכים א ח:מא-מג) וגם אל הנכרי אשר לא
מעמך ישראל הוא... אתה תשמע השמים וגו' ועשית ככל אשר יקרא אליך הנכרי... אבל כשבא אצל ישראל מה כתיב
(ד"ה ב ו:ל) ונתתה לאיש ככל דרכיו אשר תדע את לבבו אמר שלמה רבון העולמים אם הוא ראוי תן לו ואם אינו ראוי
אל תתן לו) ע"ש בהמשך ועיין בר' בחיי במדבר א ד"ה באהל מועד)
עיין ישעיהו ב: ב-ג, מיכה ד: א-ב

¹⁸⁷ בשמות רבה (פ') י עה"פ זאת חוקת הפסח (ובזוהר) זוה"ק רכ"א):

(There חז"ל state that because כלל ישראל is the heart it is the source of life for the whole body. Therefore it is
the most sensitive of the limbs, feels more pain, etc.)

¹⁸⁸ וכן בכחרי ב: לו-מד

דברים ו: ד

שמע ישראל ד' אלקינו ד' אחד

רש"י: ד' שהוא אלקינו עתה ולא אלקי האומות הוא עתיד להיות ד' אחד וגו'

¹⁸⁹ שמות ד:בב "בני בבורי ישראל"

¹⁹⁰ צדקת הצדיק לרב צדוק הכהן ס' קט:

ונברכו בר (באברהם אבינו) כל גויי הארץ לשון הברכה וזה נאמר על טעם ההודעה מסדום שגם הם נברכו בו ... ולכן
נקרא אב המון גוים אב ממש לכל הגוים

¹⁹¹ Prayer of עלין:

See also R. Elie Munk, the World of Prayer, vol. 11 pg. 177 re. ויבן צדיקים and ויבן ימן פחדך

¹⁹² תנא דבי אליהו ט:א: מעיד אני עלי את השמים ואת הארץ, בין ישראל בין עובד כוכבים, בין איש בין אשה, בין עבד
ובין שפחה; הכל לפי המעשה שהוא עושה, כך רוח הקדש שורה עליו.
סנהדרין נט: עובד כוכבים שעוסק בתורה חייב מיתה...מיתבי היה ר"מ אומר מניין שאפילו עכו"ם ועוסק בתורה
שהוא ככהן גדול שנאמר (ויקרא יח:ה) אשר יעשה אתם האדם וחי בהם....התם בשבע מצוות דידהו

¹⁹³ עין יעקב

¹⁹⁴ חמרא וחיא quoted in מאירי see, בגי יהודי

¹⁹⁵ תנחומא במדבר ג: ולעתיד עכו"ם רואין היאך הקב"ה מתדבק עם ישראל והם באים להדבק בהם שנאמר (זכריה ח)
נלכה עמכם כי שמענו אלקים עמכם

CHAPTER D: RACIAL TOLERANCE

Jews comprise a complete cross section of races. There exist Jews today with different racial features. We do not know how this evolved¹⁹⁸ or how אברהם אבינו looked originally. However, this is irrelevant to us and does not determine Jewish status.

Any non-Jew can convert to Judaism. There are a few exceptions to this such as the עמוני and מואבי¹⁹⁹. However, any qualifications for conversion, which are mainly qualifications of marriage, no longer apply after סנחריב mixed up the nations.²⁰⁰

Only the mother is required for Jewish status²⁰¹. The source of Jewishness by Jewish mother is from the דברים חפסוק²⁰² which deals with the prohibition of intermarriage. It says “he will cause your child to turn away...” “He” refers to a gentile husband who will adversely affect the upbringing of the children. The verse does not mention the adverse affects of a gentile mother, because, as is learned from here, a child born to a Jewish mother and gentile father is still Jewish. That is why we are worried about the adverse affects of the father’s influence. There is no warning about the effects of a non-Jewish mother because that child is not considered Jewish²⁰³.

¹⁹⁶ ע"ז ב:

...מלכות רומי ... אומרים לפניו רבש"ע... הרבה שווקים תקנינו הרבה מרחצאות עשינו... וכולם לא עשינו אלא בשביל ישראל ...

¹⁹⁷ ולא ילמדו עוד איש את רעהו ואיש את אחיו לאמר דעו את ד' כי כולם ידעו אותי למקטנם ועד גדולם: (ירמיהו לא:לג)
(וכן בישעיה נד:יג וכל בניך למודי ד')

¹⁹⁸ Genetic evidence continues to provide additional proof to the claims that the Jewish people are descended from a common ancient Israelite father: Despite being separated for over 1,000 years, Sephardi Jews of North African origin are genetically indistinguishable from their brethren from Iraq, according to The Hebrew University of Jerusalem.

They also proved that Sephardi Jews are very close genetically to the Jews of Kurdistan, and only slight differences exist between these two groups and Ashkenazi Jews from Europe. Genetic evidence links Jews to their ancient tribe (Judy Siegel)

¹⁹⁹ These are allowed to convert but are not allowed to marry their fellow Jews after conversion. (Exceptions are dealt with in **Appendix C**).

²⁰⁰ In fact there were some near conversions that would have dramatically changed the face of the earth. Unkelus was a Ger, and Rebbe Akiva was the descendant of Gerim. On the eve of the Rosh Hashana, 1280 in the secular calendar, the famed kabbalist Avraham Abulafia set out to Rome to convert Pope Nicolas III to Judaism. When the Pope heard of his plan, he ordered Abulafia burned at the stake.

²⁰¹ קדושין סח:

א"ר יוחנן משום ר"ש בן יוחי דאמר קרא כי יסיר את בנך מאחרי (דברים ז:ד) בנך הבא מישראלית קרוי בנך ואין בנך הבא מן העובדת כוכבים קרוי בנך

²⁰² Deuteronomy 7:4:

ד(ב)י יסיר את בנך מאחרי ויעבדו אלהים אחרים וחרה אף יי' בכם והש' יעידך גמלה:

The תורה is so concerned that we relate to a Jewish convert as an equal that we are given specific mitzvos that apply to a convert to Judaism²⁰⁴. The תורה realizes that although a גר is 100% Jewish, we may yet have attitudinal biases on our part, and therefore, we were explicitly commanded to love the גר and not to pain or oppress him²⁰⁵.

²⁰³ The Nazis, an example of racists, would not tolerate any trace of Jewish blood. If Jews were racists they would not allow the child of a non-Jewish father to be considered part of the Jewish people. However, this is not the case and the halachic determination of legal status is in no way affected by any racial considerations.

²⁰⁴ תוס יבמות קט: ד"ה רעה אחר רעה תבא למקבלי גרים: אמר ר"י דהיינו היכא שמשיאין אותן להתגייר או שמקבלין אותן מיד אבל אם הן מתאמצין להתגייר יש לנו לקבלם שהרי מצינו שנענשו אברהם יצחק ויעקוב שלא קבלו לתמוע שבאתה להתגייר והיתה פלגש לאילפז בן עשו ונפק מינה עמלק דצערניהו לישראל וגו' ע"ש

²⁰⁵ דברים י"ט

ואהבתם את הגר

שמות כב:כ

וגר לא תונה ולא תלחצנו

ספר החינוך מצוה סג: ואע"פ שאנן מזהירים בזה בישראל וזה בין שנבגש בדעתו הרי הוא בישראל הוסיף הביתוס לט האזהרה בו ... לפי שענין האונאה אליו קרובה יותר מבישראל בי בישראל יש לו גואלים שתובעים עליו ...

שבכ"ד מקומות הזהירה התורה עליו וכתבו ג"כ לחיזוק המצוה שבאותו לשון שנצטוינו באהבת המקום נצטוינו באהבת הגר

CHAPTER E: RELIGIOUS TOLERANCE

- i- Limitations to tolerance and freedom**
 - a- Absolute values**
 - b- Caring**
 - c- Other freedoms**
 - d- Other values**
- ii- Followers of other religions that are Noachhide-consistent get the World to Come**
 - a- רמב"ם stresses this in three places**
 - b- Minimum civilized standards**
 - 1- Seven roots – many branches
 - 2- Obligated in natural law
 - 3- Obligated to establish a comprehensive legal system
 - c- Applications (Christianity and Islam)**
 - 1- Islam
 - 2- Christianity
 - 3- Protestant religions
 - 4- Catholicism
 - d- Therefore, we minimize proselitization**

CHAPTER E: RELIGIOUS TOLERANCE

Absolute religious tolerance is a negative value. Tolerance, meaning somebody else's freedom, is qualified by absolute values²⁰⁶, caring²⁰⁷, other freedoms²⁰⁸, and other values²⁰⁹. However, within these limitations, Judaism is enormously tolerant²¹⁰.

Followers of religions which are Noachide-consistent are from the חסידי אומות העולם and receive a portion in the World to Come²¹¹. The seven Noachide laws²¹² are very basic laws dealing with Monotheism, murder, theft, etc. Someone who does not keep these laws falls below the minimum standards of entry into the civilized world of the human race. It is quite remarkable, then, that a non-Jew gets a portion in the World to Come by keeping just these

²⁰⁶ Not free to kill, even to kill a murderer.

²⁰⁷ A parent who says, "whatever makes my child happy" really doesn't care about him/her.

²⁰⁸ There is no such thing as absolute freedom. Every freedom is acquired at the loss of another freedom. For example, if a person wants to become a great piano player – to have the freedom to be able to glide one's fingers across the keyboard – it takes great discipline; one has to subject oneself to scales, to the rules of counterpoint and harmony and to gradually build up one's competence over many years. Ultimately, one could do without all that discipline and be free to make whatever noise one chooses to make right now.

Similarly, to become an Olympic swimmer who seems to glide effortlessly through the water, or a great gymnast who does flow exercises as if gravity does not exist – both have to practice many hours a day; both give up an immense deal of more basic freedom for a higher, more sophisticated freedom as they see it.

So too, America, the ultimate land of freedom, is a highly regulated society. America repeatedly produces more legislation than any other country. There are laws governing whether you can have a fence around your yard, how many bags your garbage can be sorted into and hundreds of others. The purpose of all these restrictions is to enhance freedom, not to limit it.

The issue is ultimately which freedom we want. So too, the spiritual freedom to be close to G-d has its rules and discipline. We give up other freedoms to have this. Moreover, not every spiritual discipline follows the right rules.

²⁰⁹ Freedom of speech / expression vs. pornography. Freedom is a value but it is one value amongst many. Other values are sometimes in conflict with freedom and we may prefer these other values over freedom. For example, strict freedom of expression requires that we allow the open display and availability of pornography, but this may conflict with other values.

²¹⁰ See next section.

²¹¹ רמב"ם stresses this in three places

(quoted below הלכות תשובה ג:ה, הלכות עדות יא:י, הלכות מלכים)

רמב"ם: הל' מלכים (שופטים) ח:יא: כל המקבל שבע מצות ונוהר לעשותן הרי זה מחסידי אומות העולם. ויש לו חלק לעולם הבא. והוא שיקבל אותן ויעשה אותן מפני שצוה בהן הקב"ה בתורה והודיענו על ידי משה רבינו שבני נח מקודם נצטוו בהן. אבל אם עשאן מפני הכרע הדעת אין זה גר תושב ואינו מחסידי אומות העולם אלא (ולא) מחכמים וכן במאירי מס' ע"ז י: ד"ה חסידי

עובדיה in פסוק says that גמרא ע"ז דף י' ע"ב The

לא יהיה שריד לבית עשו is only referring to those non-Jews who are עושה מעשה עשו.

וכן במס' סנהדרין קה. על הפסוק ישובו רשעים לשאולה כל גוים שכחי אלקים (תהילים ט)

(ובדרשות הר"ן הדרוש השביעי - אעפ"כ לא יגדל שכרן כמו שיעשהו ישראל וכל זה מפני שאינן בקיין בדקדוקי המצוות) קטע המתחיל והתרוץ בזה כי שאינו עוסק)

²¹² See **Appendix B** where we have dealt with the seven Noachide laws in a more comprehensive fashion.

minimum standards²¹³. The obligations of a בן נח also comprise the laws that branch off the main seven mitzvot²¹⁴, as well as the obligation to keep all self-understood, self-evident laws²¹⁵. In addition, they are obligated to establish a comprehensive legal system²¹⁶.

Followers of other religions that are Noachide-consistent receive a portion in the World-to-Come. Practically speaking, all opinions hold that **Islam** is Monotheistic (ישמעאל did תשובה in his later years).²¹⁷ **Christianity**, however, is more complex, as the law may be different for different variations of Christianity. The main issue is to what degree these variations (denominations) stress the concept of a mediator between G-d and man and/or to what degree these variations stress a plurality with respect to G-d in the form of the trinity²¹⁸.

²¹³ There are other standards also expected of non-Jews – see c below and see **Appendix C** on Noachide laws. However, it would seem that a non-Jew gets the World to Come by only keeping the seven Noachide laws.

²¹⁴ ספר החינוך מצוה טז - לא תתאוה:

שאותן שבע הן כעין כללות אבל יש בהם פרטים הרבה כמו שאתה מוצא שאיסור העריות נחשב להם דרך כלל למצוה אחת ויש בה פרטים כגון איסור אם ואיסור אחות מן האם ואיסור אשת איש ואשת אב וזכר ובהמה. וכן ענין ע"ז כולן נחשב להם מצוה אחת ויש בה כמה וכמה פרטים שהרי הם שוים בה לישראל לענין שחייבים בכל מה שב"ד של ישראל ממיתין עליה וכמו כן ... בגזל כאילו נאמר בהם לא תגזלו אבל תתרחקו ממנו בתכלית ובכלל ההרחקה שלא לחמוד אבל בישראל אין הענין כן שרצה המקום לזכותם והרבה להם מצות יותר מהם

²¹⁵ הקדמת רב ניסים גאון למס' ברכות:

כל מצות שהן תלוין בסברא ובאובנתא דליבא הכל מתחייבים בהן מן היום אשר ברא אלקים אדם על הארץ עליו ועל זרעו אחריו לדורי דורים.
רמב"ן בראשית ו:יג
ורבותינו אמרו שעליו (על החמס) נחתם גזר דינם (אע"פ שהיו שם עבירות חמורות מגזל, ע"ז וגלוי עריות שבהן הדין בישראל-ל יהרג ואל יעבור, וגזל בישראל-ל אינו אלא לאו-- שם משמואל-ל) והטעם מפני שהוא מצוה מושכלת ספר העקרים מאמר ג פ"ז:

וע"ז לא שעה ד' לקין ואל מנחתו "כי השכל האנושי יגזור שראוי להודות למטיב."

Preamble to American constitution: We believe these laws to be self-evident.

(אבל זה שקיימו האבות את התורה, ושנח הקריב קרבנות מן הבהמות הטהורות דווקא, ושהתהלך חנוך עם ה', מדרגה יותר גבוהה היא, עיין בנפש החיים שער א פ' כא)

²¹⁶ רמב"ן שמות לד:יג

ועל דעתי הדין שמו לבני נח בשבע מצות שלהם אינם להושיב דיינין בכל פלך ופלך בלבד, אבל צוה אותם בדיני גנבה ואונאה ועושה ושכר שכיר ודיני השומרים ואונס ומפתה ואבות נזיקין וחובל בחבירו ודיני מלוה ולוה ודיני מקח וממכר וכיוצא בהן כענין הדין שנוצטוו ישראל

(ע"ש שהאריך מאד, רמ"א-ש"ת י The)

²¹⁷ רמב"ם, הל מאכלות אסורות פ' יא הל' ז: גר תושב והוא שקיבל עליו שבע מצות כמו שביארנו יינו אסור בשתייה ומותר בהנייה ומייחדין אצלו יין ואין מפקדין אצלו יין וכן כל עכו"ם שאינו עובד עכו"ם כגון אלו הישמעאלים יינן אסור בשתייה ומותר בהנייה וכן הורו כל הגאונים אבל אותם העובדים עכו"ם סתם יינם אסור בהנייה:

ש"ת יחוה דעת חלק ו סימן ס (ועיין ג"כ בשו"ת יביע אומר בח' ז ח' יו"ד ס' יב): ... כתב הגאון בעל כנסת הגדולה בספרו דינא דחיי (לאוין מה, דף נא ע"ד) שנראה לו שהרמב"ם שהיה רופא לישמעאלים בארץ מצרים, מפני שאין הישמעאלים עובדי עבודה זרה, וכל שאינו עובד עבודה זרה מותר לרפאותו אפילו בחנם, אף על פי שאין לחוש לו משום איבה והנה בספר דינא דחיי שם, עמד על מה שכתב הסמ"ג שהרמב"ם היה רופא לישמעאלים במצרים, מפני שהיה חושש לאיבה. והקשה על זה, שתיפוק ליה שהישמעאלים אינם עובדי עבודה זרה. וכתב, שאפשר דקים ליה להסמ"ג שהישמעאלים במצרים היו עובדי עבודה זרה ואינם כמו התוגרמים שבארצותינו שאינם עובדים עבודה זרה. שארץ מצרים מלאה גילולים. ע"ש. ותמיהני, שהרי הרמב"ם (בפרק יא מהלכות מאכלות אסורות הלכה ז) כתב, כל נכרי שאינו עובד עבודה זרה כגון אלו הישמעאלים, יינם מותר בהנאה. וכן הורו כל הגאונים. אבל אותם שעובדים עבודה זרה יינם אסור בהנאה. עכ"ל. וכן פסק מרן השלחן ערוך ביורה דעה (סימן קכד סימן ו). מבואר יוצא

Christianity was initially divided into two main groupings: Firstly, Eastern Orthodox Christianity, of which the main representatives are the Russian and the Greek Orthodox Churches,²¹⁹ and secondly, Western Christianity. With regard to Western Christianity there are two main subdivisions: Catholicism, which is the variation of Christianity that most of the Rishonim and early Achronim were exposed to and talked about, and Protestant Religions: These include the Lutheran, Methodist, Dutch Reformed, Presbeterian and other churches. For the purpose of our discussion, we are including also the Anglican and Southern Baptist Churches and, in general, fundamentalist churches. There are several other smaller and later churches not included in this discussion, most notably the Mormons.

The Eastern Orthodox Churches have a problem of icons, which are statues in front of which these religionists pray. This is highly problematic. The main issue for the Western religions is the problem of the Trinity – of believing that G-d somehow comprises three parts, what is known as שיתוף. Catholicism has a purer concept of the Trinity idea than Protestant religions. Until the Reformation in the 15th Century, there were no Protestant religions. The Rambam, who held that Christianity was idolatrous²²⁰, was talking of Catholicism. Protestant religions have less of a problem with the Trinity. It is possible that even those who regard Catholicism as idolatry would not do so in the case of the Protestant religions. The primary

שהישמעאלים יינם מותר בהנאה, כיון שאינם עובדי עבודה זרה. ואף על פי שבספר האשכול חלק ג (עמוד קנ) כתב שבזמן הזה הישמעאלים עובדי עבודה זרה הם וכו', בצדה תברא ששם הביא תשובת הגאון שישמעאלים אינם עובדי עבודה זרה. ועיין עוד בחידושי הר"ן (סנהדרין סא:), ובחידושי הריטב"א (עבודה זרה נז:). ע"ש. ומה שהקשה בספר טהרת המים (מערכת י' אות כז) על דברי הרמב"ם ומרן הנ"ל, שהרי הישמעאלים זורקים אבנים למרקוליס, וכמו שכתב הר"א אבן עזרא וכו'. אשתמיטיתיה תשובת הרמב"ם (הוצאת פריימן סימן שסט) שהקשו לו כן, ויתרץ שאמנם כן היו עושים הישמעאלים מקדמת דנא, אבל כיום הם אומרים נשליך אבנים בפני השטן וכו', ולעולם אינם עובדים ע"ז. ע"ש. וכן המנהג פשוט להתיר בהנאה מטעם זה סתם יינם של ישמעאלים, וכמ"ש בשו"ת קול אליהו ח"א (חיו"ד סימן כג), ובשו"ת נחפה בכסף ח"ב (חיו"ד ס"ס ד). וכ"כ הגאון רבי יצחק בן ואליד בשו"ת ויאמר יצחק (חיו"ד סימן נב), והגאון רבי אליעזר די טולידו בשו"ת משנת ר"א ח"ב (חיו"ד סימן ט – י) והגאון הראשון לציון יש"א ברכה בשו"ת בני בנימין (סימן ו). ע"ש. ולפי זה הדבר ברור שאם הוריו של הגר צדק ישמעאלים, והם חולים, מותר להתפלל עליהם לרפואה שלימה, כיון שאינם עובדי עבודה זרה. וכן מתבאר בכסף משנה (פרק י' מהלכות עכו"ם הלכה ב'). ע"ש

218 ר' סעדיה גאון, אמנות ודעות המאמר השני ה: ואומר עוד, ובענין זה טעו הנצרים והאמינו בו השוני, והביאם הדבר לכך שעשאוהו שלשה....

Rav Saadiah goes onto saying that saying that G-d has three parts is tantamount to saying that He is subject to change, and since the only things that are so subject are things with a physical dimension, this is tantamount to saying that G-d has such a dimension.

The Rambam (מורה נבוכים ח"א פ' ג) says that stating that G-d is one means not only that He has no body but also that He has no descriptions. The Christians make this error, by claiming that the one can be described as three and that the three is one:

ושיתברר לך האמת שד' אחד ... אם כן דע שאין לו יתעלה תאר עצמי כלל ... וכשם שנמנע היותו גוף כך נמנע היותו בעל תאר עצמי. אבל מי שסבור שהוא בעל תארים מספר הרי הוא אומר שהוא אחד בפיו, וסבור במחשבתו שהוא רבים, וזה כעין מה שאומרים הנצרים הוא אחד אלא שהוא שלושה והשלשה אחד.

²¹⁹ Also included in this grouping is the Coptic Church in Egypt, the Ethiopian Church and the Assyrian Church.

²²⁰ idolatrous (in uncensored versions) – רמב"ם ט:ד

אדומים) כנענים) עובדי עכו"ם הם, ויום ראשון הוא יום אידם לפיכך אסור לתת ולשאת עמהם בארץ ישראל יום חמישי ויום ששי שבכל שבת ושבת ואין צריך לומר יום ראשון עצמו שהוא אסור בכל מקום וכן נוהגין עמהם בכל ידיהם.

ובהל' מאכלות אסורות פי"א: אבל הנוצרים עבדי ע"ז הם וסתם יינם אסור בהנייה) והצנזור כתב במקומו "אבל אותם העובדים עכו"ם סתם יינם אסור בהנייה)

problem with Protestantism has to do with something else: limitations on freedom of choice (Calvinism believes in pre-determinism) and stressing faith over deeds (many fundamentalists believe that salvation is only through faith). (However, Mormonism believes that G-d can express Himself on earth as a man and that a man can later become Divine.)

But even when it comes to Catholicism, there are those who hold that it would be considered a Monotheistic belief for a non-Jew (though not for Jew)²²¹. Tosafos already remarked on something which is quite clear in our day – i.e. there is a difference between Catholic theology, which often has purer Trinitarian ideas, and the practicing Catholic, who, when he refers to G-d, means it in a purely Monotheistic sense²²².

The Ramo takes this even further. He states that there is no prohibition for a non-Jew to believe in שיתוף to begin with²²³ and the Shach²²⁴ and many other Achronim follow suit²²⁵.

²²¹ and several (In : בבא קמא לו) are considered non-idolatrous. – אומות הגדורות בדרכי דתות ונימוסים

ובנוגע להיהודים כתב באגרות משה, יו"ד ח"ג, ס' קכט, ו: פשוט שליכנס לכניסת הנוצרים שהוא מקום שעובדים וועושין תפלותיהם שאסור להביט בצורות שהיו ידועין שרק לנוי נעשו ... ודין חצר ... הוא רק מפני החשד שחן כשדרך עובר בו למקום אחר מותר וגו'

²²² תוס. ע"ז דף ב ע"ב ד"ה אסור: דעכו"ם שבינינו קים לן בגויהו דלא פלחו לעבודת כוכבים

²²³ א"ח קנו א: ויש מקילין בעשיית שותפות עם העכו"ם בזמן הזה משום שאין העכו"ם בזה"ז נשבעים בע"א ואע"ג דמזכירין הע"א מ"מ כונתם לעושה שמים וארץ אלא שמשתתפים שם שמים ודבר אחר ולא מצינו שיש בזה משום לפני עור לא תתן מכשול דהרי אינם מזהירים על השתוף (ר"ן ספ"ק דע"א ורבי' ירוחם נ"ז ח"ה ותוספות ריש פ"ק דבכורות) ולתת ולשאת עמהם בלא שותפות לכ"ע שרי בלא יום חגיהם (הגמ"י פ"ק מה' ע"א) ועב"ד הל' ע"א סקמ"ז

²²⁴ הש"ך חו"ם סק"ז

עין חו"ם ש' קגמח השע"ף האחרון המחבר והרמ"א והש"ך שם

²²⁵ שו"ת יחוה דעת חלק ו סימן ס: ולכאורה יש מקום לומר שאפילו אם הוריו נוצרים שמשתתפים שם שמים ודבר אחר, אין דינם כעובדי עבודה זרה, לפי מה שכתבו התוספות סנהדרין (סג): שבני נח לא הוזהרו על השיתוף. וכן כתב הרא"ש שם. וכן פסק הרמ"א בהגה באורח חיים (סימן קנו), שלא הוזהרו בני נח על השיתוף. והן אמת שהנודע ביהודה תנינא (חלק יורה דעה סימן קמח) כתב, ומאי דמרגלא בפומיהו דאינשי שאין בני נח מזהירים על השיתוף, טעות הוא בידם, ויצא להם דבר זה ממה שכתב הרמ"א ח"ב סימן קנו, ובאמת שאין הכוונה כן, אלא לומר שכאשר הגוי נשבע בעבודה זרה עם שיתוף שם שמים, ואינו אומר אלי אתה, אינו מזהיר על כך וכו'. ע"ש. וכיצא בזה כתב בשו"ת שער אפרים (סימן כד) בשם החלקת מחוקק. וכן כתב בשו"ת מעיל צדקה (סימן כב) ע"ש. אולם הפתחי תשובה יורה דעה (סימן קמז סק"ב) כתב, שאי אפשר לומר כן בדעת הרמ"א, כי מדברי הרמ"א בדרכי משה יורה דעה (סימן קנא) מבואר להיפך. וכן בספר משנת חסידים (בריש הלכות יסודי התורה) כתב, שהגאון רבי ישעיה ברלין האריך בזה בעוצם פלפולו ובקיאיותו, והוכיח בראיות שבאמת אין בן נח מזהיר על השיתוף. ע"ש. וכן כתב הגאון יעב"ץ בספר מור וקציעה (סימן רכד) וכתב, שכל עבודה זרה שלהם בזמן הזה אינה אלא שיתוף שם שמים ודבר אחר, וכמו שאמרו במנחות (קי) ובכל מקום מוקטר מוגש לשמי, דקרו ליה לקב"ה אלהא דאלהיא. ע"ש. וכן כתב השואל ומשיב תנינא (חלק א' סימן נא), ובספר סדר משנה (הלכות יסודי התורה פרק א' הלכה ז). ועיין עוד בקובץ על יד (סוף הלכות מילה). ע"ש. ולפי זה נראה שכיון שאף הנוצרים אין דינם כעובדי עבודה זרה מותר לרפאותם, אפילו במקום שאין לחוש לאיבה, וכן מותר להתפלל לרפואתם. ועיין בבית יוסף יורה דעה (סוף סימן קמח), על מה שכתב הטור, שהרשב"ם בשם רש"י כתב, שבזמן הזה אין הגוים עובדי עבודה זרה, ומותר לשאת ולתת עמהם בימי אידיהם, דלא אזלי ומודו. וכתב הבית יוסף, דהיינו כדאמרין בחולין (יג): גוים שבחוץ לארץ לאו עובדי עבודה זרה הם אלא מנהג אבותיהם בידיהם (ועיין עוד בתוספות עבודה זרה ב ד"ה אסור. ובאור זרוע ריש מסכת עבודה זרה. ובחידושי הרמב"ן עבודה זרה יג ע"ש). וכן פסק מרן בשלחן ערוך (שם יו"ד סי' קמ"ח סעיף יב), שבזמן הזה אין הגוים בקיאים בטיב עבודה זרה, לפיכך מותר לשאת ולתת עמהם ביום חגם וכו'. ע"ש. אלא שיש לדקדק מדברי מרן יו"ד (ריש סימן קכג) שאסר סתם יינם בהנאה, ושם יו"ד (סימן קכד סעיף ו) פסק שסתם יינם של ישמעאלים שאינם עובדי עבודה זרה מותר בהנאה (וכדברי הרמב"ם בפרק יא

Others say that the Ramo never intended to permit שיתוף as a form of belief and worship in general and limit the heter to the making of oaths²²⁶. Other Achronim simply disagree with the Ramo's heter altogether, saying that שיתוף is always prohibited²²⁷. Even the Ramo and the Shach would agree that there are degrees of Monotheistic purity. The fact that Christianity retains ideas such as a virgin birth and the Trinity means that, although it is a great improvement on beliefs which preceded it, it is still only half-way between paganism and true Monotheism.²²⁸

The Rambam, despite the fact that it was he who lead the condemnation of Christianity as idolatrous, felt that both Islam and Christianity prepared the world for the arrival of Moshiach. Their very claims about Jesus and Mohammed introduced the ideas of

מהלכות מאכלות אסורות הלכה ז. משמע ששאר אומות חוץ מהישמעאלים עובדי עבודה זרה הם. אך בשו"ת הרשב"ץ (חלק ב) סימן מח) כתב בשם הרמב"ן שמשום גזרת בנותיהם אסור בהנאה גם סתם יינם של ישמעאלים וגו' וכן בשו"ת יביע אומר, חלק ג', חיו"ד סימן יד' מביא הרב מהר"י משאש נ"י בשו"ת מים חיים (חאו"ח סי' יג) שנשאל בנ"ד, וכ' שכבר ראה כ"פ לשמש בהכ"נ שפתח את ארון הקדש לפני הנוצרים להראותם הס"ת, ולא אמרו לו דבר, ואף שאח"כ מצא בבית לח"י (הנ"ל) שאסר בזה, מ"מ נראה דהיינו דוקא לעובדי ע"ז, וה"ט לפי שהיו מלעיגים על התורה וכו'. אבל בזה"ז שנכרתה ע"ז מפי האומות והם בעלי ד"א, וכאשר השמש פותח להם את הס"ת הם משתחווים למולו מפני הכבוד נ"ל ברור דשרי. ומ"מ נראה שאם אין הגוי מבקש בפה מלא מהשמש לפתוח לו הס"ת ולהראותו, אין לעשות כן. ע"כ. אכן לפמ"ש הספר חסידים להביא ראיה לזה מחזקיהו, נראה שאין לחלק בזה. שהרי שרי בכל אלו באו בשליחותו של בלאדן, שהודה שהקב"ה רב ושליט...

²²⁶ אבל העדה ביהודה מה"ת יו"ד ס' קמח בתב שאמנם שאיט אסור לגברי להשיב'ע באופן בזה מ"מ בטעם לעבודה הבורא אפילו לעב"ם נקרא שיתוף ע"ז וב"ב בתשובת מעיל צדקה ס' בב ובתשובת שער אפרים ובפרמ"ג ס' שח בשפ"ד סוף ס' ק מה והביאם בפ"ת יו"ד ס' קמז סק"ב ושם בתב שא"א לחלק בזה בפרמ"ג א עצמו ועיין בספר משנת חבמים ריש הל' יסודי התורה סוף לאו א שהביא דעות ופולפול בזה.

²²⁷ שו"ת יחווה דעת חלק ד סימן מה.

שאלה: האם מותר ליהודי לבקר בבגשייה של נוצרים?

תשובה: במשבת עבודה זרה (דף יז ע"א) מבואר, שיש איסור אפילו להתקרב לפתח הבית של עבודה זרה, שנאמר אל תקרב אל פתח ביתה ... והנה מבואר בפרמ"ג (סוף פרק ו"א מהלכות מאכלות אסורות), שהטעמים עובדי עבודה זרה הם, ומגמילא דין בגשייתם בבית עבודה זרה ממש, ולכן ברור מאוד שאסור לבקר בבגשיית הנוצרים והנה בסנהדרין (ס"ג ע"ב) אמר אבוב דשמואל, אסור לאדם שיעשה שותפות עם גוי שמא יתחייב לו שבועה וישבע בעבודה זרה שלו, והתורה אמרה לא ישמע על פיך

וכתבו התוספות, אומר רשב"ם, שכל שכן שבועה עצמה שאין לקבל ממנו ורבינו תם אומר, שמותר לקבל ממנו שבועה, שלא יפסיד ממנו, כי בזמן הזה כולם נשבעים בקדשים שלהם ואין תופסים בהם אלהות, ואף על פי שמזכירים שם שמים וכוונתם לדבר אחר, מכל מקום אין זה שם עבודה זרה, וגם דעתם לעושה שמים וארץ, ואף על פי שמשתפים שם שמים דבר אחר לא מצאנו שאסור לגרום לגוים לשתף, וגם איסור לפני עור ליכא, שבני נח לא הוזהרו על השיתוף. ע"כ וכן כתב הרא"ש שם. (וראה עוד בהר"ן סוף פרק קמא דעבודה זרה) וכן כתב הרמ"א בהגה אורח חיים (סימן קנ"ו), שבני נח לא הוזהרו על השיתוף. ולכאורה אם הדברים כפשטן, אין בכניסה שלהם דין בית עבודה זרה, שהרי הם משתפים שם שמים דבר אחר.

אולם בשו"ת נודע ביהודה תניא (חלק יורה דעה סימן קמ"ח) כתב, ומאי דמרגלא בפומייהו דאינשי שאין בני נח מצווים על השיתוף, טעות הוא בידם, ויצא להם דבר זה ממה שכתב הרמ"א, יו"ד (בסימן קנ"ו) ובאמת שאין הכוונה כן, אלא לומר שכשהגוי נשבע בעבודה זרה עם שיתוף שם שמים ואינו אומר אלי אתה, אינו מזהר על כך וכו'ע"ש. ולפי זה לפי מה שנוהגים הנוצרים בכניסה שתופסים שם דרך אלהות בקידה והשתחוויה, בודאי שיש להם דין עובדי עבודה זרה, וכדברי הרמב"ם והפוסקים שכתבו שהנוצרים עובדי עבודה זרה הם וכעין דברי הנודע ביהודה כתבו בשו"ת שער אפרים (סימן כ"ד) בשם הגאון מהר"ם בעל חלקת מחוקק, ובשו"ת מעיל צדקה (סימן כ"ב). ע"ש.

ובנחל אשכול על ספר האשכול חלק ג (עמוד קי"ט אות ט"ז), כתב שיש ראיה לדברי האחרונים שגם בני נח מצווים על השיתוף, ממה שאמרו בסנהדרין (ע"ד ע"א) להוכיח שבן נח אינו מצווה על קידוש ה', מנעמן שאמר והשתחיתי בית רמון לדבר הזה יסלח ה' לעבדך, ויאמר לו לך לשלום. ואם איתא הרי גם כשהיה משתחוה לא היה מאמין בעבודה זרה, ולא היה יותר משיתוף שם שמים דבר אחר, אלא ודאי שגם בן נח מצווה על השיתוף וכו' ע"ש.

והגאון יעב"ץ בספר מור וקציעה (ריש סימן רכ"ד) הבין הדברים כפשטם, שאין בן נח מצווה על השיתוף, ושכל עבודה זרה שלהם בזמן הזה אינה אלא שיתוף שם שמים דבר אחר, וכמו שאמרו במנחות (ק"י ע"א) ובכל מקום מוקטר מוגש

Moshiach and the Messianic Era into broad swathes of the globe, facilitating the readiness of these people to recognize the true Moshiach when he will come²²⁹.

Since followers of the Seven Noachide Mitzvos receive a portion in the World to Come, the Jewish Nation minimizes proselytizing members of other nations. According to some opinions, however, converts to the Jewish Nation are beloved, and as such, we do not tell potential converts to be Noachide²³⁰. The limitations of this have been historical – it endangered Jewish lives, if not entire communities, for the Jews to engage in proselitization of any sort.

לשמי, דקרו ליה אלהא דאלהיא. והפתחי תשובה יורה דעה (סימן קמ"ז סק"ב) העיר על דברי הנודע ביהודה הנ"ל, שאף על פי שכן האמת, וכן כתב גם הפרי מגדים יורה דעה (סימן ס"ה שפתי דעת ס"ק מ"ה) מכל מקום אי אפשר לומר כן בדעת הרמ"א, כי מדברי הרמ"א בדרכי משה לקמן (סימן קנ"א) מבואר להיפך, ובספר משנת חכמים (בריש הלכות יסודי התורה) הביא שהגאון רבי ישעיה ברלין כתב אליו בדין זה, והאריך בעוצם פלפולו להוכיח שבאמת אין בן נח מזהר כלל על השיתוף. וע"ש. עכ"ד. והשואל ומשיב תנינא חלק א (סימן נ"א) הביא בשם הריטב"א (חולין ה' ע"ב והושמט בדפוס מאימת הצנזורה) שאחאב היה מאמין בה' ובתורתו, ובכל זאת נמשך אחר נביאי הבעל לעבוד בשיתוף. וכתב עוד שם, שלכן שתי דברות ראשונות אנכי ולא יהיה לך מפי הגבורה שמענו, כדי להזהיר אותנו על יחוד הגמור שבאמונת ה' ושלא כבני נח שלא הוזהרו על השיתוף. ע"ש. וכן כתב בקובץ על יד (סוף הלכות מילה). ועיין בספר סדר משנה (הלכות יסודי התורה פרק א' הלכות ז), שהעלה כפשטות דברי התוספות שכן נח אינו מצווה על השיתוף. ובשו"ת בנין ציון חלק א (סימן ס"ג) נשאל, אם מותר לקנות בית ששימש לכנסיה של נוצרים, על מנת להופכו לבית כנסת לתורה ולתפלה. והשיב לאסור, שאף על פי שבני נח לא נצטוו על השיתוף, ולא נשתמשו בכנסיה לשם עבודה זרה ממש, מכל מקום הרי התפללו בה לאליל שלהם, והאומר לעבודה זרה אלי אתה והמקבל לאלוה אפילו שלא בפניו נחשב לעובד עבודה זרה. ועוד שמה שבני נח אינם מצווים על השיתוף, לא יועיל הדבר לישראל שמצווים על השיתוף, ולגבי ישראל נחשבים כעובדי עבודה זרה ממש. ע"ש. ולפי זה יש לפרש הגמרא ביבמות (מ"ז ע"ב) מה שאמרה נעמי לרות שבאה להתגייר, אסיר לך עבודה זרה, וקשה והלא בני נח גם הם נצטוו שלא לעבוד עבודה זרה. ועיין במהרש"א ושאר מפרשים שם. ולפי האמור יש לומר שכונת נעמי שאסור לנו גם שיתוף שם שמים ודבר אחר, אף על פי שלא נצטוו על כך בני נח). ואני תמה על הגאון מהר"י אסאד בשו"ת יהודה יעלה (חלק יורה דעה סימן ק"ע), אשר נטה קו להקל בנידון, משום שאליל שלהם לא נחשב עבודה זרה,

ודבריו נפלאו ממנו, שהרי מבואר בדברי הרמב"ם (סוף פרק י"א מהלכות מאכלות אסורות) שעבודת הנוצרים היא עבודה זרה. וכן פסקו הפוסקים. ושוב ראיתי להגאון ממונקאטש בשו"ת מנחת אלעזר חלק א' (סימן נ"ג) אות ג (שהרבה להשיב על דבריו בזה, והביא גם כן דברי הרמב"ם וכו'), והעלה דחשיבא עבודה זרה ממש. ע"ש. ודו"ק. ורבינו יהודה החסיד בספר חסידים (סימן תל"ה) כתב חזו לשונו: נכרי אחד היה חייב ליהודי כסף, וכשהיה תובע ממנו חובו היה הנכרי בורח לבית תפלתם, ופעם אחת נכשל היהודי ונכנס אחריו לבית העבודה זרה לתבוע חובו, ושוב נתחרט על כך, ושאל לחכם להורות לו דרך תשובה, והשיבו, שבכל שנה באותו יום שנכנס לבית עבודה זרה יתענה, וכן היה נוהג כל ימיו, ומעשה ביהודי שהלך בחצר בית העבודה זרה, ושמע בת קול מכרזת: ואותי השלכת אחרי גויך, והיה מתענה כל ימיו. ע"כ

וכתב מרן החיד"א בספר ברית עולם (סימן תל"ה), בשם מר זקנו הגאון רבי אברהם אזולאי, מחבר הספר חסד לאברהם, שהנכנס לבית עבודה זרה הרי הוא בכנפי הסטרא אחרא של הטומאה, ומטמאים אותו מעט מעט, ולא ידע כי בנפשו הדבר. וראה עוד בספר שיורי ברכה (יורה דעה, סימן קמ"ב). וכן פסק הגאון רבי חיים פלאג' בשו"ת חיים ביד (סימן כ"ו) שהדבר ברור בתלמוד ובפוסקים שאיסור חמור הוא להיכנס בבית תפלתם, והביא דברי להקת הפוסקים שהחמירו באיסור זה מאוד. והגאון רבי דוד זילברשטיין בספר שבילי דוד (סימן קנ"ד) פסק שאיסור כניסה לכנסיה של נוצרים הוא איסור תורה ולכן אין להתירו במקום שיש חשש איבה, פן ישנאו אותנו הגוים על כך. והגאון רבי אליעזר דייטש בשו"ת פרי השדה חלק ב (סימן ד) נשאל על אודות אנשי צבור יהודים שנועדו ביום הזכרון של אחד משרי המדינה ונכנסו לבית תפלתם לטקס אשכבה, והשיב, שאין ספק שעברו על איסור חמור שיש בו שורש העון של עבודה זרה, שאפילו במקום איבה אין מקום להתירו כלל, ואוי לדור שכן עלתה בימיו לעבור על עון גדול כזה, ובודאי שצריכים

כפרה, ועליהם לחזור בתשובה גמורה, והשי"ת יסלח להם כי לכל העם בשגגה. ע"כ. וכן פסק הגאון רבי עובדיה הדאיה בספר ישכיל עבדי חלק ח (סימן כ אות מ"ו). ע"ש.

בסיכום: הדבר ברור שאסור בהחלט לבקר בכנסיות של נוצרים, ועל מדריכי תיירות להשמר ולהזהר מאוד לבל יכשלו ולא יכשילו יהודים המבקרים בישראל להובילם אל כנסיות הנוצרים, שיש בזה איסור משום ולפני עור לא תתן מכשול. ולשומעים ינעם ועליהם תבוא ברכת טוב.

228 Rav Nachman Bulman, זצ"ל

229 רמב"ם הל' מלכים פ' י (uncensored versions): וכל הדברים האלה של ישוע הנוצרי ושל זה הישמעאלי שעמד אחריו אינן אלא ליישר דרך למלך המשיח...

See also Rav S. R. Hirsch on מ:ראשית כז

230 ירושלמי ברכות ב.

בשעה שישראל עושין רצונו של מקום הוא מחזר בכל העולם ורואה איזה צדיק באומות העולם ומביאו ומדבקו בישראל עיין גיטין נז.

ובילקוט ישעיה (מד) תנט) - חביבין הגרים שלא מל א"א אלא בן צ"ט שאילו מל בן כ' או בן ל' לא היה גר מבן ל' ומעלה לכך היה הקב"ה מגלגל עמו עד שהיה מגיע לבן צ"ט שלא תנעול דלת בפני הגרים. תנחומה לך לך סימן ו ד"ה ו) (ילמדנו רבינו:

א"ל ר"ש בן לקיש חביב הגר לפני הקב"ה מן אותן אוכלוסין שעמדו על הר סיני למה שכל אותן אוכלוסין אלולי שראו הקולות והלפידים וברקים וההרים רועשים וקול שופרות לא קבלו עליהם מלכות שמים וזה לא ראה אחד מכולם ובא ומשלים עצמו להקב"ה וקבל עליו עול מלכות שמים יש חביב מזה.) ע"ש עוד)

See also **Chapter F iii a** and **Appendix E iv – The claims of other religions**

Negative statements about converts that were made by חז"ל refer to insincere converts:

רעה אחר רעה תבא למקבלי גרים (יבמות קט):

הגרים... מעכבין את המשיח (נדה יג):

תוספות (יבמות שם) דהיינו היכא שמשיאין אותן להתגייר או שמקבלין אותן מיד אבל אם הם מתאמצין להתגייר יש לנו לקבלם שהרי מצינו שנענשו אברהם יצחק ויעקב שלא קבלו לתמנע שבאתה להתגייר והלכה והיתה פלגש לאליפז בן עשו ונפק מינה עמלק דצערניהו לישראל... וגם יהושע קבל רחב הזונה ונעמה ורות המואביה... (ומעשה) שגייר הלל אותו שאמר גיירני ע"מ שתשימני כהן גדול ו) גם גייר (אותו דעל מנת שתלמדני כל התורה כולה) על רגל אחת (ואע"פ שלא היו מתאמצין להתגייר יודע היה הלל בהן שסופם להיות גרים גמורים כמו שעשה לבסוף

סמ"ג: In admonishing us not to deal fraudulently with non-Jews, he says that if we do not behave in an exemplary fashion, who would join us? (עשה ע"ד)

CHAPTER F: RESPECT FOR OTHER NATIONS

- i- Different nations have different spiritual input**
- ii- Ideally, each nation would contribute its spiritual creativity (נצוצות קדושה) to the whole**
- iii- In practice, until משיח, the Jewish nation must draw this into themselves**
 - a- Through גרים**
 - b- Through incorporating the positive מדות and energy of that nation into the practice of their own Yiddishkeit**

CHAPTER F: RESPECT FOR OTHER NATIONS

Different nations have varying spiritual input and different strengths²³¹. Ideally, each nation should contribute its spiritual creativity²³² to the whole²³³, each with its own country²³⁴. In practice, however, the nations did not actualize their potential on this and the Jewish nation was then required to draw these strengths into themselves until the time of משיח. This can be done through non-Jews who convert to Judaism²³⁵ or through incorporating the positive מדות and energy of other nations into the practice of Judaism²³⁶.

According to some commentators, Jews will have to have lived in every country prior to the גאולה.²³⁷ In fact, the nations of the worlds contribute to the Torah sometimes through their very anti-Semitism. Many of the things we do today had their roots in anti-Semitic acts

²³¹ משך חכמה על בראשית פרק כב פסוק יד
שכל המין האנושי הוא אדם אחד וכל אחד הוא אבר מאיברי האדם הגדול וכל אחד נצרך לחבירו מושפע ומשפיע זה לזה וכולם כאחד נושאים קיום מין האנושי ונצחיותו.
מהר"ל אור חדש ח"א:
יש לכל אומה ואומה מהות בפני עצמה...עד"ז מורה הכתב כי כל כתב הוא ציור הדבר...
ר' צדוק הכהן, רסיסי לילה ס' לז:
כל אומה יש לו כח מיוחד
ר' צדוק הכהן, צדקת הצדיק (רנו):
כל אומה כמו שיש לה רע מיוחד כך יש לה גם כן איזה ניצוץ קדוש מיוחד שממנה חיותה כטעם ואתה מחיה את כולם (נחמיה ט) דלולא כן כלא היה וחיות דהש"י ודאי הוא דבר טוב (ע"ש)

²³² נצוצות קדושה

²³³ בראשית י"ב
אלה משפחת בני נח לתולדתם בגויהם [ומונה שם שבעים] ומאלה נפרדו הגוים בארץ אחר המבול
תפארת ישראל פ' א:
וכנגד שבעת ימי עולם הטבע היו שבעים אומות כנגד כל יום עשרה

e.g., אדום – scientific, technical
יין – philosophical, aesthetic
To some degree this was achieved:

In a very lengthy piece on יד ג' מש' פ' אבות, the תפארת ישראל makes, amongst others, the following points:

a- Many individual, G-d fearing, non-Jews have made great contributions to Jewry and indeed to the whole of mankind. (He mentions Edward Jenner who discovered vaccination, Drucker who introduced the potato to Europe, and Guttenberg who discovered the printing press.) These people will surely be rewarded for benefiting mankind.

b- Non-Jewish civilization has, in general, advanced steadily towards higher moral and spiritual standards.

c- Since these standards have been achieved without the תורה, they are even more praiseworthy than an equivalent, Jewish achievement. (Though this also means that progress is slow and imperfect and whole continents may be excluded from this progress.)

Since each nation expressed a point of divergence from תורה Sinai, they feel its existence threatened to the degree that תורה expresses itself. To the degree that the nations do not fulfill their potential it is the job of Jews to harness the positive spiritual energy of each nation.

They are capable of doing this because of their comprehensive spiritual breadth:

דרך חיים על כל ישראל יש להם חלק (ריש אבות):
ועוד יקראו ישראל נצר מטעי בלשון רבים, והוא שפירש אחריו מעשה ידי ר"ל שתי ידי נטעו את הנטיעה הזאת וזהו מטעי בלשון רבים על שתי ידיים. ... (פירוש) היד האחת היא לימין והשנית לשמאל וכל אחת היא קצה בפני עצמה ...
ולכך בריאת ישראל הם בלא צד רק מן השם יתברך בעצמו שהוא כולל כל הצדיקין המחולקים

The Jews are therefore sometimes called "nations" (in the plural):

בראשית מט:

or decrees. For example, we read the Haftorah because the Romans banned the Torah reading; we blow the *Shofar* during *Musaf* on *Rosh HaShana* (and not at the earliest possible time) because of a decree against its blowing altogether, and we add *Shema* into the *Kedusha* of Shabbas *Musaf* for the same reason. Chazal understood that it was the *Ratzon HaSh-m* that these things should be said and left them as permanent decrees.²³⁸

These points are facilitated by the fact that אברהם אבינו was אב המון גוים. Avraham was the spiritual forefather of all the nations. So too, his direct lineage has a spiritual connection to the קדושה in all the nations. Similarly, שרי, whose name meant only "שרי לי" and not to others, was changed to the more universal שרה²³⁹.

Therefore, given this recognition of the role of other nations, "the suggestion that our doctrine of the 'Chosen People' has provided a pattern and rationale for aggressive militaristic

ולו יקרת עמים

דברים לג:

אף חבב עמים

דברים לב:ח²³⁴

בהנחל עליון גוים בהפרידו בני אדם [בשעת מגדל בבל] יצב גבלת עמים למספר בני ישראל

שם ב:

... כי ירשה לעשו נתתי את הר שעיר

פסחים פז: ואמר ר"א לא הגלה הקב"ה את ישראל לבין האומות אלא כדי שיתוספו עליהם גרים (והא דאמר ביבמות

קט: רעה אחר רעה תבא למקבלי גרים - היינו כשאנו גר אמיתי)

נצח ישראל פ' י"ד: דע כי מה שספרו כאן מן הרשעים שזרעם התגייר... כאשר הם מופלגים ברשע

...א"א שלא יהיה מצורף כח שלהם אל כח עליון...רק שהיה אצלם בטומאה אבל אצל הבנים כאשר נתגיירו נצרף ונזדכך...ולפיכך היו בניהם גדולים

In the eighth century, when Prince Vladimir of Kiev was deciding which religious system to adopt, it is said that he met with rabbis (and actually considered Judaism) before choosing what would become Russian Orthodoxy. Around the same time the nearby Kuzari king and his subjects converted to Judaism. Had Vladimir chosen Judaism, world history would certainly have been quite different.

On the eve of the Jewish New Year in 1280, the famed kabbalist Abraham Abulafia set out to Rome to convert Pope Nicolas III to Judaism. When the Pope heard of his plan, he ordered Abulafia burned at the stake. Abulafia was seized upon his arrival at the papal residence, but after 28 days he was miraculously released. The pope had died of a stroke the night before. Had Abulafia succeeded in his mission, we would be celebrating Israel's 700th birthday and the Inquisition and the Holocaust would never have happened.

Had the Roman Empire chosen Judaism over Christianity in the fourth century, world and Jewish history would be dramatically different. And how different African history would be had the 14th century Ethiopian Jewish kingdoms prospered ... (Yosef Abromowitz in Moment Magazine, December '99) Probably, these people were not meant to bring their spiritual energy into the Jewish people.

יבמות דף סג ע"א: א"ר אלעזר, מאי דכתיב ונברכו בך כל משפחות האדמה, אמר ליה הקב"ה לאברהם, שתי ברכות טובות יש לי להברוך בך, רות המואביה ונעמה העמונית

See above Chapter D ii

²³⁶ צדקת הצדיק (רנו):

כל אומה ... יש לה ג"כ איזה ניצוץ קדוש מיוחד שממנה חיותה ... ועל זה הוא הגלות לקלוט אותו דבר טוב לישראל ...
The that Egypt had קדושה because we have redeemed all the מצרים of returning to איסור: ארי ז"ל (finally through their כלים which we took).

בכתבי הרב קוק: כנסת ישראל הוא תמצית ההויה כלה...

(ובבית יהודה – אילו לא חטא בני ישראל בעגל העמים היו באים לארץ ישראל לאותו התיקון)

will draw, through both sides of his lineage, on the קדושה of the nations of the world.

אור החיים הקדוש פרשת יתרו פרק יט סוף פסוק ה) שם מדבר על ענין פזור ישראל בד' רוחות העולם לברר ענפי הקדושה שנתפזרו בעולם (וז"ל:

nations is, frankly, rubbish: Did the Assyrians and the Romans, or even the modern Japanese, get their notions of conquest and loot from reading the nineteenth chapter of Exodus? The idea of pushing other people around, unfortunately, does not have to be learned.”²⁴⁰

After משיח comes, nations will recognize their spirituality through the Jews and consequently, they will attempt to attach themselves to the Jews²⁴¹.

עוד ירמוז למה שאמרו ז"ל (ע"ז כב: (ישראל שעמדו על הר סיני פסקה זוהמתן, וזו היא סגולתן מכל העמים שלא פסקה זוהמתן, עוד ירמוז סתר עליון, לפי מה שקדם לנו כי ענפי הקדושה ז נתפזרו בעולם, ואין מציאות להם להתברר זולת באמצעות ישראל, וביותר באמצעות עסק התורה, שהיא כאבן השואבת ניצוציה במקום שהם, ואותם ניצוצי הקדושה גם להם יקרא סגולה, והוא אומרו והייתם קרינן ביה והייתם ח, פירוש בה"א מלאפ"ס ט, כי הם יהיו היות סגולה, מכל העמים אשר נפוצו שם, באמצעות התורה, כמאמרם ז"ל (זוהר ח"ב קפח: (וכמו שכתבנו כמה פעמים הדברים במעשה מצרים, ואומרו כי לי כל הארץ, כאן רמז שיש לו סגולה מפוזרת בכל הארץ, וזה טעם פיזור ישראל בארבע רוחות העולם, לחזור אחר הסגולה שהיא אבידתם, והנה זולת עונם של ישראל היו יכולים השגת הדבר בלא פיזור בעולם, אלא בכח עוצם תורתם היו מולכים בכל העולם, ושואבים כל בחינות הקדושות מכל מקום שהם, ובאמצעות החטא תש כוחם וצריכין לרדת שמה לברר הטוב ההוא:

²³⁷ עם סגולה Mentioned in Rav Yoel Schwartz's

²³⁸ א' צדקות הצדי' קצח: כל התנשאות על יד התורה ... ומתוך הגזירות מבינים במה בחם בדברי תורה ושורש כל גזירותם הוא ... להפוך גם על כל עמים שפה בדורה לקרוא בשם ד'. ... בענין הפטורה הנתקן על ידי גזירה שלא לקרוא בתורה והביט חז"ל דרצון הש"י אדרבא דקורין רק מעט ודצריך להוסיף עוד קריאת מפטיר בגביאים. ובוצא בו באמירת שמע ישראל בקדושת נוסף ... גם תקיעות במוסף ... שהוא שלא על פי דין דמדין ראוי להיות זריזים מקדימים ודבר זה אי אפשר להיות על ידי חבמי ישראל רק נעשה על ידי גזירתם.

²³⁹ רש"י בראשית יז:טו

(ועיין מהר"ל, נצח ישראל פ"ב הקטע המתחיל ובפרק הבא על יבמתו והקטע אחרי זה - למה דוד נולד ממאבית ושלמה מעמונית)

²⁴⁰ J.B. Bamburgh, The Condition of Jewish Belief, pg. 20

²⁴¹ ישעיה נה:ה) (סוף הפטרת פרשת נח)

הן גוי לא תדע תקרא וגוי לא ידעוך אליך ירוצו למען ד' אלקיך ולקדוש ישראל כי פארך רד"ק: הן גוי: אמר כנגד ישראל גוי שלא תדע שהוא רחוק מארץ ישראל תקרא אותו ויבא לפניך אע"פ שלא תדעם ולא ידעוך עד היום בשמעם הנפלאות שעשה הקל עמך ייראו ממך וירוצו לעבודתך למה שתצום...

CHAPTER G: LAWS THAT GOVERN OUR RELATIONSHIP WITH THE NON-JEW

- i- Introduction**
- ii- Discriminatory laws**
 - a- רבית
 - b- Claiming a loan after שמיטה
 - c- Compensation discrimination
 - d- השבת אבידה
 - e- Saving a life on שבת
 - f- Revenge
 - g- Judging in the best interests of the Jew
 - h- לשון הרע
- iii- Separating laws**
 - a- כשרות
 - b- Intermarriage
 - c- חקת העכו"ם
 - d- מילה
 - e- Not to participate in the קרבן פסח
 - f- Not to appoint a gentile king
 - g- יין נסך
- iv- Equalizing laws**
 - a- חסד
 - b- Contribution to society
 - c- לא תחנם
 - d- וכבוד שלום
 - e- Honesty

CHAPTER G: LAWS THAT GOVERN OUR RELATIONSHIP WITH THE NON-JEW

Laws that govern our relationship with non-Jews can be divided into four main categories: discriminatory laws²⁴², separating laws²⁴³, equalizing laws²⁴⁴, and other laws²⁴⁵. Although there are many laws that favor Jews over non-Jews, this reflects concentric circles of responsibility and is greatly balanced by Jews' responsibilities to all mankind. In addition, there are significant differences in our obligations towards non-Jews of various categories, primarily those who are Noachide-observant as opposed to those who are not²⁴⁶.

Discriminatory laws represent laws of exceptional ethical behavior which G-d wants the Jews to observe amongst themselves. Since non-Jewish societies in general do not adhere to such standards, there can be no expectation that Jews should behave by such standards towards non-Jews either. There is a strong body of halachic opinion which states that most of these discriminatory laws apply only to a non-Jew who is idolatrous²⁴⁷. The laws of a גר תושב²⁴⁸ for example, show clearly that Judaism really has great sensitivity for the well-being of the non-Jew.²⁴⁹ The discriminatory laws need to be seen in this context. Non-Jews were allowed to settle in Israel. The Jewish nation was commanded to ensure the well-being of the non-Jews in Israel and to provide settlement arrangements that would ensure that each and every one could make a living. They were given a high degree of autonomy, allowed to create their own cities, and provide for their own Noachide legal system. As we shall show, many of the laws that appear to discriminate against non-Jews applied to an idoloter but not to the Ger Toshav.²⁵⁰

²⁴² Laws that appear to be genuinely discriminatory, such as interest, loshon hora and hashavas aveida.

²⁴³ Laws that are meant to keep us apart from non-Jews, the better to maintain our Jewish identity and prevent intermarriage.

²⁴⁴ Laws that come to specifically tell us to treat a non-Jew the same as a Jew (These are usually *Miderabanan* and are given either as דרבי שלום or, its negative corollary, איבה).

²⁴⁵ Modes of acquisition – קנינים, which sometimes differ from the קנינים one does when buying or selling from a fellow Jew. We will not deal with these here.

²⁴⁶ מאירי: גר תושב הוא שקבל בב"ד של ישראל לקיים שבע מצות שנצטוו בני נח כדאיתא בע"א ובזה מותר להתיישב בינינו ולזה נקרא תושב. וכיון שקבלן בב"ד הוא נקרא בשבע מצות אלו מצווה ועושה ... ובן נח הוא שלא קבלם בב"ד אלא דקים [לן] שמקיים אותם מעצמו והוא נדון במ כמי שאינו מצווה ועושה מדכתיב עמד וימודד ארץ ראה ויתר גוים כדאיתא בב"ק וע"ז. ... וכי הא אין אנו מצווין להחיותו וגם אין לנו להורידו בידיים ולא לגרום בו שום קטלה כיון דסוף סוף עושה אותם שאף שאינו מצווה ועושה שכר יש לו קצת כדאיתא התם. וסתם כותי הוא שאינו זהיר לקיים שבע מצות.

²⁴⁷ See a below.

²⁴⁸ אדמב"ם הל' איסורי ביאה יד:ז
אי זה הוא גר תושב זה עכו"ם שקיבל ... המצות שנצטוו בני נח ... ולמה נקרא שמו תושב לפי שמותר לו להושיב ביעוט בארץ ישראל ...
(ע"ן ויקרא בה:לב)

²⁴⁹ See **Appendix B v** for details of laws of the גר תושב.

²⁵⁰ ארמב"ם הלכות מלכים פרק י הלכה יב
שני עכו"ם שבאו לפניך לדון בדיני ישראל, ורצו שניהן לדון דין תורה דנין, האחד רוצה והאחד אינו רוצה אין כופין אותו לדון אלא בדיניהן, היה ישראל ועכו"ם אם יש זכות לישראל בדיניהן דנין לו בדיניהם, ואומרים לו כך דיניכם, ואם יש זכות לישראל בדיניהן דנין לו דין תורה ואומרים לו כך דינינו, ויראה לי שאין עושין כן לגר תושב אלא לעולם דנין לו בדיניהם וכן יראה לי שנוהגין עם גרי תושב בדרך ארץ וגמילות חסדים כישאל, שהרי אנו מצווין להחיותן שנאמר לגר

Every recorded nation that has discriminated against another has maximized the discrimination when on its home territory. We, the Jewish nation, in contrast, actually increase our obligations when we are in control! In fact, the source of many of the laws relating to non-Jews living in Israel is a non-Jewish slave who flees from his master to Israel²⁵¹.

Furthermore, there are many obligations of kindness and honesty we have toward non-Jews.²⁵² A righteous non-Jew deserves greater honor than a non-Torah observant Jew.²⁵³ Therefore, it is clear that the discriminatory laws are not coming from an attitude of non-caring towards the non-Jew. Rather, they are rooted in a demand for going beyond normal requirements towards our own family members, our fellow Jews.

Many commentators state that discriminatory laws apply only to idolaters and not to all non-Jews. Discriminatory laws include charging a non-Jew interest, claiming a loan from him after שמיטה, compensation discrimination²⁵⁴, returning a lost object to him, saving his life

אשר בשעריך תתננה ואכלה, וזה שאמרו חכמים אין כופלין להן שלום בעכו"ם לא בגר תושב, אפילו העכו"ם צוו חכמים לבקר חוליהם, ולקבור מתיהם עם מתי ישראל, ולפרנס ענייהם בכלל עניי ישראל, מפני דרכי שלום, הרי נאמר טוב ה' לכל ורחמיו על כל מעשיו, ונאמר דרכיה דרכי נועם וכל נתיבותיה שלום.

²⁵¹ דברים כג:טז-יז

(טז) לא תסגיר עבד אל אדניו אשר ינצל אליך מעם אדניו (יז) עמך ישב בקרבך במקום אשר יבחר באחד שעריך בטוב לו לא תוננו ספרי:

עמך ישב	- בעיר עצמו
בקרבך	- ולא בספר
במקום אשר יבחר	- במקום שפרנסתו יוצאה
באחד שעריך	- שלא יהא גולה מעיר לעיר
בטוב לו	- מנוה הרע לנוה היפה

²⁵² See iv below

²⁵³ See iv d below

²⁵⁴ There is a law that states that an ox of a Jew that gores an ox of a non-Jew is exempt from paying damages, but a non-Jew that gores an ox of a Jew, must pay the damage. Our chachamim explain: Two Roman soldiers were once sent to the *chachamim* to learn their Torah and after they read it and learned all of the commandments, they said to the *chachamim*, "We have checked in all of your Torah, and it is all true besides for this mitzvah [a law pertaining to an ox of Jew that gores an ox of a non-Jew]... but this matter we will not mention to our authorities." (*Chazal* from various *pesukim* said that since nations of the world did not fulfill their seven commandments, *Hashem* allotted their money to Yisrael and a Jew does not have to pay the damages of a non-Jew's ox. When it says that "their money was allotted [to Yisrael]," it refers to this single incident, for there is no other incident like this one.)

The מאירי, however, limits this to idolaters who, as a rule, have a poor regard for other people's money. A non-Jew is fined so that he will not become accustomed to damaging other people's property, as it says in the *Gemarah* "Specifically with the nations, that they are not bound by ways of religions and manners." Just as it says in the *Gemarah*, "See, the seven commandments that the Noachites accepted that they failed to fulfill stood to permit their money [to us] at any time, because the law allows for this.

ובמאירי שם:

שור של ישראל שנגח שור של נכרי פטור מדין רעהו ושל נכרי שנגח של ישראל בין תם בין מועד משלם נזק שלם מתוך שאין חסים על ממון זולתם קונסין אותם שלא ירגילו עצמם להזיק ולפי מה שנאמר בגמרא דוקא בעממים שאינם גדורים בדרכי דתות ונימוסים כמו שאמר עליהם בגמרא ראה שבע מצות שקבלו עליהם בני נח שלא קיימום עמד והתיר ממונם כל שעה שהדין מחייבם בכך הא כל ששבע מצות בידם דינם אצלנו כדינו אצלם ואין נושאים פנים בדיון לעצמנו ומעתה אין צריך לומר שכן באומות הגדורות בדרכי דתות ונימוסים

ובתורה תמימה (דברים כב:ג ס' כב)

on שבת, taking revenge, judging in the best interests of a Jew, and לשון הרע. Above,²⁵⁵ we brought the Shach who paskened that גוים today²⁵⁶ are not considered idolaters. Therefore, one would be required to return a lost object, not to take advantage of a mistaken business calculation (like giving change), and not to use differences between the Jewish and the local legal system to give advantage to a Jew over a non-Jew when dealing with all these Monotheistic non-Jews²⁵⁷. The Noachide laws represent minimum standards of civilized behavior. A Noachide violator is actually a savage criminal, hardly deserving that we look after his lost objects and the like²⁵⁸. However, someone who is Noachide-observant gets all the benefits of these laws.²⁵⁹ Only the laws that relate to food and drink, or are otherwise set down to prevent intermarriage, apply across the board to all non-Jews.²⁶⁰

כל המפרשים כתבו בכלל הדין הזה) שאין אנו מצוין להחזיר אבידת עכו"ם) דאירי בעובדי אלילים הפראים, אבל בסתם אומות דינים כישראל לכל דבר ... לדעתי הנה דבר זה מבואר מפורש בדרשת הגמ' ב"ק לח. לענין שור של ישראל שנגח שור של עכו"ם וגו' ... ראה הקב"ה שאין האומות מקיימים שבע מצות עמד והתיר ממון ע"כ. וכמה עמוקים ונאמנים הדברים הקצרים האלה כי הנה ... הגע בעצמך אנשים שאין מקיימים מצות אלו ורק עושים ההיפך, אוכלים אבר מן החי ואין דין ודיין ביניהם וגוזלים ושופכים דמים ומגלי עריות ומברכים את השם, הרי אין יתרון לאנשים כאלה על חיתו טרף אף במאומה והם מחריבי עולם ומזיקים לחברת האדם ובדאי אינם ראויים להחשב לסוג אנשים מן הישוב וממילא אין כל דין ומשפט ולכן גם אין חזקת ממונם עליהם אבל אלה המקיימים שבע מצות והם רוב האומות שבזה"ז ובכל המדינות הנאורות נעלה מעל כל ספק שדינם שוה בכל לישראל.

²⁵⁵ Chapter E ii c

²⁵⁶ i.e., the Christians and even more so the Moslems

²⁵⁷ ובתורה תמימה) דברים כב:ג ס' כב)

כל המפרשים כתבו בכלל הדין הזה) שאין אנו מצוין להחזיר אבידת עכו"ם) דאירי בעובדי אלילים הפראים, אבל בסתם אומות דינים כישראל לכל דבר...

²⁵⁸ תורה תמימה שם: לדעתי הנה דבר זה מבואר מפורש בדרשת הגמ' ב"ק לח. לענין שור של ישראל שנגח שור של עכו"ם וגו' ... ראה הקב"ה שאין האומות מקיימים שבע מצות עמד והתיר ממון ע"כ. ובמה עמוקים ונאמנים הדברים הקצרים האלה כי הנה ... הגע בעצמך אנשים שאין מקיימים מצות אלו ורק עושים ההיפך, אוכלים אבר מן החי ואין דין ודיין ביניהם וגוזלים ושופכים דמים ומגלי עריות ומברכים את השם, הרי אין יתרון לאנשים כאלה על חיתו טרף אף במאומה והם מחריבי עולם ומזיקים לחברת האדם... ובדאי אינם ראויים להחשב לסוג אנשים מן הישוב וממילא אין כל דין ומשפט ולכן גם אין חזקת ממונם עליהם) ובן ברטב הרמב"ם הל' גזלה ואבדה יא:ג)

²⁵⁹ תורה תמימה: אבל אלה המקיימים שבע מצות והם רוב האומות שבזה"ז ובכל המדינות הנאורות נעלה מעל כל ספק שדינם שוה בכל לישראל.

In this regard the widest definition of monotheism is given:

בהמאירי (ב"ק קיג: ז"ל: הא כל שהוא מעצמן הגדורים בדרב' הדת ועובדי האלקות על איזה צד אע"פ שאמנותם רחוקה מאמנותנו אינם בכלל זה אלא הרי הם בישראל גמור לדברים אלו אף באבדה ואף בטעות ולכל שאר הדברים בלא שום חילוק

עין עוד בשפך חסידים שני; טור חו"מ רמ"א

וברמב"ם הלכות מלכים פרק י הלכה יב

שני עכו"ם שבאו לפניך לדון בידי ישראל, ורצו שניהן לדון דין תורה דנין, האחד רוצה והאחר אינו רוצה אין כופין אותו לדון אלא בדיניהן, היה ישראל ועכו"ם אם יש זכות לישראל בדיניהן דנין לו בדיניהם, ואומרים לו כך דיניכם, ואם יש זכות לישראל בדיניהן דנין לו דין תורה ואומרים לו כך דינינו, ויראה לי שאין עושין כן לגר תושב אלא לעולם דנין לו בדיניהם. וכן יראה לי שנוהגין עם גרי תושב בדרך ארץ וגמילות חסדים כישראל, שהרי אנו מצווין להחיותן שנאמר לגר אשר בשעריך תתננה ואכלה, וזה שאמרו חכמים אין כופלין להן שלום בעכו"ם לא בגר תושב, אפילו העכו"ם צוו חכמים לבקר חוליהם, ולקבור מתיהם עם מתי ישראל, ולפרנס ענייהם בכלל עניי ישראל, מפני דרכי שלום, הרי נאמר טוב ה' לכל ורחמיו על כל מעשיו, ונאמר דרכיה דרכי נועם וכל נתיבותיה שלום.

²⁶⁰ מאירי מס' ע"ז כו.

The *standard* deals with the normative case, idolaters²⁶¹, as indeed, most non-Jews in the world at any stage of history, including today²⁶², have not been Monotheistic. Even where we are not halachically obliged to maintain the same standard with respect to non-Jews, we are often required to do so ethically. This is true even regarding idolaters. Thus, for example, we ought not to talk *loshon horo* about non-Jews,²⁶³ even though it is halachically permissible. Certainly, this applies wherever קדוש השם is involved.²⁶⁴ When חלול ד' is involved we are required, *MeDeoraisa*, to set the same standard we set for Jews.²⁶⁵

Chazal commanded that we do many things to promote a sense of harmonious living between our neighbors and ourselves.²⁶⁶ In many cases, they commanded us to go the extra mile with non-Jews, even visiting their sick when this was required.²⁶⁷ Also, Jewish law would generally follow דינא דמלכותא דינא, where the local law is stricter than the Jewish law²⁶⁸. However, saving a life on שבת and taking interest are more complicated²⁶⁹. The laws that remain in place with respect to non-Jews all represent exceptional ethical standards, way beyond the normative standards of any society. They represent what would be called a Good Samaritan's law, of a sort that we have not seen anything nearly like in the legal codes of any country, present or past.²⁷⁰

²⁶¹ רמב"ם הל' מאכלות אסורות יא:ח
וכל מקום שנאמר עכו"ם סתם הרי זה עובד עכו"ם

²⁶² This is because three of the world's largest population's, China, India and Japan as well as large parts of South East Asia, are primarily adherents of Buddhism, Hinduism, Shintoism, Taoism and the like, beliefs which are not monotheistic.

²⁶³ The *Baalei Musar* exhorts us not to talk *loshon hara* even about non-Jews because *loshon hara* requires an ongoing sensitivity. It is not something which can be switched on and off at will.

²⁶⁴ רמב"ם הל' גזלה ואבדה יא:ג
אבידות הגוי מותרות... ואם החזירה לקדש את השם כדי שיפארו את ישראל וידעו שהם בעלי אמונה הרי זה משובח.

²⁶⁵ רמב"ם הל' גזלה ואבדה יא:ג - ובמקום שיש חלול השם (ובגון אם מצאה במקום רוב ישראל והנברי ידמה שלא נאבדה רק ישראל גנבה ממנו-שם"ע סי' רסו שק"ג בשם הב"י) (אבידות אסורה ו) אפילו לא בא לידו ב"מ (חייב להחזירה)

²⁶⁶ רמב"ם שם: ובבל מקום מבטחים בליהם מפני הגנבים בבלי ישראל מפני דרבי שלום (והסביר השם"ע שק"ד דלא אסרה התורה אלא השבת אבידה דנפל מבעל העבו"ם בלי ידיעתו ואין יודע מאיזה מקום נפל וליד מי הגיע שמצאה משא"ב מי שהניח בליו ומטלטלו בחצירו או ביוצא בבון ולא עלה על דעתו שיתאבד משם אלא הישראל נתוודע לו שגנבים יבואו לעור ויגנבוהו משם אזי בין דאין שם אבידה עליו מותר לו להבטיחו למקום המשתמר מפני הגנבים מפני דרבי שלום)

²⁶⁷ גיטין סא. ת"ר מפרנסים עניי נברים עם עניי ישראל ומבקרי חולי נברים עם חולי ישראל וקוברים מתי נברים עם מתי ישראל מפני דרבי שלום ע"ב ונפסק להלכה בשו"ע יו"ד ס' רנא (ועיין ברמב"ם מלבים פ' י הל' י איך שיים)
רמב"ם הל' מלבים י"ב - ... וכן יראה לי שנהגין עם גרי תושב בדרך ארץ וגמילות חסדים בישראל שהרי אע"פ מצווין להחיותם שנאמר לגר אשר בשעריך תתננה ואכלה וזה שאמרו חכמים אין בופלין להן שלום בעבו"ם לא בגר תושב אפילו העבו"ם צוו חכמים לבקר חוליהם ולקבור מתיהם עם מתי ישראל ולפרנס עניים בבלל עניי ישראל מפני דרבי שלום הרי נאמר טוב ד' לבל ורחמיו על כל מעשיו ונאמר דרביה דרבי נעם ובל נתיבתינה שלום
גיטין סא. - ... אין ממחין ביד עניי נברים בלקט בשבחה ובפאה מפני דרבי שלום

²⁶⁸ e.g., revenge, compensation discrimination, השבת אבידה

²⁶⁹ See a and e below.

²⁷⁰

In the 60's there was a woman by the name of Kitty Genoveve who was stabbed to death in Queens, New York. Kitty was walking home after completing a late night shift waitressing. She was accosted and stabbed several times and lay bleeding, but alive, in the street. Her screams had caused many people to look out of

The laws of interest,²⁷¹ *loshon hora* and *hashavas aveida*²⁷² all represent exceptional standards of behavior not demanded or even expected by the broader society. If a mother were to buy her child an ice-cream, we would not expect all the kids in the neighborhood crying foul that she hadn't bought each and every one of them an ice-cream as well. It is expected that a mother will set a higher standard of care and concern for her own children. Of course, there is a certain standard by which she should conduct herself toward those who aren't her family as well.

So, too, with the Jewish people. We are entitled to set a higher standard amongst our family members, our fellow Jews, than we do with the rest of the world. But we certainly also have high standards of caring towards all mankind as well. With this in mind, let us look at some specific examples.

Interest is an essential component of a modern economy. If there would be no interest, people would find it very difficult to find money to borrow and business ventures would dry up. Economies would stagnate and, with growing populations, there would be increasing unemployment and even worse. G-d wants us to take and give interest. He created interest as a part of the inexorable laws of economics. But he asked us to set a higher standard amongst our family members.

The same concept applies with regard to *Loshon Hora*. The American Supreme Court upholds the right of people to talk *Loshon Hora* as a constitutional right. Millions of people would be out of a job if its laws were upheld – the entire newspaper industry, talk show hosts, and many others. People who first become exposed to these laws comment that they never realized how much of their day was spent talking *Loshon Hora*. Here, too, HaSh-m demanded that Jews keep a higher standard amongst family members.²⁷³

Similar to this is the mitzvah of *Hashavas Aveida*. Many countries certainly have laws requiring that if one finds a wallet in the street one hands it in. The laws of *Hashavas Aveida*, however, demand much more of us than that. They require that we look after the object, which, if it is an animal, means feeding it and working out what, in the long-term, is in the best financial interests of the owner. *HaShavas Aveida* laws tell us to run around and put up signs in the local synagogues and sometimes to hold onto an object for years. No country has laws that come even close to this exalted standard. G-d says again, “For family members, I

their high rise apartments, but no-one came to her assistance. Not a single one so much as picked up a phone to call for an ambulance or the police. Later, the attacker returned and began stabbing her again. This time her screams woke up even more onlookers, but still no response from a single one. As a result of this incident New York State promulgated a Good Samaritan's law, making it (for the first time in the history of the USA) a crime not to help someone whose life was in danger.

Only a few countries in the history of Western civilization have ever had such a law. (France, as was illustrated by the paparazzi with Princess Diana is one of them. Israel, as shown by the Rabin assassination, is another.) (Even then, helping someone whose life is in danger is a far cry from keeping laws of *loshon hora* and *hashavas aveida*. The U.S.A. as a whole has no such law. The reason for this is because Western legal systems base their ethics on variations of the harm principle, i.e., that I am allowed to do anything (together with other consenting adults) provided that it doesn't harm anyone else. (See **Appendix F vi**) A higher sense of civil responsibility is generally left to the higher sensibilities of citizens on a voluntary basis. (There are many laws which protect people from themselves, against suicide, drugs, sodomy, etc.) but most of these laws are only very rarely enforced. What gets enforced are the people who encourage or assist others. (Drug pushers, for example)

²⁷¹ אֲדִבְרִים בָּג: בִּבְא (ב) לֹא תִשִּׁיד לְאַחִיד נֶשֶׁךְ בִּשְׁפָּה (בא) לְנַפְרֵי תִשִּׁיד וְלֹא־אִחִיד לֹא תִשִּׁיד לְמַעַן יִבְרַכְךָ ד' אֱלֹקֶיךָ ...
²⁷²

אֲדִבְרִים בִּבְא: לְבַל אֲבִידֵת אֲחִיד
ב"ק ק"ג: מַעַן לֹא־יִבְדֹּת הַבְּנֵעַ שֶׁהִיא מוֹתֶרֶת שְׁנֵאִמֵּר לְבַל אֲבִידֵת אֲחִיד, לֹא־אִחִיד אֶתֶּה מִחִיזֵר וְאִי אֶתֶּה מִחִיזֵר לְבִנְעֵי

²⁷³ In fact, we are urged not to talk *Loshon Hora* against non-Jews as well.

expect you to go the extra mile.” Some even regard Noachide-observant non-Jews as being a family member in this regard.²⁷⁴

Jews are expected to be totally honest in their dealings with non-Jews, to pay their taxes, to give charity to non-Jewish causes, to look after the non-Jew (*Ger Toshav*) who would settle in Israel,²⁷⁵ and to make a positive contribution to their broader society. But Jews are expected to do even more than that for their fellow Jew. This is completely understandable, and it is even to be expected.

We will now consider, in greater detail, each one of these discriminatory laws: Firstly, the תורה commands us not to take interest from a Jew²⁷⁶, but seems to obligate us to take interest from a non-Jew²⁷⁷. However, it is clear from what we stated in the introduction²⁷⁸ that

274 א' בתורה תמימה (דברים בב:ג' ב) בל המפרשים בתו' ובבלל הדין הזה) שאין אנו מצווין להחזיר אבידת עב"ם (דאירי בעובדי אלילים הפראים, אבל בשתם אומות דיום בישראל לבל דבר... לדעתנו הנה דבר זה מבואר מפורש בדרשות הגמ' ב"ק לח. לענין שור של ישראל שנגח שור של עב"ם וגו' ... ראה הקב"ה שאין האומות מקיימים שבע מצות עמד והתיר ממנו ע"ב. ובמה עמוקים וגאמנים הדברים הקצרים האלה בי הנה ... הגע בעצמך אנשים שאין מקיימים מצות אלו ורק עושים ההיפך, אובלים אבר מן החי ואין דין ודין בניהם וגוזלים ושופכים דמים ומגלי עריות ומברבים את השם, הרי אין יתרון לאנשים באלה על חיותו טרף אף במאומה והם מחריבי עולם ומזיקים לחברת האדם... ובדאי אינם ראויים להחשיב לשוג אנשים מן הישוב וממילא אין בל דין ומשפט ולכן גם אין חזקת ממנום עליהם אבל אלה המקיימים שבע מצות והם רוב האומות שבזה"ז ובבלל המדינות הנאורות נעלה מעל כל ספק שדינם שווה בבבל לישראל.

ובן משמע מהרמב"ם הל' גזלה ואבדה יא:ג - אבידת הגוי מותרת שנאמר אבידת אחיך והמחזירה הרי זה עובר עבירה מפני שהוא מחזיק ידי רשעי עולם) או לפי רש"י מפני שמראה שאין מצות השבה חשובה עליו למצות בוראו שהרי השיבה גם לעב"ם שאין מצווה עליה; ובמאורי שמצאה מקצת קטן הוא וחזרתו דרך חסידות ואין אנו בפופים לחסידות למי שאין לו דת) ואם החזירה לקדש את השם כדי שיפארו את ישראל וידעו שהם בעלי אמונה הרי זה משובח. ובמקום שיש חלול השם (ובגן אם מצאה במקום רוב ישראל והנברי ידמה שלא נאבדה רק ישראל גבוהה ממנו-שם"ע סי' רסו סק"ג בשם הב"י) אבידתו אסורה (ואפילו לא בא לידו -ב"מ) חייב להחזירה ובבל מקום מבטחים בליהם מפני הגנבים בבלי ישראל מפני דרבי שלום (והשביר השם"ע סק"ד דלא אסרה התורה אלא השבת אבידה דנפל מבעל העב"ם בלי ידיעתו ואינו יודע מאיזה מקום נפל וליד מי הגיע שמצאה משא"ב מי שהניח בלי ומטלטלו בחצירו או ביוצא בביתו ולא עלה על דעתו שיתאבד משם אלא הישראל נתוודע לו שגנבים יבאו לעיר ויגבוהו משם אזי בין דאין שם אבידה עליו מותר לו להבטחו למקום המשתמר מפני הגנבים מפני דרבי שלום)

275 א'רמב"ם הל' איסורי ביאה יד:ז

אי זה הוא גר תושב זה עב"ם שקיבל ... המצות שנצטוו בני נח ... ולמה נקרא שמו תושב לפי שמותר לנו להושיבו בינו בארץ ישראל ...

(עין ויקרא בה:לב)

Here we see that non-Jews were allowed to settle in Israel, and that the Jewish nation was commanded to ensure their well being and to provide settlement arrangements that would ensure that each and every one could make a living. They were given a high degree of autonomy, allowed to create their own cities, and provide for their own Noachide legal system.

Every recorded nation that has discriminated against another has maximized the discrimination when on its home territory. The Jewish people, in contrast, actually increase our obligations when we are in control!

In fact, the source of many of the laws relating to non-Jews living in Israel is a non-Jewish slave who flees from his master to Israel:

דברים בג:ז-ז

(זנו) לא תסגיר עבד אל אדניו אשר ינצל אליך מעם אדניו (ז) עמך ישוב בקרבך במקום אשר יבחר באחד שעריך בטוב לו לא תנוג

ספרי:

עמך ישוב - בעיר עצמו

בקרבך - ולא בספר

במקום אשר יבחר - במקום שפרנסתו יוצאה

באחד שעריך - שלא יהא גולה מציד לעיר

בטוב לו - מנה הרע לנה היפה

276 דברים כג: כ-כא:

(כ) לא תשיר לאחריך נשך כסף

this law is referring to actual idolators²⁷⁹ and not to Noachide-observant non-Jews²⁸⁰. On the contrary, we are commanded to look after the welfare of Noachide-observant non-Jews, to give them charity and to assist them²⁸¹. Since world economies are dependent on the capital loan supply encouraged by interest, the תורה wants a system of interest to exist²⁸². It is normative economics for Jews to take interest from non-Jews and vice-versa. That Jews practice a much higher standard amongst themselves, a standard that cannot be universally maintained, is perfectly legitimate. We ought to relate to our own family with greater sensitivity than the universally acceptable norm²⁸³.

A similar logic applies to the prohibition of claiming a loan from a fellow Jew after the שמיטה year. Yet, the verse permits or even encourages us to take interest from a non-Jew²⁸⁴. The Ramban tells us that there is nothing wrong with reclaiming what is owed to you as a

277 כא) (לנכרי תשיך ולאחיך לא תשיך למען יברכך ד' אלקיך...

ספורנו: Not to renege on legally binding interest payments:

ספורנו (שם)

לנכרי תשיך: תתן לו הרבית אם התנית עמו ולא תבגוד

ולאחיך לא תשיך: אע"פ שהתנית עמו ושאתה מתרצה לפורעו אסור לך לתת לו רבית

למען יברכך: כשלא תבגוד בנכרי ולא תחלל את השם

רמב"ן: Prohibition on the borrower:

רמב"ן (שם) ד"ה לא תשיך לאחיך

...יוסיף בכאן אזהרה גם ללוה ...

278 G i

279 Where there is a מצוה to undermine them.

280 רמב"ם

281 ויקרא כה:לה: כי ימוך אחיך ומטה ידו עמך והחזקת בו גר ותושב וחי עמך

The (יראים) points out that the prohibition of interest comes immediately after this verse and I might have thought that this prohibition automatically extended to a prohibition of taking interest from non-Jews, hence the necessity of the verse to actually permit it. The reason for this is possibly because world economies are built on interest. If there is no interest, sources of capital will dry up, leading to a minimum of new investments and the slowing down, if not the total freezing, of the expansion of economies. This will lead to high unemployment and other major problems, and everyone will suffer.

282 פני יהושע ריש איזהו נשק

283 רמב"ן דברים כג: כ-כא: וביאר בכאן שיהיה רבית הנכרי מותר ... שהוא נעשה לדעת שניהם וברצונם; לא נאסר (ליהודים) אלא מצד האחווה והחסד ... וקבע לו ברכה כי הכתוב לא יזכיר הברכה רק בצדקה ובחסדים לא ב[מניעת ה]גזל ובגנבה ובאונאה....

משך חכמה, the permissibility of taking interest from a non-Jew:

61 states that, in the case of a Ger Toshav, Hakadosh Boruch Hu requests of us (but does not command us) that we not take interest from him. Despite the fact that he, in turn, is permitted to and may well take interest from us, we are enjoined to maintain an independently high standard:

כי להחיותו הנך ובל תבזה צלם נברא בדמות ... וכן חששו חכמינו שמא ילמוד ממעשיו.

The משך חכמה bases this on a distinction, which he proves at length, between a prohibition beginning with לא, which he says involves a clear prohibition, and one beginning with אל, which is only a request. In our case it says,

וכי ימוך אחיך ומטה ידו עמך והחזקת בו (היינו בלשון צווי)

(ובקשה אני ממך) אל תקח נשך ותרבית

284 דברים טו:ג את הנכרי תגש

loan²⁸⁵. A Jew is prohibited from this as a special act of brotherly love and kindness. This is why there is a special blessing for acting in this way. The Torah does not give one a special blessing for restraining from theft or acting according to basic tenets of property ownership. But it does provide a blessing for acting with exceptional love and brotherhood²⁸⁶.

This טוב, this level of relating to one's fellow man, represents a standard which no country on earth has dreamt of legislating²⁸⁷.

Thirdly, the משנה²⁸⁸ says that a Jewish-owned ox which gores a gentile-owned ox does not obligate the owner in damages, whereas in the opposite scenario²⁸⁹, the gentile has to pay the Jew for the full damages²⁹⁰. However, this is limited to idolaters who, as a rule, have poor regard for other people's money²⁹¹. A non-observant Noachide would be equivalent to somebody today who had a criminal record. American judges are standardly stricter in

²⁸⁵ רמב"ן דברים כג: כ-כא: וכן השמיטה חסד באחים, לכך אמר את הנכרי תגש (דברים טו ג) שהוא נעשה לדעת שניהם וברצונם לא נאסר אלא מצד האחווה והחסד

²⁸⁶ רמב"ן, שם: וקבע לו ברכה [כמו שקבע ברכה להמונע מלקחת רבית מאחיו] כי הכתוב לא יזכיר הברכה רק בצדקה ובחסדים לא ב[מניעת ה]גזל ובגנבה ובאונאה ...

²⁸⁷ See under רבית (immediately preceding) and introduction to this section for general logic.

²⁸⁸ בבא קמא לז

²⁸⁹ ושל בנעני שנגח שור של ישראל

²⁹⁰ בין ודם בין מועד משלם נזק שלם

This nearly got us into big trouble with the Romans:

בבא קמא לח.

ת"ר וכבר שלחה מלכות רומי שני סרדיוטות אצל חכמי ישראל למדונו תורתכם קראו ושנו ושלשו בשעת פטירתן אמרו להם דקדקנו בכל תורתכם ואמת הוא חוץ מדבר זה ... ודבר זה אין אנו מודיעים אותו למלכות (ע"ש ששאלו קושיא אמיתית אלא שלמדו חז"ל מפסוקים שכיוון שלא קיימו 7 מצוות שלהם, עמד הקב"ה והתיר ממונם לישראל ע"כ ופירוש התיר ממונם היינו במקרה הזה לבד דלא מצינו שום מקום אחר.

The logic of this may be as follows: Tosfos says that the Torah requirement to return a loan could be learned from logic alone. Since I gave money (a loan) to you, you have to return the money to me. But, in the case of damage, I would not have thought, from logic alone, that I have to pay you. Sure it is wrong to kick a ball through someone's window. And I have to be terribly apologetic and repent. But I do not have your money. The Torah, however, tells us that we do indeed have to pay. But the Torah is quite specific as to when we do and when we do not have to do so and it discriminates between a Tam of a Jew (and a Noachide) on the one hand and that of an idolater on the other hand. Had straight logic required such a payment to be made, a Jew would also be required to pay. But, as the Maharal (Beer HaGolah Beer Shevii) points out, even if damages were generally required, logic would seem to indicate that in the case of שור שנגח את השור that one would be exempt. After all a person is entitled to take his ox into the street. Whereas the person whose ox was damaged might say to the person whose ox gored, "Keep your ox at home, so that it does not damage mine," the owner of the goring ox is equally entitled to say, "Keep your ox at home, if you are worried that it is going to get gored." All this, however, is dependent on the owner of the goring ox being as sensitive as possible to the property of others. The presumption is then, that if his ox did gore, it was an unusual and unexpected event. But where the owner of the goring ox is insensitive to the property of others, this system will break down. Such a person is the owner of a מועד or an ע"ז even in the case of a Tam. (It is interesting to note that a similar approach to crime fighting was adopted by New York Mayor Giuliani. When he took over, the streets of New York were rife with crime. He began to fight it by picking on the slightest infringements, making sure that there was a feeling on the streets that chaos did not reign. This in turn, allowed for the reduction of major crime as well.)

The original words of the Maharal read as follows:

באר הגולה
באר השביעי

passing judgement on someone with a criminal past, and many states have passed the “Three strikes and you’re out” rule, requiring a mandatory prison sentence with a third misdemeanor of a certain type²⁹².

Fourthly, with regard to the מצוה of מציאת אבידה, we are not required to return a lost item that belongs to a non-Jew²⁹³, but again, this law is directed at those who do not keep the Noachide commandments²⁹⁴. It is permissible to keep the lost object, but it is praiseworthy to return the lost item if it will subsequently cause a קדוש השם²⁹⁵.

Additionally, Judaism definitely places more value on a Jewish life than a non-Jewish life. This is reflected in the fact that a dead Jewish body is מטמא whereas a non-Jewish body is not. מטמא reflects the lost potential of that body, clearly much greater in the case of a Jew than in the case of a non-Jew. Therefore, the מצוה of רעך דם לא תעמוד על דם רעך appears to relate only to one’s fellow Jew. Nevertheless, this does not mean that Jews should not care greatly

(ב"ק ל"ח, א') שור רעהו ולא שור עבומי? וזה נראה להם חמס וגזל ועושיק משפט... לא תאבלו כל נבילה לגר אשר בשעריך תתננה ואבלה או מבואר לנבירי... ובפרק המקביל (שם ק"א, ב') גר ותושב יש בו משום ביומו תתן שכרו ואין בו משום לא תלן פעולת שביב אתך עד בוקר... כל הבשר דקאמר סבא הוא דקדים נתינה דגר למבירה דגוי שמצויים עליו להחיותו. חלק השלישי מבין אדם הם העובדים ע"ז... וחלק זה נקרא בשם גוי שותם... ועל זה נתקן עלינו לשבח שלא עשנו בגוי הארצות ובו' ופירשו המפרשים שיהושע תקן זה, ולפיכך אמר על בן נקוה לך להעביר גלולים מן הארץ והאלילים ברות יברתן לתקן עולם ובו'...

בפרק דב"ק (ל"ז ב') שור של ישראל שנגח שור של גברי בין תם בין מועד פטור גברי האמור באן הוא החלק הג'... בי דבר שישגמור בהמתו שלא יזיק לאחר דבר חידוש בתורה, בי לפי הדעת והסבא על הניזק לשמור עצמו מן ההיזק, ואם אי אפשר לו שלא תהיה בהמתו יוצאת לשדה לרעות גם המזיק איך לא תצא בהמתו לרעות... והתורה חייבה לשלם למי שיש לו עמו חבור וריעות בי מאחר שיש לו עמו ריעות אין ראוי שיבא היזק מזה לזה אף ע"ז ממנו שדבר זה היפך הריעות והחיבור... אבל מי שלקח את עצמו לצד אחר שאינו עובד מי שבא הבל רק עובד זולתו שנקרא בלשון גברי אין לו רעות בלל עמו ולא הזהירה התורה לשלם, שהמשפט הזה בעצמו הוא הריחה מן ההיזק שישגמור האדם את ממנו שלא יזיק ממנו אחר בי על הניזק להרחיק עצמו...

ובפירוש נתיב שם (ב"ק ל"ח, א') הסבה הזאת מפני שאינם מקיימים ז' מצוות בני נח... וכן פירשו הרמב"ם בספ' וז"ל התיר ממנו, משמע דוקא בענין זה שנגח שור שלטן לשור שלהם... ומשמע מזה שאם היו מקיימים ז' מצוות לא היה להם דבר זה... מה שאמרו במש' ב"מ שאונאת עבומי? מותר דבריהם ולא תטען איש את עמיתו. דבר זה מדבר, באשר אדם מובד דבר לחברו ונמצא שנתאנה בשטות, צריך להחזיר לו... ודבר זה הריחה ויתירה וחומרא גדולה מה שאינו נמצא במשפט האומות... (מבילתא בשלח) בשך שבגויים הרגו... והטוב שבגויים אין ראוי לרחם במלחמה שאם יפול הוא בידו לא יהי' הגוי מרחם עליו... ובבב מפורש זה במדרבבי בפרק אין מעמידים... ע"כ... איך יהיו דבריהם שותרים שאמרו אין מורדים אותם לבור... שאלמלא מורא איש את רעהו חיים בלעו... היו מתפלג בשלומה של מלכות... (ירמ' ב"ט)... ודרשו את שלום הצור אשר הגלית אתכם שמה והתפלגו בעדה אל ה' בי בשלמה יהיה לכם שלום... בפרק בתרא דבתובות (ק"א, א') ... שלא ימרו באומות... ברבה... קללת מינים ...

²⁹¹ מאירי: שור של ישראל שנגח שור של נכרי פטור מדין רעהו ושל נכרי שנגח של ישראל בין תם בין מועד משלם נזק שלם מתוך שאין חסים על ממון זולתם קונסין אותם שלא ירגילו עצמם להזיק ולפי מה שנאמר בגמרא דוקא בעממים שאינם גזורים בדרכי דתות ונימוסים כמו שאמר עליהם בגמרא ראה שבע מצות שקבלו עליהם בני נח שלא קיימום עמד והתיר ממנום כל שעה שהדין מחייבם בכך הא כל ששבע מצות בידם דינם אצלנו כדינו אצלם ואין נושאים פנים בדין לעצמנו ומעתה אין צריך לומר שכן באומות הגדורות בדרכי דתות ונימוסים

²⁹² ובתורה תמימה (דברים כב:ג ס' כב): כל המפרשים כתבו בכלל הדין הזה (שאינו אנו מצוין להחזיר אבידת עכו"ם) דאירי בעובדי אלילים הפראים, אבל בסתם אומות דינם כישראל לכל דבר ... לדעתי הנה דבר זה מבואר מפורש בדרשת הגמ' ב"ק לח. לענין שור של ישראל שנגח שור של עכו"ם וגו' ... ראה הקב"ה שאין האומות מקיימים שבע מצות עמד והתיר ממנום ע"כ. וכמה עמוקים ונאמנים הדברים הקצרים האלה כי הנה ... הגע בעצמך אנשים שאין מקיימים מצות אלן ורק עושים ההיפך, אוכלים אבר מן החי ואין דין ודיין ביניהם וגוזלים ושופכים דמים ומגלי עריות ומברכים את השם, הרי אין יתרון לאנשים כאלה על חיתו טרף אף במאומה והם מחרבי עולם ומזיקים לחברת האדם ובדאי אינם ראויים להחשב לסוג אנשים מן הישוב וממילא אין כל דין ומשפט ולכן גם אין חזקת ממנום עליהם אבל אלה המקיימים שבע מצות והם רוב האומות שבזה"ל ובכל המדינות הנאורות נעלה מעל כל ספק שדינם שוה בכל לישראל.

²⁹³ דברים כב:ג

לכל אבדת אחיך

about the loss of non-Jewish life, and indeed, we they should go to great pains to try and prevent this²⁹⁶.

The most intractable issue remains the prohibition of saving a non-Jewish life where חלול שבת is involved. The issue here is not whether a non-Jewish life is precious to us, as we have already shown that it is, but whether such a life is greater testimony to the Creator than the Shabbos.²⁹⁷

The משנה ברורה²⁹⁸ objects to what he states is the widespread practice of even the most kosher of Jewish doctors to be מחלל שבת for the sake of non-Jews. He says that although it may be permitted to transgress an איסור דרבנן to prevent איבה, it certainly is not permissible to transgress a דאורייתא. However, Rav Moshe Feinstein argues vociferously on this פסק²⁹⁹. Among other things, he states that an Orthodox doctor on call in the U.S.A. who would refuse

ב"ק קיג:

מנין לאבדית הכנעני שהיא מותרת שנאמר לכל אבדת אחיך, לאחריך אתה מחזיר ואי אתה מחזיר לכנעני רמב"ם הל' גזלה ואבדה יא:

אבדית הגוי מותרת שנאמר אבדת אחיך והמחזירה הרי זה עובר עבירה מפני שהוא מחזיק ידי רשעי עולם (או לפי רש"י מפני שמראה שאין מצות השבה חשובה עליו למצות בוראו שהרי השיבה גם לעכו"ם שאינו מצווה עליה; ובמאירי שמציאה מקצת קנין הוא וחזרתו דרך חסידות ואין אנו כפופים לחסידות למי שאין לו דת) ואם החזירה לקדש את השם כדי שיפארו את ישראל וידעו שהם בעלי אמונה הרי זה משובח. ובמקום שיש חלול השם (וכגון אם מצאה במקום רוב ישראל והנכרי ידמה שלא נאבדה רק ישראל גנבוה ממנו-סמ"ע סי' רסו סק"ג בשם הב"י) אבדיתו אסורה (ואפילו לא בא לידו - כ"מ) חייב להחזירה ובכל מקום מכניסין כליהם מפני הגנבים ככלי ישראל מפני דרכי שלום (והסביר הסמ"ע סק"ד דלא אסרה התורה אלא השבת אבדה דנפל מבעל העכו"ם בלי ידיעתו ואינו יודע מאיזה מקום נפל וליד מי הגיע שמצאה משא"כ מי שהניח כליו ומטלטליו בחצירו או כיוצא בכיוון ולא עלה על דעתו שיתאבד משם אלא הישראל נתוודע לו שגנבים יבואו לעיר ויגנבוהו משם אזי כיון דאין שם אבדה עליו מותר לו להכניסו למקום המשתמר מפני הגניבה מפני דרכי שלום)

וכן כתב הערוך השלחן בריש סימן רסו דין אבדית אנשים (דווקא) שבימים הקודמים וכן כתב בהל' א - אבדת אנשים מותרת ובתורה תמימה (דברים כב:ג ס' כב)

²⁹⁴ כל המפרשים כתבו בכלל הדין הזה (שאינו אנו מצוין להחזיר אבדית עכו"ם) דאיירי בעובדי אלילים הפראים, אבל בסתם אומות דינים כישראל לכל דבר ... אלה המקיימים שבע מצות והם רוב האומות שבזה"ז ובכל המדינות הנאורות נעלה מעל כל ספק שדינם שווה בכל לישראל.

We also discriminate against Jewish idolaters:

"ישראל עובד ע"ז או מחלל שבת בפרהסיא שדינו כמומר לכל התורה כולה אינה בכלל אחיך ודינו שאסור להחזיר לו אבדה וגו'" (שו"ע הרב הל' מציאה ופקדון ס' לט)

According to this the distinction is not between Jew and non-Jew at all, rather it is between idolaters and monotheists.

וגם להסבר הפרישה שנתן לרש"י דטעם האיסור הוא מפני שהם לא צמאים לעבודת הבורא משא"כ אנו מאפשר חילוק התורה תמימה וכן מפורש בהמאירי (ב"ק קיג: (ח"ל: הא כל שהוא מעממין הגדורים בדרכי הדת ועובדי האלקות על איזה צד אע"פ שאמונתם רחוקה מאמונתנו אינם בכלל זה אלא הרי הם כישראל גמור לדברים אלו אף באבדה ואף בטעות ולכל שאר הדברים בלא שום חילוק עכ"ל

ומ"מ לא ידוע לי אם דבר זה דבר מוסכם לפוסקי זמנינו (עיין בשו"ע הרב שם ס' לח) וגם אין ראייה מהערוך השולחן עצמו שבהרבה מקומות כתב בנוסף שכאילו דין זה או דין אחר אינו נוגע היום משום אימת המלכות. (בעיה זו מופיעה אפילו בתלמוד עיין באנציקלופדיה תלמודית כרך ה דף רפז סוף הקטע הראשונה ובהארה 18 שם: עיין Der Shulchan Aruch לרד"צ הופמן שבכמה מקומות יש להסתפק אם הגירסא הקדומה היתה גוי והכוונה על כל הגוים או עובד ע"ז והכוונה לעובד עבודה זרה ממש. (אמנם בספר חסידים שנח כתב שמשיבין אבדית נכרי הזריז בשבע מצות. ובמקור חסד הסביר שגר תושב הפורש מעמו העע"ז) (וה"ה אם אומה שלימה מקיימת שבעה מצוות) מצוה להחיותן וכ"ש שאבדיתו אסורה ובסמ"ג (עשה עד) שאבדית עובד עבודה זרה (דווקא) אסור להחזיר. וכן משמע מלשון הרמב"ם שכתב שהמחזיר מחזיק ידי רשעי העולם

²⁹⁵ ולא עוד אלא שהוסיף: "ואם החזירה לקדש את השם כדי שיפארו את ישראל וידעו שהם בעלי אמונה הרי זה משובח" עכ"ל ומקורו בירושלמי בבא מציא פ"ב הל' ה ושם כתוב:

to treat a non-Jewish patient who subsequently died would be accused of murder and would cause a huge anti-Semitic backlash. Rav Moshe brings a number of precedents for his פסק of permitting שבת חלול by doctors to save the life of a non-Jew³⁰⁰.

Most contemporary poskim follow the Igros Moshe in allowing the doing of an Issur Deoraasa on Shabbos to save the life of a non-Jew³⁰¹. They in turn have the backing of the Chasam Sofer³⁰², whose logic was that to hold back in such a situation would cause tremendous hatred that could endanger Jewish lives (and not just a generalized איבה), as the non-Jewish doctors reciprocate³⁰³. Today, he writes, we live amongst the non-Jews, and most doctors are non-Jewish. This is especially Failure to help would contradict the oath upon qualifying to value and to try to save all lives³⁰⁴ and, with modern communications, would

שמעון בן שטח הוה עסיק בהדא כיתנא אמרין ליה תלמידיו ר' ארפי מינך ואנן זבנין לך חמר ולית את לעי סוגין. ואזלון זבנון ליה חדא חמר מחד סירקאי ותלי ביה חדא מרגלי. אתון לגבי אמרין ליה מן כדון לית את צריך לעי תובן. אמר לון למה אמרין ליה זהנין לך חד חמר מחד סירקאי ותלי ביה חדא מרגלי. אמר לון וידע בה מרה אמר ליה לא א"ל לון אילן חזר. לא כן אמר רב הונא ביבי בר גזולון בשם רב התיבון קומי רבי אפילו כמאן דמר גזילו של עכו"ם אסור כל עמא מודיי שאבידתו מותרת. מה אתון סברין שמעון בן שטח ברברין הוה. בעי הוה שמעון בן שטח משמע בריך אלקהון דיהודאי מאגר כל הדין עלמא.

שמעון בן שטח used to earn a living dealing in flax. His students said to him, "Rebbe, leave this business and we will sell it for you and buy you a donkey instead. That way, you will not have to work so hard." They did this and bought a donkey from a ישמעאל (non-Jewish merchant) on which they found hanging a precious stone. They came to שמעון בן שטח and said, "From now on you no longer have to work." He asked them why. They said, "We bought for you a donkey from a ישמעאל and it had a precious stone hanging from it." He said, "And does the owner know about this?" "No," they replied. To which he responded, "Go and return it." They responded, "Did not רב הונא ביבי בר גזולון say in the name of Rav Hativon in front of Rebbe, that even those who say that theft from a non-Jew is prohibited, agree that it is permissible to keep his lost object?" He responded "Do you think that שמעון בן שטח has become (ruthlessly and greedily) committed to becoming wealthy? Not so. Rather, he wishes that the Name of Heaven should be sanctified through him. This is more satisfying to him than all the profit and money in the world."

ויידא אמרה דא רבי חנינה משתעי הדין עובדא רבנין סבייא זבנין חד כרי דחטיין מאילין דאיסרטוס ואשכחון ביה חדא צרא דדינרי וחזרוניה להון אמרין בריך אלקהון יהודאי.

And from where did he (שמעון בן שטח) know this principle? From the incident which ר' חנינא related about a group of sages who bought a pile of wheat from some (non-Jewish) soldiers. In it they found a bundle of coins which they returned. This caused the soldiers to say, "Blessed is the G-d of the Jews."

(The ירושלמי goes on to relate several similar incidents.)

²⁹⁶ On פסח, from חול המועד on, we only say הלל חצי (and we remove drops from our full cup of wine), to reflect our sadness at the loss of life of even our most bitter, evil enemy, the Egyptian, at that time. (This, at a time when the Egyptians had been through all the plagues and still refused to recognize the Almighty.)

²⁹⁷ Whereas a Jewish life is considered so precious that we can even break the Shabbos, the fundamental Bris we have with Hakadosh Boruch Hu, to save such a life. Really this is the Chiddush. For, we might ask, of what worth is a life if one had to break one's whole relationship with HaSh-m to save it. Surely there are things that we must die for, and if need be, for which it is forbidden to save our neighbor. Indeed, we do know of such things (שפיכות דמים, ג'ע'ז'ז).

ועיין במשך חבמה משפטים) שמות בא יד דף בא) ד"ה שם במבילתא רעהו להוציא אחרים ... דבאמת גם בעת אע מזהרין על רציחת אחרים ומה שפסוק ישראל שהרג עו"ג הוא ... שדגמו של ישראל חשוב בעיני מלכו של עולם ולכך אינו נהרג עובר עו"ג וגו' ע"ש עוד

See **G iv a** where we show that we are obliged to be concerned for the wellbeing of a non-Jew. If we are expected to show practical concern for the quality of life of a non-Jew certainly we are required to be concerned for his actual life!

²⁹⁸ או"ח שש"ל סק"ח

spread instantly to the whole world³⁰⁵. The Vaad Arba Artzos also allowed this. (Some hold that, because the melacha is not for oneself, it is a צריכה לגופה, but this is controversial.)

Furthermore, the תורה says ולא תקום ולא תטור את בני עמך³⁰⁶ with regard to the Jewish Nations, and נוקם ונוטר לעכו"ם³⁰⁷ regarding non-Jews. However, the תלמוד and the פוסקים do not bring this down. Additionally, even according to the source that states נוקם אתה ונוטר לעכו"ם, it would not be advised to take revenge, but only permitted. It would also only apply to נטירה and נקימה as an elevated concept as defined by the הלכה (such as lending an object) where no law of the land had been broken. It would not mean that someone could take the law into his own hands, and it may not apply to those non-Jews who keep the seven Noachide laws (as per discussion in the introduction).

The תורה prohibition of revenge is far more stringent than that which is commonly understood by the term. רש"י explains taking revenge as follows: Someone asks his neighbor if he can borrow his sickle and he says no. The next day, the person who refused his neighbor's request asks that same person to borrow his ax. If he were to say, "I will not lend you my ax just as you didn't lend me your sickle", that would be considered transgressing the commandment of not taking revenge. The reason for such a high standard towards one's fellow Jews at all times is a function of the intrinsic unity of the Jewish nation, where revenge would actually be considered an act of self-destruction. As the ירושלמי states it, "Would someone cutting meat who accidentally cut his other hand presume to place the knife in the

²⁹⁹ אגרות משה או"ח ח"ד סע"ט

³⁰⁰ ועיין במשך חבמה בי' תשא ד"ה ושגרתם (שמות לא:יד-דף 117)

³⁰¹ Rav Moshe Feinstein (או"ח א, קכא), R Shlomo Zalman Auerbach (quoted in the Shmiras Shabbos Kehulchasa – פ' כח, ס' נד), the Tzitz Eliezer (ח"ח ס' טו פרק ו) and, Yibodel LeChaim, R. Avodaiah Yosef. SHLITA (ח"ח או"ח לח) (יביע אומר, ח"ח או"ח לח)

וגם הסכים לזה המהר"ל פישל (דף יד ע"ב) וכ"כ שם (סי' יא) המהר"א

³⁰² שו"ת חותם סופר ח"מ ס' קצד: שכל הדברים האלה (שנאמרה בע"ז כו). (ךא נאמרו אלא היכא דאיכא איבה בעלמא, אבל היכא דאיכא למיחש לסכנתא, כגון בזמנינו שאנו דרים ביניהם, ועל ידי מניעת רופאי ישראל לטפל בחולי עכו"ם בשבת, יוסיפו שנאה ותחרות, ויאמרו כי דמו של עכו"ם קל בעיניהם, ולא יקבלו התירוץ דאנן מינטרין שבתא, מותר גם במלאכה דאורייתא. עוד שברוב המקומות הרופאים עכו"ם, ויותר בעיניהם שמם של ישראל, ולא יטפלו בחולי ישראל אפילו יש בהם סכנה ועיין עוד בשו"ת חתם סופר יו"ד ס' קלא

³⁰³ The Mishneh Brurah does not quote the Chasam Sofer. It would seem reasonable that he was not aware of it.

³⁰⁴ רבי ניסים שידלוב בשו"ת מהרנ"ש (או"ח ס' י) וכתב שם שרופא שעובר על זה צפויה היא לעונש מיתה או ליסורין קשים הקרובים למיתה

³⁰⁵ יביע אומר, ח"ח או"ח לח

³⁰⁶ ויקרא יט:יח

³⁰⁷ תורת בהנים מד' יב

hurt hand to cut the first hand?"³⁰⁸ Acts of violence (and certainly murder) are certainly prohibited to the non-Jew where they are not required by משפט.

In addition, the גמרא³⁰⁹ says that, in a dispute between a Jew and a non-Jew, if Jewish law favors the Jew then we judge them according to Jewish law, saying that this is what our law says. If, however, the law of the land is more favorable to the Jew, then we judge them according to that law, saying, "This is what your law says." The מאירי, however, limits this to "religionless" nations³¹⁰.

Lastly, although it is permissible to speak הרע against non-Jews, it is better not to so as not to be מקלקל our מדות and not to arouse the non-Jew's hatred. Obviously, the laws of הרע are not laws which the nations of the world are interested in adhering to, even in principle. The American Supreme Court ardently defends the freedom to speak vile and callous הרע. In fact, entire industries involving tens of thousands of people would go out of business were these laws to be applied.

The second category of laws that govern our relationship with non-Jews are separating laws. There is a relationship between chosenness and separateness³¹¹. The unique historical responsibility of the Jews automatically sets us apart. So, too, the very fact that Jews keep the תורה and non-Jews do not separates us in a very distinct manner³¹² (Historically, though, many non-observant Jews have had the urge to see these as punctuated points in time, which only momentarily separate them from the mainstream of non-Jewish society³¹³). Therefore, ה' gave us specific laws which come to separate Jew from non-Jew. These laws

³⁰⁸ ירושלמי נדרים פ"ט הל' ד':

הוה מקטע קופד ומחת סכינא לידוי, תחזור ותמחי לידיה?

³⁰⁹ ב"ק ק"ג

³¹⁰ מאירי שם: ומ"מ באותם הגדורים בדרכי הדתות לא נאמר כן אלא אם באו לפנינו לדין אין מעבירין להם את הדרך כמלא מחט אלא יקוב הדין את ההר אם לו אם לשכנגדו

³¹¹ במדבר כ"ט:

הן עם לבדד ישכן ובגוים לא יתחשב

³¹² ילקוט שמעוני (סוף פרשת קדושים)

כל מעשיהם של ישראל מובדלים מאומות העולם ... בחרישתם לא תחרוש בשור ובחמור; בזריעתם לא תזרע כרמך כלאים; בקצירתם ולקט קצירך לא תלקט וגו' (עין מו"ק טז: מהכושים)

³¹³ Life Magazine, Sep. 1996: (On the Jewish New Year, Jews) will begin chanting beautiful ancient blessings as candles flicker in the gathering darkness of their homes. They will share loaves of sweet, amber bread and apples dipped in honey. ... white-robed cantors sing the praises of the L-rd and loud blasts are trumpeted on ram's horns. .. And then, their ancient identities will once again recede as they reenter the American mainstream.

Jonathan Rosenblum wrote the following article in the Jerusalem Post, March 17, 2000:

"I detest kosher wine."

So begins a recent opinion piece by Bruce Warshal, a Reform rabbi and publisher of the *South Florida Jewish Bulletin*. Warshal is incensed that the halacha proscribes wine produced by gentiles. In his view, all distinctions between Jews and gentiles are invidious - a distortion of the biblical message that all men are created in the image of God.

About one thing, at least, Warshal is right. The purpose of the prohibition is to maintain a separation between Jews and gentiles, and to preserve a sense of Jewish distinctiveness. The rabbis proscribed gentile wine, the Talmud tells us, as a means of preventing intermarriage.

Rabbi Yehuda Loewe, the Maharal of Prague, writing in the 17th century, noted the capacity of wine to break down all sense of separation between peoples, and to forge a bond of love between them.

include כשרות³¹⁴, intermarriage³¹⁵, מילה³¹⁶, חקת העכו"ם³¹⁷, not to include a non-Jew in the קרבן³¹⁸, not to appoint a gentile king³¹⁹, and יין נסך³²⁰.

All of these separating laws are not a contradiction to our being an אור לגויים. We are not expected to show an example by deliberately having intimate contact with non-Jews, thereby endangering our very identity. We are meant to be an אור לגויים as a communal and national entity. Ideally, the Americans should send a research party to see how our גמ"חים work, the English should come to find out why we don't have drugs, the French to learn how to instill a sense of belief, etc.

"Such a mission imposed upon this people another duty, the duty of separation, of ethical and spiritual separateness. It could not join in the doings of other peoples lest it descend to their level and perish in the abyss of their worship of wealth and pleasure. It must remain alone and do its work and live its life as a separate entity until, refined and purified by

At a deeper level, the Maharal pointed out that the Hebrew word for wine, *yayin*, has the same numerical value as the word for secret, *sod*. The latter refers to the hidden spiritual capacities of a person. While all human beings resemble one another externally, each nation, the Maharal insisted, differs in its spiritual characteristics. Thus wine, which symbolizes the hidden aspect of a person or nation, is a particularly apt instrument of reinforcing Jewish distinctiveness.

Of course all talk of Jewish distinctiveness is anathema to Warshal. He confuses today's political correctness with the biblical message. True, all men are created in the image of God, and as such should be treated with dignity. But, as Rabbi Joseph Ber Soloveitchik pointed out, the Torah emphasizes no less clearly, *kedushat Yisrael*, the unique potential for holiness of the Jewish people and the Jews' unique mission as the instruments of God's revelation to the world.

A degree of separation between Jews and the other nations is a precondition for the fulfillment of that mission. "A nation that dwells alone," the Torah calls us - and those words are meant to be prescriptive, not merely descriptive.

Many Torah commandments are designed to create a special cohesion among Jews and a corresponding separation from the nations of the world. Jews, for instance, are forbidden to lend one another money on interest, not because interest is inherently immoral - renting one's money is essentially no different than renting one's ox - but to stress the special closeness of Jews for one another.

Jewish distinctiveness was once taken for granted. Until 250 years ago, almost all Jews lived according to a system of all-encompassing laws that distinguished them in every particular way from their gentile neighbors. Most Jews no longer do so.

As a consequence, the concept of Jewish chosen-ness (which is also accepted by Christianity) is foreign, even repugnant, to most Jews. In a Commentary symposium three years ago, not one non-Orthodox Jewish theologian was willing to affirm this concept, despite the Torah's constant reiteration of it.

³¹⁴ Especially יו"ד קנב ולדרכי תשובה אפילו בן) and the prohibition of eating סעודת רעות with them פת עכו"ם (Especially נח שאינו עע"ז נכלל)

³¹⁵ ולא תתחתן בהם (דברים ז:ג)

³¹⁶ See Appendix D ii

³¹⁷ ספר החינוך מצוה ב

³¹⁸ כל בן נכר לא יאכל בו (שמות יב:מג)

³¹⁹ לא תוכל לתת עליך איש נכרי (דברים יז:טו)

³²⁰ The (רמב"ם) הל' מאכלות אסורות פי"א states that the wine of a monotheistic, Noachide-observant person is prohibited to a Jew (מדברבן) but is not prohibited from הנאה, whereas a non-Monotheist's wine is also אסור brings the רשב"א who states that the prohibition against drink is a prohibition preventing intermarriage, whereas the prohibition against הנאה is an effect of idolatry.

Israel's teachings and Israel's example, humanity as a whole might turn to G-d and acknowledge Him as the sole Creator and Ruler. Once that is attained, Israel's mission will have been accomplished."³²¹

The third category is equalizing laws. Some of these laws are because of *דרכי שלום* or *מפני איבה*, meaning that they enhance our harmonious relationship with the broader society in which we live and prevent any resentment, bitterness or hatred by applying a double standard. Even though this is not as elevated a reason as the moral imperative for the same obligations vis-a-vis our fellow Jew³²²; it is nevertheless no less than the standard set by the greatest and most noble of Western, humanistic societies³²³. Moreover, these standards only apply when we are living in non-Jewish countries³²⁴.

Principles of utilitarianism, *דרכי שלום/איבה*, include a number of specific laws³²⁵. Firstly, we are required to be concerned with the well-being of the non-Jew and do *חסד* for

³²¹ Rav S.R. Hirsch: The Nineteen Letters, Seventh Letter, pg. 55

Tacitus: In order to ensure the continued existence of this people, Moses, their teacher, instituted novel practices that contradicted the practices of other mortals. Everything that is sacred in our eyes was made to be profane in theirs, and vice versa: that which is unclean in our eyes is permitted in theirs.

³²² i.e., because of their intrinsic worth

³²³ see **Appendix F i** – Utilitarianism

³²⁴ Non-Jews living under our own control have to be related to for intrinsic reasons. Proof of this is that it is *להחיותם*; i.e. *מדאורייתא*.

³²⁵ *חסד*, Contribution to society, *שלוש*, *וכבוד שלום*, *לא תחנם*, Honesty, *חסד*: see below.

him³²⁶. It is also appropriate to contribute to the country or society in which we live³²⁷. In addition, we have the מצות לא תעשה of תחנם, not to freely give gifts to non-Jews³²⁸. The איסור only applies to a stranger, and only where there is no benefit to the Jewish giver³²⁹. It also would not apply where שלום is involved³³⁰ which is perhaps why the ערוך השלחן omits this law altogether³³¹.

We should treat non-Jews honorably and greet them properly³³². Furthermore, Jews are required to be honest in all their dealings with non-Jews as well as Jews³³³. It is a תורה prohibition to steal from a non-Jew³³⁴, and it is worse than stealing from a Jew as it can cause a חלול השם³³⁵. It is forbidden to mislead a non-Jew³³⁶, and it is forbidden to take advantage of any monetary mistake a Noachide-observant non-Jew may make³³⁷.

³²⁶ גיטין סא. ת"ר מפרנסים עניי נכרים עם עניי ישראל ומבקרין חולי נכרים עם חולי ישראל וקוברים מתי נכרים עם מתי ישראל מפני דרכי שלום. ע"כ

ובש"ך יו"ד ש' רנ"א סק' א ד"ה עם עניי ישראל: לא דוקא אלא אפילו עניי עכו"ם (לחוד) וב"ב לעיל ש' קנ"א ... (אבל הגר"א הבין דיש שתיקה בין שני המקומות) ובספר פני ברוך – ביקור חולים בהלכות ש' א הערה 37 בתב"ב בזה"ל: אמנם הגירסא בהגמ' שם מבקרים חולי עכו"ם עם חולי ישראל, דמשמע שאין מבקרים אותם אלא אם נזדמן בקורם עם בקור חולי ישראל דבבב"ג איבא למיחש לאיבה יעו"ש בפרש"י, ובן הוא הגירסה בד"ף והראש שם ובדמב"ם פ"י מהל' גלבים הל' יב. אולם הדמב"ם ב"ד מהל' אבילות והשם"ג מ"ע דרבע ב השמיטה ג תיבות הנ"ל, וב"ב שם הר"ן והריטב"א עפ"ד הירושלמי גיטין פ"ה הל' ט, והלשון עם לאו דוקא הוא, וב"ב הלשון במוש"ע ובלבוש ובחב"א בלל קנ"א, וב"ב הפרשה שם אות מז ובש"ך סק"ח עב"ל (מובא בספר בין ישראל לנכרי ח' יו"ד דף תנ"ב)

(ועיין ברמב"ם מלכים פ' י הל' י איך סיים)

רמב"ם הל' מלכים י"ב: ... וכן יראה לי שנוהגין עם גרי תושב בדרך ארץ וגמילות חסדים כישראל שהרי אנו מצווין להחיותן שנאמר לגר אשר בשעריך תתננה ואכלה וזה שאמרו חכמים אין כופלין להן שלום בעכו"ם לא בגר תושב אפילו העכו"ם צו חכמים לבקר חוליהם ולקבור מתיהם עם מתי ישראל ולפרנס ענייהם בכלל עניי ישראל מפני דרכי שלום הרי נאמר טוב ד' לכל ורחמי על כל מעשיו ונאמר דרכיה דרכי נעם וכל נתיבתי שלום

כל בו (ס' קיד דף פו ע"ג) הוואה את המת חייב לעמוד מפניו ולנהוג בו כבוד ואפילו מת גוי חייב ללוותו ארבע אמות ותימה כי בנדה כתוב השוחט לנכרי פירוש ואוכל עמו אם מת אין הולכין אחר מטתו ונוכל לומר כל שכן גוי עכ"ל והתימה שתמה אינו כלום דודאי ישראל רשע גרע מגוי ולרבי אליעזר (בחולין לח): דאסר שחיטה לנכרי משום דמחשבת נכרי לעבודה זרה ישראל האוכל מאותה שחיטה רשע הוא אבל אעיקרא דדינא פירכא דלא עלה על הדעת שיהיה חייב ללוות מת גוי אם לא מפני דרכי שלום ומיהו אפשר לאוקמי בגוי חסיד דקיימא לן (סנהדרין קה). חסידי אומות העולם יש להם חלק לעולם הבא

גיטין סא. ... אין ממחין ביד עניי נכרים בלקט בשכחה ובפאה מפני דרכי שלום

שם משנה ט: ומחזיקין ידי נכרים בשביעית (לומר להם תחזקנה ידיכם - הרב) אבל לא ידי ישראל ... מפני דרכי שלום

רמב"ם הל' גזלה ואבדה יא: ובכל מקום מכניסין כליהם מפני הגנבים ככלי ישראל מפני דרכי שלום

Rabbi S. R. Hirsch: Bear love in your heart for your non-Jewish brother, as your law teaches you. (The Nineteen Letters, Fifteenth Letter, pg. 104)

³²⁷ בראשית לג: יח: ויבא יעקב שלם עיר שכם אשר בארץ כנען בבאו מפדן ארם ויחן את פני העיר.

שבת לג: מהו ויחן... אמר רב מטבע תיקן להם ושמואל אמר שווקים תיקן להם ור' יוחנן אמר מרחצאות תיקן להם. תורה תמימה: ענין תיקון שווקים הוא שעשה תקונים למכירה בזול וכלל ענין התקונים הוא ענין הרגש תודה והכרת טובה לאותו המקום שקרבוהו וקבלוהו לאזרח הארץ (ע"ש בהמשך) ירושלמי שביעית פ"ט ה"א: ויחן- מה היה עושה היה עושה אטליזין ומוכרין בשוק מכאן שצריכין אנו לעשות תקנה כמו שעשו אבותינו הראשונים

³²⁸ טור חו"מ רמט: אסור לתן מתנת חנם לעובד עבודת כוכבים אבל מותר ליתן לגר תושב שהרי מצוה להחיותו The prohibition includes monotheists who have not become (e.g. Moslems), and this is how he paskens in the בית יוסף. (ש"ע סמ"ע שם).

The Had the intended this he would not have used the word מ"ע from which we might make a misleading דיוק. ב"ח:

³²⁹ שא"ע שם ש"ב

APPENDIX A: ANTI-SEMITISM

i- 11th Century until today

a- Expulsions

b- The Crusades

c- Blood libels

d- Book burning

330 ש

³³¹ Even according to the שו"ע, we could freely give gifts to any non-Jew in a Torah-run state in Israel. And in other countries, we should do the same wherever there is a hint that the failure to do so would lead to any resentment whatsoever. The remaining small distinction between Israel and the rest of the world may be a separating law. We are more prone to assimilation in, say, America, than in a Torah-run state. The limitation on giving to a stranger just for the sake of friendship (without intention to enhance good vibes between Jew and non-Jew) would ultimately encourage assimilation. In practice, since any non-Jew one knows (through business or friendship) is not included (לא תחנם applies to a stranger), application of this law is quite rare.

³³² ברכות יז.: "לעולם יהא אדם... ומרבה שלום עם אחיו ועם קרוביו ועם כל אדם אפילו עם נכרי בשוק"

גיטין סא.: ושואלין בשלומן מפני דרכי שלום

ופירש הרב: כל הימים ואפילו דיום חגם ואע"פ שמטיל שם שמים על הנכרי ששלום אחד משמותיו של הקב"ה ספר חסידים שנח: נכרי הזריז בשבע מצוות ... ואל תזלזלוהו אלא תכבדוהו יותר מישראל שאינו עוסק בתורה ובמקור חסד הסביר דנכרי העוסק בלימוד שבעה מצות הרי הוא ככהן גדול (סנהדרין נט) וממזר ת"ח קודם לכה"ג עם הארץ (הוריות יג:)

³³³ סמ"ג עשה עד (השבת אבידה): כבר דרשתי לגלות ירושלים אשר בספרד ולשאר גלויות אדום כי עתה שהארץ הגלות יותר מדאי יש לישראל להבדיל מהבלי העולם ולאחוז בחותמו של הקב"ה שהוא אמת ושלא לשקר לא לישראל ולא לגוים ולא להטעותם בשום ענין (ובל"ת ב כתב: כי אותם המשקרים לגוים וגוברים להם הם בכלל מחללי השם שגורמים שיאמרו הגוים אין תורה לישראל ולקדש עצמם אף במותר להם שנאמר (צפניה ג יג) שארית ישראל לא יעשו עולה ולא ידברו כזב ולא ימצא בפיהם לשון תרמית וכשיבא הקב"ה להושיעם יאמרו הגוים בדין עשה כי הם אנשי אמת ותורת אמת בפיהם אבל אם יתנהגו עם הגוים ברמאות יאמרו ראו מה עשה הקב"ה שבחר לחלקו גוברים ורמאים ועוד כתוב (הושע ב:כה) וזרעתי לי בארץ כלום זרע אדם כור אחד אלא למצוא כמה כורים כך זרע הקב"ה את ישראל בארצות כדי שיתוספו עליהם גוים (פסחים פז:) וכל זמן שהם מתנהגים בהן ברמאות מי ידבק בהם. ע"ש עוד

³³⁴ ב"ק קיג: גזל כנעני אסור

ועיין בילק"ש ח"א רמז תק"ד מעשה וענשו.

ובשו"ע חו"ם ס' שמח ס"ק ב כתב השו"ע שהגונב מעכו"ם עובר על לא תגנוב והש"ך (שם סק"ב) הביא סתירה דבס' שמח משמע דאסור מדאורייתא של לא תגנוב (וכהסמ"ג ל"ת קנה) ואילו בהגה בא"ע ריש ס' כח משמע דרק אסור מחמת חילול השם (עיין בגר"א שם סק"ח). והנתיבות תירץ דעצם הגזילה אסור מחמת לא תגזול אבל השבת גזילה חייב מחמת והשיב את הגזילה.

³³⁵ תוספתא ב"ק יח: הגזול את הנכרי חייב להחזיר לנכרי חמור גזל הנכרי מגזל ישראל מפני חילול השם הגזול את הנכרי ונשבע לו ומת אינו מתכפר לו מפני חילול השם.

³³⁶ חולין צד.: אסור לגנוב דעת הבריות ואפילו דעתו של עובד כוכבים

d' considers such action despicable.

רמב"ם פירוש המשניות כלים פ"ב מש' ז: ... וכן אינו מותר הבדוי והתחבולה ומיני הרמאות והאונאות והעקיפים על העכו"ם ... ואלו הרעות כולן אשר ביאר הש"י שהוא יתעב אותם ויתעב עושהו (דברים כה:טז) כי תועבת ד' אלקיך כל עשה אלה כל עשה עול (ע"ש)

טעות עכו"ם, e.g., where he gives you too much change, is permissible provided that you did not facilitate his mistake in any way (והוא שטעה מעצמו-סמ"ג/אבל להטעותו אסור-רמב"ם). You are required to say: ראה שעל חשבונך אני סומך (ואיני יודע, אלא מה שאתה אומר לי אני יודע - סמ"ג עשין עד)

³³⁷ ספר חסידים שנח:

נכרי הזריז בשבע מצוות שנצטוו לבני נח הזהר מטעותן שטעותן אסור ע"כ והסמ"ג כתב שדווקא טעות גוי עובד עבודה זרה אסור (עיין בתוס' ע"ז כו: ד"ה איזהו)

Today all טעות עכו"ם are forbidden:

כתב הערוך השלחן דבזמנינו טעות עכו"ם תמיד אסור מחמת חילול ד'. ובבאר הגולה חו"מ שמח סק"ה: ואני כותב זאת לדורות שראיתי רבים גדלו והעשירו מן טעות שהטעו העכו"ם ולא הצליחו וירדו נכסיהם לטמיון ולא הניחו אחריהם ברכה וכמ"ש בספר חסידים ס' תתרע"ד רבים אשר קדשו ד' והחזירו טעויות העכו"ם בדבר חשוב גדלו והעשירו והצליחו והניחו יתרם לעולליהם.

See **Chapter A ii** for an explanation of anti-Semitism.

APPENDIX A: ANTI-SEMITISM

i- 11th century until today

The “teaching of contempt” towards the Jews, portrayed as accursed and condemned on High for failing to recognize the “true Messiah,” had its origins already in the first centuries of Christianity. The tragic historic condition of the Jewish people was accordingly portrayed as proof of the Christian claim.

For Justin Martyr (second century), the destruction of the Temple and consequent exile were ultimate confirmations of the thesis that the Mosaic Law had been abrogated and replaced by the Christian faith. In fact, the destruction of Jerusalem, the exile and dispersion of the Jew were presented by John Chrysostom (fourth century) not just as Divine punishment on the Jews for their rejection and killing of Jesus, but as “proof” of the fact that Jesus was himself Divine.

The fact that the Jews endured so much suffering, the logic went, proved that they were an accursed people. Since they had broken the Divine Covenant by not recognizing Jesus as the “fulfillment” of that Covenant, a new people – the believers in Jesus – had been covenanted to replace them. Accordingly, the Church was the new chosen people, (probably Latin for true – *Veritas* in Latin = truth) – the true Israel – in the Divine plan of salvation.

If this “teaching of contempt” was not necessarily always the motivation for the persecution of the Jews in so-called Christian lands, it certainly created the climate for it.

a- Expulsions

In the Common Era the Jews were expelled 80 times. During Ferdinand and Isabella’s rule of Spain, 100,000 Jews were expelled; at different times they were expelled from France, Hungary, Bavaria, Sicily, Naples, etc.

b- The Crusades

1095-1272 The first crusade killed 5,000 Jews. The amount of carnage caused overall by the other crusades is hard to estimate. In Worms 800 were killed, and in Mainz over a thousand were murdered. In York 150 Jews killed themselves rather than be killed by the bloodthirsty mob.

c- Blood libels

From the 12th to the 20th centuries there were 131 Blood Libels, e.g., William of Norwich in 1144. Blood libels are all the more absurd given Judaism’s absolute prohibition against ingesting blood of any kind.

d- Book burning

In 1242 the Talmud was burned in Paris, something, which was repeated many times in different countries.

e- Spanish Inquisition

From 1483 to 1495, 13,000 Jews were condemned by Torquemada. The Inquisition spread to Portugal and South America.

f- Pale of Settlement

Jews were confined to the Pale of Settlement (compulsory and cramped Jewish ghettos) by law in 1795 and 1835.

g- Pogroms

During the period 1817 to 1921, 60,000 Jews were killed in pogroms in Eastern Europe. There have been pogroms in London, Frankfurt am Main, Paris and southern Italy. Chmielnicki (1648-1656) led Ukrainian Cossacks on a pogrom throughout Poland, Ukraine, Lithuania and Byelorussia. 500,000 Jews were killed.

h- Cantonment

In 1827 Russian Jewish males were forcibly conscripted to the army.

i- Anti-Zionist

The Arab-Israeli wars took place in 1948, 1956, 1967, 1973, and 1981. In 1990, the Gulf War, though not Arab-Israeli, led to Iraqi scud attacks on Israel. Zionism is racism resolution; UNESCO opposed archeological digs in 1968 and 1981, and tried to rescind the changed status of Jerusalem in 1969, 1971, and 1980. Terrorist attacks continue to this day.

Despite the peace process, threats of an Arab boycott caused an international burger chain to close its doors in Maaleh Adumim, and in Disney's new Epcot Center, Jerusalem is not displayed as the capital of the Jews. The official Israeli pavilion does not show the millions of annual visitors that there is no parallel in history to the bond between the Jewish people and Jerusalem, and that in the 3,000 years of its existence Jerusalem has never been the capital of any other nation.

Since 1967, the U.S.A. has had its embassy in Tel Aviv. The consulate in Jerusalem is in East Jerusalem, employs only Arabs and Americans, and is answerable directly to the State Department rather than to the embassy, as in other countries.

When Theodore Herzl asked Pope Pius X for his support for the Zionist enterprise, Pius X answered: "We are unable to favor this movement. We cannot prevent the Jews from going to Jerusalem but we could never sanction it. As head of the Church, I cannot answer you otherwise. The Jews have not recognized our Lord. Therefore, we cannot recognize the Jewish people; and so, if you come to Palestine and settle your people there, we will be ready with churches and priests to baptize all of you."

In fact, Cardinal Merry del Val, instructed by the Pope to pursue the correspondence with Herzl, wrote in 1904 that "as long as the Jews deny Christ's divinity, we cannot take a stand favorable to them."

The subsequent Vatican secretary of state, Cardinal Pietro Gasparri, was bitterly opposed to the Balfour Declaration, and he wrote in 1919 that "the danger that frightens us the most is that of the creation of a Jewish State in Palestine."

Today, the attitude of the Catholic Church towards the State of Israel has changed dramatically. Formal recognition of the significance of the State of Israel for the Jewish people was expressed by the Pope in his Apostolic letter *Redemptiois Anno* in April 1984 and was reflected a year later in an official Vatican document relating to Jews and Judaism. 16 years later, the Church established official diplomatic ties with Israel. The Vatican also dropped its demands for the internationalization of Jerusalem, asking instead for international guarantees for the status of the religious communities and the holy sites. The Fundamental Agreement that established full bilateral relations between Israel and the Vatican, signed by

the two parties on December 30, 1993, made clear that the normalization took place within the context of the historic reconciliation of the Catholic Church with the Jewish people.³³⁸ (See below for current attitudes of the Catholic Church.)

j- Genocide

The Germans and the Romans each killed about six million Jews.

A. Mark Clarfield, *A Prescription for anti-Semitism*: The Jerusalem Post Magazine: 1953... nine Soviet doctors who had been accused of "wrecking, espionage, and terrorist activities against the active leaders of the Soviet Government." The charges had been entirely invented by Stalin and his followers. Stalin... died just before the spectacle was to begin.

The show trial was meant to initiate a carefully constructed plan in which almost all of the USSR's two million Jews... were to be transported to the Gulag in cattle cars.

A Soviet Jewish engineer who in the early 1960s reported seeing a "never-used camp with row after row of barracks: 'Its vastness took my breath away.'" Other witnesses corroborated the existence of such plans. This transfer was meant to be "in response" to a carefully orchestrated letter prepared for *Pravda* and signed by many terrified Soviet Jewish leaders imploring "The Father of all the Peoples" to deport the Jews for their own protection against the righteous anger of the masses...

According to Stalin's plan, the doctors would be convicted and hanged... "Then 'incidents' would follow: attacks on Jews orchestrated by the secret police, the publication of the statement by prominent Jews [quoted above], and a flood of other letters demanding that action be taken. A three-stage program of genocide would be followed. First, almost all Soviet Jews would be shipped to camps east of the Urals. Second, the authorities would set Jewish leaders at all levels against one another. Also, the KGB [Secret Police] would start killing the elites in the camps, just as they had killed the Yiddish writers the previous year. The final stage would be to get rid of the rest."

Information taken from:

Discovery booklet -	Aish HaTorah
Atlas of Jewish Civilization -	Josephine Bacon
A History of Israel -	Howard M. Sachar
Encyclopedia Judaica	

³³⁸ Furthermore, as Archbishop Luigi Barbarito, the Apostolic Nuncio to the Court of St. James pointed out at Westminster on February 28, 1994, the document was also historic in its recognition of the unique character and universal significance of the Holy Land for the Jewish People.

ii- Recent anti-Semitism

The number of anti-Semitic acts worldwide in 1999 was similar to that in 1998, an annual. But there was a rise in the degree of brutality in attacks by Right-wing extremists in the U.S. and Russia, as well as increased use of the Internet by extremists to goad one another to action.

There were 32 major attacks – defined as those involving the use of a weapon or an explosive – compared with 36 in 1998, according to the survey, which was co-edited by Prof. Dina Porat and Dr. Roni Stauber of Tel Aviv University's Stephen Roth Institute for the Study of Contemporary anti-Semitism and Racism, in cooperation with the World Jewish Congress and the Anti-Defamation League.

There were 114 major violent incidents – unarmed attacks on individuals and severe damage to private and communal property – compared with 121 in 1998. The number of cases is almost the same as last year, but the severity of the cases has been on the rise – especially in the United States and Russia.

In Western Europe, extremists show signs of moving from verbal attacks to “terrorist actions,” finding encouragement from Internet reports of violent acts by American extremists.

The survey noted a shift in focus from extremist Moslem anti-Jewish terrorism to violence committed “by extreme Right-wingers holding classical anti-Semitic views. The growing tendency toward ultra Right-wing terrorism was evident especially in the U.S., where despite a four percent decline in incidents, the summer of 1999 witnessed some of the worst anti-Semitic attacks ever recorded. These included arson attacks on synagogues and a gun attack on a Jewish kindergarten.”

A similar trend was noted in Russia, where ongoing political anti-Semitism “stemming partly from the weaknesses in the political system and its failure to enforce existing laws, may have influenced the shift from vandalism to violence, including bombs, arson attacks and an assassination attempt.”

There was a 14% increase in anti-Semitic acts reported in the U.K., which witnessed a general increase in racist incidents, as did Scandinavia.

Australia reported a decrease in anti-Semitic incidents, although the figure was still 11% higher than the average over the previous nine years. Canada's 11% increase, noted the report, may reflect an improvement in reporting. South Africa and Latin America were relatively quiet in terms of anti-Semitic incidents in 1999.

a- Black anti-Semitism

Many Jews were at the forefront of the civil rights movement. Two of them, Michael Schwerner and Andrew Goodman, were murdered by white supremacists in 1964. Avraham Joshua Heschel marched arm in arm with Martin Luther King in Selma, Alabama. Yet, the blacks have, in the main, not thanked the Jews for this involvement.³³⁹ Many, in particular

³³⁹ And many are anti-Semitic. In 1913, in Atlanta, Georgia, a Jew named Leo Frank was falsely accused of the murder of a 13-year-old Christian girl. So strong was the anti-Semitism in the American South that the testimony of a black man -- a unique event in this racist region -- was permitted against a white man. But, of course, the white man was a Jew. Ironically, the black "witness" was the murderer -- a fact that he had confessed to his own attorney, but this was kept secret. There had also been a real witness but he did not come forward until many years later. Frank was convicted and sentenced to death, but the governor of Georgia, John Slaton, convinced that Frank was innocent, commuted his sentence. Then a horrible thing

black Moslems, have been outspokenly anti-Semitic. Louis Farrakhan of the Nation of Islam, called Judaism “a gutter religion.” In 1993, his assistant, Khalid Abdul Muhammed, accused “hook-nosed, bagel-eating, lox-eating Jews ... from the Synagogue of Satan” of “sucking our blood in the black community.” Farrakhan demoted Muhammed but affirmed that 75% of slaves in the South had been owned by Jews. (The real figure is about 0.3%). NAACP, set up to help Black civil rights and supported by many Jews, said they were satisfied with Farrakhan’s response. (Does the World Need the Jews, Daniel Gordis, pg. 88-93)

In late 2000, Mr. Farrakhan questioned whether Senator Joseph I. Lieberman, the Democratic vice-presidential nominee, would, as an observant Jew, be more faithful to the Constitution “than to the ties that any Jewish person would have” to the State of Israel.

“I can’t regret saying that which is the truth,” Mr. Farrakhan declared on NBC while insisting once more that Jews control black artists, athletes and other professionals.

“The Jewish people have that kind of control,” he maintained in calling for a more equitable and reciprocal relationship rather than “that paternalistic relationship of the one who has the money to fund black organizations, to fund black newspapers, to fund black magazines so that it quiets our voice.”

Mr. Farrakhan added, “When I talk to the Jews, I am talking to the segment of that quorum that holds my people in their grip.”

b- Feminism

Many feminist leaders have been Jewish (e.g., Betty Friedan, Gloria Steinem and Letty Cottin Pogrebin). Yet, in 1975, at an international conference in Mexico, celebrating the launching of the UN’s Decade for Women, the delegates approved a resolution equating Zionism with racism. Five years later, in Copenhagen, another conference called for the eradication of the evils of Zionism, racism, imperialism and neo-colonialism. Many feminists attack the Bible as a source for the attitudes they are fighting against. Some, who view authoritarianism as a male, chauvinist idea, attack the legalism of Judaism. Some non-white feminists, who feel that white feminists cannot understand the struggles their people have endured, have equated white with Jewish, and resent the attempts by white Jewish women to enter their space (e.g., Gloria Anzaldua.) (Gordis, pg. 93-98)

c- Christianity moves away from anti-Semitism

In the last 35 years, there have been dramatic changes in the way various Christian denominations have related to the Jewish People. In some cases there has been a clear rejection of supersessionism, the notion that Christianity has replaced Judaism: “God’s covenants are not broken,” stated one position, referring to G-d’s original covenant with the Jews. “The church has not ‘replaced’ the Jewish people.” Here, again, the question arose as to whether there is a kind of dual covenant. “For Christians, there is no easy answer to this matter ... In light of Scripture which testifies to God’s repeated offer of forgiveness to Israel, we do not presume to judge in God’s place.”

happened. A Georgia mob kidnapped innocent Leo Frank from prison and lynched him. The lynching was photographed and made into postcards which sold briskly. Not until 1986 -- 73 years later! -- was Frank awarded posthumous pardon by the state of Georgia. The Frank case led to the founding of the Anti-Defamation League by the B'nai B'rith. It became the leading Jewish group fighting anti-Semitism in America, and it had a lot of work on its hands, especially after 1918, the end of World War I, and in 1929 when the stock market crashed, and things heated up for the Jews in America.

The 1993 “Statement on Relations Between Jews and Christians” ... Christian Church/ Disciples of Christ took up the issue of Judaism today, maintaining that “the covenant established by God’s grace with the Jewish people has not been abrogated but remains valid.”

The contradictions in this position were frankly acknowledged without any attempt to resolve them: “We must acknowledge that the continued existence of the Jewish people who do not confess the lordship of Jesus Christ and who see their Jewishness as incompatible with this confession is, as Paul the apostle declares, a mystery.”

This has led to some far-reaching re-thinking on what the Christian attitude towards converting Jews ought to be. Some (especially German Protestant groups) have gone so far as to say that it should be stopped, because the “old covenant” remains in existence and Jews therefore have a relationship with G-d that does not require the intercession of Jesus. Others reject that view entirely, but suggest that all evangelizing of Jews or any other people must be conducted with due respect for the individuals’ beliefs and their right to disagree.³⁴⁰

The exception to this are the Evangelicals who have repeatedly taken the position that Jews, as much as any gentiles, are proper targets for conversion. Consider the following statement:

“We of the Lutheran Church-Missouri Synod have too often bypassed the Jews in evangelism visits and in the opening of new mission stations and ... bypassing the Jewish people in missions and evangelism is one of the worst forms of lovelessness, discrimination and anti-Semitism possible ... Resolved, that we repent of any anti-Semitic acts, statements, and attitudes of the past; That we repent of our past neglect in evangelizing Jews.”

1- The Catholic Church

(Culled from Encarta; Faith and Fear by Elliot Abrams and other sources)

Most serious anti-Semitism through the ages came from the Western Christian sources. During the holocaust, the Catholic Church was at best neutral.³⁴¹ After the Holocaust made

³⁴⁰ Jews have made a colossal error, says the controversial Rabbi Daniel Lapin, in not recognizing the exceptionally tolerant nature of down-home American Christianity. "Jews tend to fight battles with a rear-view mirror," he argues. "There are fundamental differences between Europe and the U.S. Here no Jew has ever been robbed, raped or murdered by an American leaving church. The number of Jews who actually convert to Christianity is very small. But the number of secular Jews who assimilate is very high. Christianity is not a threat to Jews. Secular ideology is."

In the end, he asks, what's important to Jews? Kosher food, prayer and circumcision. "The bottom line," he maintains, "is that all these things are under threat of abolition. Not by religious Christians, but by secular liberals, many of whom are Jews! You've got animal-rights activists in Sweden banning ritual slaughter. The Anti-Defamation League and their type continuing to fight prayer in schools. And Jewish children's rights activists trying to ban the bris milah."

In an article in May 1998 entitled "Misrepresenting the Holocaust," Lapin accused the Holocaust Memorial Museum in Washington D.C. of "promoting hatred of Christians." Lapin was enraged that a museum film mentioned that Hitler had been baptized a Catholic, and quoted the Fuhrer saying that by killing Jews he was "finishing the Lord's work."

³⁴¹ The following is based on an article by Emily Eakin in the NY Times, Sep. 1, 2001:

In the year 2000 the Vatican announced that it would beatify Pope Pius IX. However, to an audience of Catholic women in 1871, Pius IX referred to Jews as "dogs" who went around "barking in all the streets" and "molesting people everywhere."

The Catholic Church had for centuries sanctioned prejudice and oppression ranging from forced baptisms and conversions in the 19th century to expressions of virulent racial hatred in the 20th. Brown University historian, David I Kertzer remarked: "If the Vatican never approved the extermination of the Jews – indeed, the Vatican opposed it (albeit quietly), the teachings and actions of the church, including those of the popes themselves, helped make it possible."

anti-Semitism unacceptable amongst civilized peoples, the Church began to change its position. The Church's new attitude acknowledges the Jewish origins of Christianity. It no longer views Judaism as a fossil but as a living faith. The crucifixion itself is seen as part of a Divine scenario and not as a cross upon which to hang the Jews for eternity. In the wake of the Vatican Council, Catholic missionizing among the Jews came to a halt, as did that of most of the main Protestant denominations.

The present pope has termed the Jewish people, theologically scorned only a generation ago, the "elder brother" of Christianity. He has gone so far as to say that G-d's covenant with the Jews remains valid and he has repeatedly declared anti-Semitism to be a sin against G-d and man.

From 1962 Vatican II was convened by Pope John XXIII (it continued after his death in 1963 until 1965). This was a huge overhauling of Catholic doctrine involving many thousands of church leaders. It provided the official Church response to many contemporary issues including economics, war, abortion, etc. Vatican II produced a document that said, "the Jews remain very dear to G-d." Jews should not be held collectively responsible for the death of Jesus. The council deplored "all hatreds, persecutions, and displays of anti-Semitism leveled at any time or from any source against the Jews." Shortly before his death the Pope composed a prayer of atonement for the Church's accusation of deicide against the Jews: "Forgive us the curse which we unjustly laid on the name of the Jews. ..." ³⁴²

If a Jewish child was known to have been secretly baptized, Mr. Kertzer says, he or she would be taken into police custody, given a new name and raised a Catholic.

These practices, Mr. Kertzer argues, were the inspiration for the racial laws enacted by the Nazis and the Italian Fascists in the 1930's. After the fall of the Papal States in 1870, he writes, the church's hostility toward Jews began to take another, in some ways more disturbing form: no longer simply loathed as unbelievers, Jews, now freed from papal rule, became hated symbols of secular modernity.

As proof, he cites Catholic publications with close ties to the Vatican, including "L'Osservatore Romano," the Vatican's daily newspaper, and "Civiltà Cattolica," the Jesuit biweekly considered to be the unofficial voice of the Pope. Among the charges leveled against them, Jews were accused of being world dominators, tyrants, thieves, liars, communist conspirators and money grubbers. They were also said to engage in ritual murder or blood libel, which involved draining the blood of Christians for use in Passover bread.

By the turn of the century, some Catholic reporters were using the term "anti-Semitism" with approbation. "In its original form, anti-Semitism is nothing but the absolutely necessary and natural reaction to the Jews' arrogance," the Vienna correspondent for "Civiltà Cattolica," wrote in 1922, adding, "Catholic anti-Semitism – while never going beyond the limits of moral law – adopts all necessary means to emancipate the Christian people from the abuse they suffer from their sworn enemy."

Such tactics, Mr. Kertzer insists, were condoned by church officials at the highest level. Drawing on correspondence from the period in the Vatican archives, he describes how the Holy See gave behind-the-scenes support to the overtly anti-Semitic Austrian Christian Social party, bestowed a papal blessing on the author of an anti-Semitic book and, in 1900, turned down a request from the Archbishop of Westminster and several prominent English Catholics to issue a public refutation of the Jewish ritual-murder myth.

Indeed, where others have portrayed his predecessor, Pope Pius XI, as a courageous defender of Jews – one who tearfully told an audience of Belgian pilgrims in 1938: "Anti-Semitism is inadmissible. We are all spiritually Semites" – Mr. Kertzer depicts him as a pontiff whose moral outrage was tempered by his allegiance to traditional church culture, where vilification of Jews was routine.

In Mr. Kertzer's view, the famous hidden encyclical against anti-Semitism commissioned by Pius XI shortly before his death in 1939 included anti-Jewish stereotypes and was "less than a ringing condemnation." (The encyclical was never published: Pius XI died without releasing it, and his successor, Pope Pius XII, who maintained diplomatic ties with Hitler, did not pursue it.)

³⁴² As papal envoy in Turkey during World War II, Pope John XXIII helped save thousands of Jews from the clutches of the Nazis and their collaborators. He was also substantially affected by his personal encounters, especially with the Jewish historian Jules Isaac. The French-Jewish scholar published in 1948 a book entitled *Jesus et Israël*, which brought out as no study had done before how closely the contempt for the Jewish

In 1974, the Vatican produced the *Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate* (the 1965 declaration). Here the church added references to the “rich” developments in Judaism in the post-biblical period, and suggested that Catholics should “strive to learn by what essential traits the Jews define themselves in the light of their own religious experience.” Thus hostility to the Jews was demoted from “gospel truth” and put in its historical context. (Abrams)

In 1985, the Vatican Commission for Religious Relations with the Jews produced *Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church*. Here the church, too, undermined the anti-Semitic language in some of the Gospels. The *Notes* stated that the Gospels were “the outcome of long and complicated editorial work ... hence it cannot be ruled out that some of the references hostile or less than favorable to the Jews have their historical context in conflicts between the nascent Church and the Jewish community.” Certain controversies reflect Christian-Jewish relations long after the time of Christ.

In 1986 the Vatican released a document outlining the pope’s expectations and instructions for the years leading up to and culminating in the millennial year. In this document (In Tertio Millennio Adveniente), John Paul II indicated his hope that both the millennium and his visit to Israel would serve as opportunity for reconciliation between Christians and Jews, Christians and Muslims and among all three. To this end, he had initiated a series of conferences and issued statements expressing Catholic remorse for violence done in the name of the Church, especially towards the Jewish people. His visit to Israel was expected to be a visible expression of the historic transformation of Catholic attitudes towards Jews, Judaism and Israel.

In 1993 the Vatican declared that anti-Semitism is “a sin against God and humanity”. This has thus far been formally endorsed by only the French and German bishops’ conferences. Only if national bishops’ conferences around the world endorse the papal denunciation of anti-Semitism is the message likely to trickle down to the masses. In the meanwhile, persistent cases of anti-Semitism amongst high ranking Catholics continue.

For example, Cardinal Oscar Andres Rodriguez Meridiaga, one of a small number of likely candidates to succeed Pope John Paul II and the archbishop of Tegucigalpa, Honduras, has blamed the ‘Jewish media’ for the scandal surrounding the sexual misconduct of priests toward young parishioners. Rodriguez then goes on to compare the Jewish-controlled media with “Hitler,” because they are “protagonists of what I do not hesitate to define as a persecution against the Church.” When asked whether he wanted to reconsider his attack, Rodriguez replied: “I don’t repent; sometimes it is necessary to shake things up.”

Cardinal Joseph Glemp, the primate of Poland, has blamed the Jews for Polish communism, alcoholism and collaboration with Hitler. He also accused Jews of trying to kill nuns. Other high-ranking priests, especially in Central America and Poland, have leveled similar anti-Semitic accusations against the Jews and Israel.

These blood libels demonstrate that the Vatican still has a problem with anti-Semitism at the top levels of its hierarchy, even after Vatican II declared anti-Semitism to be “a sin.” There has been no known censure by the Vatican of these leaders in its hierarchy.

In 1994, the German and Polish bishops issued a statement saying that “the Church as a whole offered no effective resistance to Nazi persecution and extermination.”

In 1998, Pope John Paul II made an apology of sorts for the failure of Catholics to have done more during the holocaust. “Anti-Semitism,” he exhorted, “must never again be allowed to

people and the vilification of the Jewish religion were linked to Christian preaching, which drew on the Gospels.

take root in any human heart.” The Pope vigorously defended the role of Pope Pius XII during the Holocaust, crediting him with saving “hundreds of thousands of Jewish lives.”

Then, in his Good Friday address of that same year, he made an unprecedented statement that the Jewish people “has been crucified by us for too long. ... Not they, but we” are responsible for his death, “because we are all murderers of love.” Another priest, Father Cantalamessa, addressing the same event stated that, “anti-Semitism is born not of fidelity to the Scriptures but of infidelity to them.” The timing of the statement for Easter, a traditional time for anti-Semitic outbursts, added weight to the statement.³⁴³

On December 8, 1999, the Archbishop of New York, Cardinal John O’Connor expressed his “abject sorrow” for harm committed by the Catholic Church against the Jews, in a letter reprinted as a full-page ad in Sunday’s New York Times.³⁴⁴

“I ask this Yom Kippur that you understand my own abject sorrow for any member of the Catholic Church, high or low, who may have harmed you or your forebears in any way,” John Cardinal O’Connor wrote in the letter, which was dated September 8.

The letter does not mention the Holocaust or anti-Semitism. However, O’Connor’s spokesman, Joseph Zwilling, said the letter referred to Nazi atrocities and other anti-Semitic acts of the last 2,000 years, according to news accounts.³⁴⁵ Ash Wednesday “has been specifically set aside as a day for Catholics to reflect upon the pain inflicted on the Jewish people by many of our members over the last millennium,” O’Connor’s letter said. “We most sincerely want to start a new era.”

O’Connor’s letter comes amid an uproar over the Vatican’s actions during World War II. A new book, “Hitler’s Pope” by John Cornwell, discusses the complicity with the Nazis of Pope

³⁴³ Other milestones in the Catholic turnaround were as follows: In 1986, the pope made his historic visit to the Great Synagogue in Rome and emphasized Christianity’s unique link and debt to Judaism. In 1990, he reiterated an earlier declaration made in Prague by Cardinal Cassidy and the Commission for Religious Relations with the Jews by saying that the fact that anti-Semitism had found a place in Christian thought and teaching demanded an act of teshuvah (repentance) on its part.

³⁴⁴ The full text reads as follows: “My dearest friends: The Jewish High Holy Days come once again, reminding our world of who created it, who blesses it with life and who judges it in his merciful justice. G-d who gives all humanity the dignity of being made in his image, has chosen Israel as his particular people that they may be an example of faithfulness for all the nations of the earth. With sincere love and true admiration for your fidelity to the Covenant, I am happy once again to send my greetings for a blessed New Year. This Sabbath evening, as the celebration of Rosh Hashanah commences, a new decade will begin. During the year of 5760 we Christians will start a new era of the year 2000, the turn of another millennium in our history. Our Holy Father, Pope John Paul II, has asked all Christians to enter this new millennium in the spirit of the Jubilee. Part of the process of Jubilee is a call for teshuvah, or repentance. Ash Wednesday, March 8th, has been specially set aside as a day for Catholics to reflect upon the pain inflicted on the Jewish people by many of our members over the last millennium. We most sincerely want to start a new era. I pray that as you begin a new decade, and as we begin another millennium in our Jewish-Christian relationship, we will refresh our encounter with a new respect and even love for one another as children of G-d. Working in our own ways, but also working together, let us both remain committed to the fulfillment of G-d’s reign. I ask this Yom Kippur that you understand my own abject sorrow for any member of the Catholic Church, high and low, including myself, who may have harmed you or your forebears in any way. Be assured of my prayers and friendship. L’shana tovah tikotevu! Faithfully, John Cardinal O’Connor, Archbishop of New York.

³⁴⁵ Noting the beginning of the Jewish New Year, O’Connor wrote, “During the year 5760, we Christians will start a new era of the year 2000, the turn of another millennium in our history.” Pope John Paul II has called for the millennium to be entered “in the spirit of Jubilee,” which includes a call for “teshuvah, or repentance,” he wrote.

Pius XII, who is a candidate for sainthood. In response to the book and Jewish pressures in general, the Vatican set up a joint Jewish-Catholic scholarly team to study the activities of the Church during the holocaust (October 1999). It was charged with reviewing 11 volumes of Vatican archival material published between 1965 and 1981. However, the Vatican maintained its policy of keeping all its unaccessed archives sealed for 75 years.

The letter closed by saying: “Be assured of my prayers and friendship. *L'Shanah Tovah Tikotevu!*” The ad in the Times, which cost \$99,000, was sponsored by Burberry Chairman Victor Barnett, Nobel Peace Prizewinner Elie Wiesel and World Bank President James Wolfensohn.

On, March 12 2000, saying “we humbly ask forgiveness,” John Paul II delivered the most sweeping papal apology ever, repenting for the errors of his church over the last 2,000 years.

“We cannot not recognize the betrayal of the Gospel committed by some of our brothers, especially in the second millennium,” the pope, dressed in purple robes for Lent, said in his homily. “Recognizing the deviations of the past serves to reawaken our consciences to the compromises of the present.”

The public act of repentance, solemnly woven into the liturgy of Sunday Mass inside St. Peter's Basilica, was an unprecedented moment in the history of the Roman Catholic Church, one that the ailing 79-year-old pope pushed forward over the doubts of even many of his own cardinals and bishops. He has said repeatedly that the new evangelization he is calling for in the third millennium can take place only after what he has described as a church-wide “purification of memory.”

To underline the apology's religious significance, seven cardinals and bishops stood before the pope and cited some of the key Catholic lapses, past and present, including religious intolerance and injustice toward Jews, women, indigenous peoples, immigrants, the poor and the unborn. The statement was particularly important because it did not come within a diplomatic or theological agreement, but in the liturgy of the Mass during Lent and the Holy Year.

In the prayer dedicated to “confession of sins against the people of Israel,” John Paul did not mention the church's behavior during the Holocaust,³⁴⁶ just as he did not elaborate on other

³⁴⁶ On his visit to Israel in March, 2000, the Pope, upon visiting Yad Vashem had this to say:

“ ... I have come to Yad Vashem to pay homage to the millions of Jewish people who, stripped of everything, especially of human dignity, were murdered in the Holocaust. ...

We wish to remember. But we wish to remember for a purpose, namely to ensure that never again will evil prevail, as it did for the millions of innocent victims of Nazism.

How could man have such utter contempt for man? Because he had reached the point of contempt for God. Only a godless ideology could plan and carry out the extermination of a whole people.

The honor given to the 'just Gentiles' by the state of Israel at Yad Vashem for having acted heroically to save Jews, sometimes to the point of giving their own lives, is a recognition that not even in the darkest hour is every light extinguished. That is why the Psalms and the entire Bible, though well aware of the human capacity for evil, also proclaims that evil will not have the last word.

Out of the depths of pain and sorrow, the believer's heart cries out: "I trust in you, O Lord: 'I say, you are my God.'" (Psalms 31:14)

Jews and Christians share an immense spiritual patrimony, flowing from God's self-revelation. Our religious teachings and our spiritual experience demand that we overcome evil with good. ...

As bishop of Rome and successor of the Apostle Peter, I assure the Jewish people that the Catholic Church, motivated by the Gospel law of truth and love, and by no political considerations, is deeply saddened by the hatred, acts of persecution and displays of anti-Semitism directed against the Jews by Christians at any time and in any place.

The church rejects racism in any form as a denial of the image of the Creator inherent in every human being.

sins of the church. He said, “We are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness, we commit ourselves to genuine brotherhood with the people of the Covenant.”

There have, however, been a number of recent examples of Vatican insensitivity to its stated position. Amongst these has been the establishment of the Carmelite Convent at Auschwitz, the canonization of Edith Stein, a nun who converted from Judaism to Catholicism and perished in the Holocaust, and the Pope’s reception and honoring of Kurt Waldheim. The Church continued to condemn Israel’s occupation of Jerusalem (though it dropped its call for the internationalization of the city). It often issued statements singling Israel out, ignoring any Palestinian role in the failure to resolve the conflict and much more so, ignoring other current conflicts which often involved acts of huge slaughter and genocide.³⁴⁷ Notably, it never took note of Israel’s outstanding record at safeguarding the religious freedom of the Christians, in contrast to many Moslem countries. Finally, in 1999, it established diplomatic relations with Israel,³⁴⁸ though it maintained a clear stance of favoring the Palestinians over the Israelis for the future occupation of Christian sites in Jerusalem, Bethlehem and elsewhere. In part, this

In this place of solemn remembrance, I fervently pray that our sorrow for the tragedy, which the Jewish people suffered in the 20th century, will lead to a new relationship between Christians and Jews. Let us build a new future in which there will be no more anti-Jewish feeling among Christians or anti-Christian feeling among Jews, but rather the mutual respect required of those who adore the one Creator and Lord, and look to Abraham as our common father in faith. ...”

But some Jews were dissatisfied that the pope stopped short of apologizing for the Vatican's failure during World War II to condemn Nazi Germany while Hitler's government was rounding up millions of Jews across Europe and dispatching them to death camps for extermination.

³⁴⁷ On February 17, 2000, Pope John Paul II made an agreement with the Palestine Liberation Organization. The agreement criticized a lack of freedom in the Old City. Not only is the content of the document disturbing but also its timing, just before the papal visit. The agreement gave no indication that Israel and the Palestinians had been engaged in intensive bilateral negotiations since 1993, it made no mention of Israel, of security, or of the need for normalized relations between Israelis and Palestinians. He pointed out that in calling for "international guarantees" on Jerusalem, the document ignored the final-status negotiations between Israel and the Palestinians. On February 26, 2000, Papal Nuncio Msgr. Pietro Sambi justified Vatican demands for international guarantees for the holy places in Jerusalem by suggesting that Israel was denying religious freedom to Palestinians by not allowing them free access at all times to Jerusalem. "You know that not all Moslems from Gaza can go to the [Aksa] Mosque and not all Christians from Bethlehem can go to the Church of the Holy Sepulcher whenever they want to," Sambi said. However, he added that the Vatican believed that religious people did not have to intervene in politics. The call for international guarantees, he added, related only to holy places.

³⁴⁸ "The Church officials said 'what do diplomatic relations have to do with relations between the Jewish people and the Catholic Church?'" says Rosen. "That of course showed a degree of ignorance about how central Israel is to contemporary Jewish identity."

Despite the Church's elimination of the teaching of contempt toward the Jews, the absence of diplomatic relations with Israel was viewed by many as a reflection of such contempt, or at least of continuing theological reservations.

The traditional Catholic view had been that Jews were condemned to wander, stateless and despised, as witness to the triumph of Christianity. The establishment in 1948 of a revived Jewish state was a jarring blow to that view. The Six Day War, which placed the holiest sites in Christendom in Jewish hands, was even more unsettling. The Church eventually came to terms with these developments in theological but not political terms. Fear for the fate of the Christian faithful in Moslem countries kept the Holy See from according Israel diplomatic recognition.

It was not until after the Madrid Conference in 1991 launched the Middle East peace process that talks got under way between Israel and the Vatican regarding establishment of diplomatic relations. This was achieved in 1993, three months after the Oslo agreements.

reflects the fact that most Christians in Israel are Arab, and Arab Christians have also recently been making it to the top of the Christian clerical hierarchy in Israel. This approach of the Catholic Church to the “Palestinian Problem” is all the more sensitive given its total silence on the destruction of all shuls and yeshivas and the desecration of the Mt. of Olives grave site at the hands of the Jordanians during their occupation of East Jerusalem (1948-1967).³⁴⁹

In March 2000, the Pope visited Israel. On arriving in Bethlehem, he stated: “No one can ignore how much the Palestinian people have had to suffer in recent decades.” In the pope’s message only the Palestinians suffered. Terrorism did not exist in the papal rhetoric.

In his call for a Palestinian homeland John Paul used the words “international law and the relevant United Nations resolutions.” This was a clear reference to the many anti-Israel UN resolutions passed by a General Assembly in which political factors weighed against Israel. Some understood the call by the Pope to link the birth of Jesus with the events of today as an attempt to link the suffering of Jesus with that of the Palestinians. “This is a place that has known ‘the yoke’ and ‘the rod’ of oppression. How often has the cry of innocents been heard in these streets?” the pope asked.

In his address at the Dehaishe refugee camp, the pope spoke of the suffering of the refugees, but made no reference to the fact that it was the Palestinian Authority which is now responsible for the refugees. There was no call to the Palestinian Authority to improve their conditions, but rather a reference to “the sad memory of what you were forced to leave.”

Nor has the Church purged its multiple anti-Semitic motifs in the artwork of its churches and cathedrals, painted over the centuries. For example, in the entrance to the famous Notre Dame in Paris there are two statues of females. One depicts Judaism as “Synagoga,” a blindfolded, defeated queen, broken staff in hand. The new queen is “Ecclesia” the richly garbed Church, triumphant.³⁵⁰

In October, 2000, Pope John Paul II declared the beatification of a controversial 19th-century pontiff, Pius IX (1846 to 1878) who presided over the 1858 Church seizure of a young Jewish boy so that he could be raised as a Catholic against his parent’s wishes. In Catholic ritual, beatification is the last formal step before possible sainthood. In addition to the criticism from Jewish organizations, 19 eminent Catholic theologians from 10 nations wrote recently in the Catholic magazine *Concilium* that Pius IX was “known for his antisemitic actions,” and asked, “How can [John Paul] beatify one of the people for whose actions he asked forgiveness?”

The Church claimed that the family’s illiterate Roman Catholic maid had baptised the six-year-old boy, Edgardo Mortara, four years earlier when he was gravely ill. That made his upbringing as a Jew illegal under canon law barring the non-Catholic upbringing of any baptized child, and was cited at the time as justifying his seizure by papal police.

Edgardo was isolated at a Catholic boarding school in Rome and adopted by Pius IX, whose refusal to return him to his family defied a Europe-wide outcry that undermined the church’s authority. The boy grew up to be a priest, preached about the “miracle” of his conversion and was never reconciled with his grieving parents.

³⁴⁹ The same applies to all other Christian groups. The exception to this was Brother Leo Rudolf, the Prior of Dormition Abbey on Mount Zion. However, when he complained about the destruction of the Jewish Quarter, he was told by the Christian Establishment to keep his mouth shut or they would remove him from Jerusalem. (*Jewish Action* Winter ‘93-’94, pg. 20)

³⁵⁰ *Ibid.*, pg. 22

“Pius was not insensitive to claims of parental love, but he was persuaded that even the most profound loves of this world must not stand in the way of the transcendent, eternal love of God for the individual human soul.”

“He was persuaded that saving this boy’s soul was worth braving the criticism of all Europe,” wrote papal apologists Gaspari and Carosa, arguing that Pius IX’s energetic propagation of Catholicism in the face of revolutionary anticlericalism made him a towering, martyr-like figure worthy of devotion.

While some church officials have said such an incident could not happen now, a senior Vatican official who advocated Pius IX’s cause said in a nationally televised debate that he would still “find it beautiful” for a child to be baptized without his parents’ knowledge, as Edgardo was.

The “good of the eternal life” supersedes any “natural good,” including the rights of a parent over a child, said the Rev. Daniel Ols, an official of the Congregation for the Promotion of Saints.

In addition, he reconsigned Jews to the ghetto, stripped them of property rights and barred them from secondary and higher education. “These measures were acts of self-defense,” Catholic commentators Antonio Gaspari and Alberto Carosa wrote in Pius IX’s favor for the Roman monthly, *Inside the Vatican*. “They prove only that he was a prudent temporal ruler.”

Although the Vatican won’t say so, Pius IX is being beatified as a late substitute for a controversial conservative successor, Pius XII, who was pope during World War II. Carefully balancing liberal and conservative sentiment, the Vatican had planned for years to beatify the later Pius in the same ceremony with John XXIII.

But a growing storm of Jewish complaint that Pius XII failed to speak out forcefully about the Holocaust forced the Vatican last year to shelve his candidacy.

Nevertheless, the overall trend towards a more positive approach to Jews and Judaism has been dramatic.³⁵¹ The Vatican has now called on all Catholics to “respect the continuing validity of G-d’s covenant with the Jewish people and their responsive faithfulness, despite centuries of suffering, to the divine call that is theirs.” Moreover, these statements are not mere words – a real effort is being made to filter these ideas down in practice. In America, the church has produced several books (in conjunction with the Anti-Defamation League of the B’nai B’rith) aimed at teachers and students in catholic schools, expressing these ideas. A comparison of the 1970 and 1986 versions of the New American Bible, the version most likely to be found in schools, homes and rectories showed the following changes in headings: “Israel’s present rejection” was changed to “Jews and gentiles in G-d’s plan”; “grief for the Jews” is replaced by “Paul’s love for Israel”; “Israel’s unbelief” is now “the remnant of Israel.” On January 17, 2002 the Vatican basically stated that the Jews’ wait for messiah is validated by the Old Testament. The document states that “the Jewish wait for the messiah is not in vain.” The document says Jews and Christians in fact share the wait for the messiah, though, “Jews are waiting for the first coming, and Christians for the second.” The new document also says Catholics must regard the Old Testament as “retaining all of its value, not just as literature, but its moral value.” One commentator noted that “it means it would be wrong for a Catholic to wait for the messiah, but not for a Jew.”

³⁵¹ Witness the German and French Bishops Conferences in 1995 and 1997 respectively asking forgiveness of the Jewish people these documents declared that “Christians were guilty of both an indirect and a direct role in the process which led to the Shoah” for which “the Church bears guilt and co-responsibility.”

On Oct. 19, 2002 nearly 20,000 churches across the United States joined in a "Day of Prayer and Solidarity" with Israel and the Jewish people. Some five million Christians were estimated to have taken part in these special services. In promotional material that was distributed to churches throughout America prior to the event, the group said, "This crisis is one of the worst Israel has ever faced, and its future as a nation hangs in the balance. As Christians we have an obligation and a calling to pray for Jerusalem and stand with the Jewish people in defending their historic homeland." The events of September 11 no doubt contributed to a greater recognition that Jews and Christians stand united in a common battle against international terrorism. Given the history of Christian anti-Semitism, many Jews remain wary of Christian support for Israel. Compounding the problem is the expressed desire of some pro-Israel Christian groups to proselytize among Jews in an effort to convert them. However, many American Christians appeared to have positive motives in supporting Israel. More and more, they are making their voices heard in the halls of power, thanks to the efforts of groups such as Stand for Israel and Esther Levens' National Unity Coalition for Israel.

In May, 2004, Pope John Paul II sent a message reiterating the Catholic Church's condemnation of anti-Semitism in during a ceremony in Rome's central synagogue, where the pontiff made history in 1986 with a milestone visit to improve Catholic-Jewish relations. The pontiff sent two top-ranking cardinals to the ceremony marking the 100th anniversary of the temple's construction, who delivered John Paul's words that "the dutiful deploration and condemnation of hostilities against the Jewish people, which often characterized history, isn't enough. We need to also develop friendship, esteem and brotherly relations" with Jews. John Paul said Christians and Jews were "united in remembering all the victims of the Holocaust, especially all those, in October 1943, who were torn from their families and their dear Roman Jewish community" and sent to Nazi concentration camps. Nearly 2,100 Jews were rounded up in the neighborhood when the city was occupied by Germany in World War II.

In his message, the pope also deplored "too much innocent blood spilled by Israelis and Palestinians" in the Holy Land. He expressed hope that "enmity not sweep up any more into hate" Jews, Christians and Muslims, sharing roots in the biblical patriarch Abraham.

JTA: A Vatican Legacy, March 6, 2005: "The God of Abraham, Isaac and Jacob – like the God of Jesus Christ – is the living God who maintains close and salvific relations with his people," a possible successor to Pope John Paul II told a conference of Catholics and Jews in New York ...

The remarks Cardinal Angelo Scola of Venice made to nearly 100 Jewish and Catholic leaders convened by the World Jewish Congress used new and explicit language as he expressed the sentiments of the pope, who has said that Jews and Catholics are brothers who share a covenant with God.

Scola's comments, which adopted the language of Jewish prayer and Christian theology, also reveal the extent to which the Roman Catholic Church has transformed its outlook toward Jews in the last 40 years. ... The conference, which hosted several possible successors to the pope, also came as worldwide news outlets monitor the ailing pope's faltering health.

For Jewish observers, the question is whether the next pope will continue the advances made by John Paul II, who oversaw the establishment of full diplomatic relations with the Jewish state.

Concerning the response Orthodoxy does and should have to these changes, Jonathan Rosenblum wrote the following (in the context of a larger article):

One of the guiding principles of the Torah community from time immemorial has been to avoid any action that might provoke the nations of the world and thereby increase enmity towards Jews. The rabbinic leaders of the Torah community view the protection of Jewish lives as one of their paramount responsibilities. They would never deliberately court confrontation with the spiritual leader of one billion Catholics.

Thus, haredi groups have stood on the sidelines in recent years as relations between the Church and secular Jewish defense organizations grew increasingly testy.

In 1998, the Anti-Defamation League dismissed the Vatican's long-awaited "Reflection on the Holocaust" as a hollow "apology full of rationalization for Pope Pius XII and the Church."

Not long ago, the president of the Vatican's Commission on Religious Relations publicly rebuked Jewish agencies for their "aggressive attitudes" and announced it was severing its 30-year relationship with the International Jewish Committee for Interreligious Consultation.

It is true that the Church's new tolerance does not represent a fundamental shift in theology, and is rather a function of a pragmatic realization of what is and what is not acceptable in the current age. Thus, in September 2000, the Vatican issued a statement declaring the Roman Catholic Church to be the only "instrument for the salvation of all humanity."

In a bluntly worded 36-page document approved by the pontiff, the Vatican's Congregation for the Doctrine of the Faith asserted that non-Christian religions are "gravely deficient" as a means of salvation and that most non-Catholic Christian denominations, because they do not accept the papacy, "suffer from defects" that disqualify them as "churches in the proper sense."

The rabbinic leaders of the haredi community fear that insistent demands by the Jewish community for an even more detailed list of the sins of the Church and ever more abject requests for forgiveness will inevitably trigger a backlash among Catholics (something already happening in certain Church circles.)

While acknowledging the legitimacy of historical inquiries by Christian and Jewish scholars alike into theological anti-Semitism and its often violent consequences, the Orthodox view them as largely beside the point. Nothing will bring back to life the hundreds of thousands slaughtered or forcibly converted in the name of the Cross.

Neither the pope nor anyone else – no matter how well-intentioned – has the power to seek forgiveness on behalf of others. Nor is it within the power of those living today to grant forgiveness for all those victims. By the same token, Orthodox Jews do not hold Catholics today responsible for the atrocities of the past.

In many respects, religious Jews are uniquely able to forge close relations with people of other faiths. Over the past 35 years, for instance, Agudath Israel of America, the largest American grass-roots Orthodox organization, has enjoyed the warmest of relations with Catholic groups on the basis of mutual respect for other people of faith and shared interests.

The two groups have worked closely together on such issues as school vouchers. Cardinal John O'Connor's open letter last September, in which he praised the Jewish people "as a model of faith for all mankind", was a reflection of the warmth of those relations.

Unlike many of their secular brethren, Orthodox Jews do not, for instance, get the heebie-jeebies around deeply religious Christians. Because they define their Judaism positively, and not in terms of what others say about them, they are far less likely to concern themselves with the theological pronouncements of others.

If the president tells a Sunday school class that Jews do not have a share in Heaven (as Jimmy Carter once did), or presidential candidates boast of having been "saved," Orthodox Jews do not become hysterical.

Because the haredim continue to live in ways that distinguish them from their non-Jewish neighbors, they never harbored the illusion that Judaism and Christianity could somehow be reconciled. Interfaith theological dialogue is, in their eyes, pointless. They are content to let others live with their beliefs so long as those beliefs do not lead to hostility and discrimination against Jews.

Viewed in those terms, Orthodox Jews have every reason to treat Pope John Paul II with respect. Under his stewardship, there has been a sea change in the attitude of the Church to the Jewish people. Time after time, he has sent an unmistakable message that anti-Semitism is no longer Church doctrine, and that the Church condemns all expressions of anti-Semitism in word and deed. He will no doubt forcefully reiterate that message while in Israel.

So while haredi Jews will not line the pope's route to catch a glimpse of him, the Orthodox world is not unmindful of all that he has done to lessen the scourge of anti-Semitism – and honors him for it.

2- Protestant denominations

The mainline Protestant denominations have also taken strong stands denouncing the history of Christian anti-Semitism in the strongest terms and, in many cases, confirming the fact that the Jews are still a covenantal (or covenanted) people since G-d does not break His promises.

The following churches, amongst others, are included:

- a- The Evangelical Lutheran Church in Germany (1954)
- b- The United Methodist Church (1972)
- c- The American Lutheran Church (1971 and 1974) (later to fuse with the American Evangelical Lutheran Church of America)
- d- The United Church of Christ (1987 and 1990)
- e- The Presbyterian Church
- f- The Christian Church/Disciples of Christ

The attitude of the Lutheran churches are the most remarkable, given the virulent anti-Semitism of their founder, Martin Luther. These churches have publicly and unequivocally distanced themselves from the stand of their founder. The official policy statements of most of these churches have yet to be fully integrated into all their educational texts. The most significant problem is the complete silence with respect to modern Judaism. The old idea that Christianity replaced Judaism as a living faith seems still to hold true. In addition, the position of these churches toward Israel as the Jewish state is generally not positive. The United Church of Christ's 1990 statement went so far as to refer to the State of Israel as Palestine. Terrorist activities were referred to as Uprising. The Presbyterians early on called

for Palestinian statehood, “standing in solidarity” with their “cry for justice as dispossessed,” and so on.

Nevertheless, the overall trend of being more positive towards the Jews is quite definite.

The question of how these churches can now claim that G-d has still chosen the Jews and simultaneously claim that He has also chosen the Christians is not fully answered. Some flatly call it a mystery that cannot be answered, while others talk of a dual covenant. If, according to these Christian groups, the Jews can achieve redemption through their own religion, then it should not be necessary to proselytize them to Christianity. Such a position has indeed been taken by the Protestant Evangelical Synod (1980 – then still West Germany).

3- Evangelicals

Evangelism has great force in America. Former President Carter, President Clinton, and Al Gore, are all amongst the estimated 68 million born again Christians. TV evangelics Jerry Falwell, Pat Robertson, Jimmy Swaggert and Jim Baker have millions of followers. In fact, over 40% of Americans have, at some time, tuned in to the TV ministries.

The evangelists feel called by G-d to what they call the Great Commission to preach the gospel to the whole world, including the Jews. Bailey Smith, leader of the Southern Baptist Convention, has declared that “G-d Almighty does not hear the prayers of Jews.” Presidential candidate G.W. Bush was asked by the media a few months ago about Jews getting to heaven. He said, no, only Christians believing in Jesus can get to heaven. “Then he talked to his mother, and his mother put Billy Graham on the phone, and Graham gave him the answer which he now uses, which is that only God can judge.”

Evangelicals such as the Southern Christian Baptists, the Moral Majority and the National Association of Evangelicals differ from the Catholics and the Protestants on two counts. On the positive side they are Christian Zionists – very pro-Israel³⁵² (though this is rooted in their belief that the State of Israel is a precursor to the Second Coming of Jesus). On the negative side, they are fully committed to proselytizing Jews.

Their support for a Jewish state in Israel predates even the first Zionist Congress. In 1891 William Blackstone and others produced the “Blackstone Memorial”, a declaration urging the U.S. to back this step. They responded positively to every subsequent move in the direction of the founding of the State of Israel. In 1995, the Christian Coalition called for the American Embassy to be moved to Jerusalem, which, it said, must remain the undivided capital of Israel. In fact, after American Jews, they are the strongest supporters of Israel of any group in the U.S.A. More evangelicals visit Israel each year than do American Jews. They also showed more concern, and at an earlier date, of the Holocaust under Nazi Germany.³⁵³

³⁵² Nineteen years ago after most of the foreign embassies previously located in Jerusalem decided to move to Tel Aviv following a UN Security Council order, several Christian groups organized the International Christian Embassy and began an annual Sukkot march, which in 1999 was expected to reach 5000 Christians. This is in stark contrast to the liberal Christians' support for the PLO.

³⁵³ These Christians are sometimes astonishing in their generosity, “like the people who are giving 10% of their Social Security to help Jews immigrate to Israel; or the person who for three years saved \$1,000 for a down payment on a car so he can get to work, and instead gave that \$1,000 for a soup kitchen for elderly Jews in Odessa.”

Whereas “Jews give and say ‘Don’t bother me again until next year,’ these Christians give monthly. It’s based on need, not obligation. It’s built on spiritualism.”

These people don’t give splashily at big bashes, dinners or honorariums. They don’t get plaques. “None of that. They don’t want it.”

They believe that at the end of days all people, including the Jews, will come to Christ. But, on the other hand, they do very little proselytizing of Jews.

On the other hand, evangelicals by their very mandate consider it a duty to proselytize. Not to include Jews, they assert, is “one of the worst forms of lovelessness, discrimination and anti-Semitism possible,” for without this the Jews lack forgiveness, atonement and salvation. Many evangelical teaching texts portray the Jews as the killer of Jesus, though there are significant improvements in this area. Judaism is generally presented as a dead religion; almost nothing is ever said about its post-Jesus existence. Although they preach against anti-Semitism, they communicate a certain contempt for Judaism at the same time. Pat Robertson, amongst others, has maintained, to some degree, damaging stereotypes about Jews and their religion.

The U.S. News and World Report’s (September 20, 1999) article on a Southern Baptist campaign to pray for the conversion of Jews during Judaism’s high holy days has set off a furore that threatens to further fray already tattered relations between U.S. Jewish groups and the nation’s largest Protestant denomination.

In a booklet published to coincide with the Jewish observance of Rosh Hashanah and Yom Kippur, Baptist leaders urged the church’s 15.9 million members to “pray each day for Jewish individuals you know by name ... that they will find spiritual wholeness available through the Messiah [Jesus].”

“We mean no offense,” explains Louis Moore, a Baptist associate vice president. As evangelical Christians, he says, “we are obligated to pray for anyone who does not know Jesus Christ as Lord and Savior.”

Messianic Jews and Jews for Jesus often use ruses to lure Jews away from their religion. Among the more devious is a TV show called *The Jewish Voice*, which turns out to be a Christian missionary program, and the advertising of religious services to be held in “synagogues” that are in reality Christian houses of worship dedicated to converting the Jews.

Of this, Howard Abrams writes: All religions take a very dim view of apostasy, but Christians should have a particular sensitivity to the horror that it holds for Jews. Jews are members of a group that is small and getting smaller, that was reduced by one-third in the recent past by mass murder at the hands of some Christians while the vast majority of the rest watched without comment.

March 17, 2002, *Billy Graham Responds to Lingering Anger Over 1972 Remarks on Jews*, David Firestone:

H. R. Haldeman's White House diaries came out in 1994... the Rev. Billy Graham ... once ... joined with President Richard M. Nixon in discussing the "total Jewish domination of the media." Could Mr. Graham, the great American evangelist, really have said the nation's problem lies with "satanic Jews," as Mr. Nixon's aide recorded?

Mr. Graham's sterling reputation as a healer and bridge-builder was so at odds with Mr. Haldeman's account that Jewish groups paid little attention, especially because he denied the remarks so strongly.

"Those are not my words," Mr. Graham said in a public statement in May 1994. "I have never talked publicly or privately about the Jewish people, including conversations with President Nixon, except in the most positive terms."

That was the end of the story, it seemed, until two weeks ago, when the tape of that 1972 conversation in the Oval Office was made public by the National Archives. Three decades

after it was recorded, the North Carolina preacher's famous drawl is tinny but unmistakable on the tape, denigrating Jews in terms far stronger than the diary accounts.

"They're the ones putting out the pornographic stuff," Mr. Graham said on the tape, after agreeing with Mr. Nixon that left-wing Jews dominate the news media. The Jewish "stranglehold has got to be broken or the country's going down the drain," he continued, suggesting that if Mr. Nixon were re-elected, "then we might be able to do something."

Finally, Mr. Graham said that Jews did not know his true feelings about them....

Mr. Graham, who is now 83 and in poor health, quickly issued a four-sentence apology, but he did not acknowledge making the statements and said he had no memory of the conversation, which took place after a prayer breakfast on Feb. 1, 1972.

The brevity of the apology and Mr. Graham's refusal to discuss the matter further have angered many of the same Jewish organizations that for so long counted Mr. Graham as their best friend among evangelical Christians. The taped remarks have become the subject of synagogue sermons and columns in Jewish newspapers, with some Jewish leaders suggesting that Mr. Graham had hidden anti-Semitic views for decades.

"Here we have an American icon, the closest we have to a spiritual leader of America, who has been playing a charade for all these years," Abraham H. Foxman, the national director of the Anti-Defamation League, said in an interview last week. "What's frightening is that he has been so close to so many presidents, and who knows what else he has been saying privately."

Yesterday, Mr. Graham's organization issued a longer apology, in which Mr. Graham acknowledged making the statements, but repudiated them.

"I don't ever recall having those feelings about any group, especially the Jews, and I certainly do not have them now," he said. "My remarks did not reflect my love for the Jewish people. I humbly ask the Jewish community to reflect on my actions on behalf of Jews over the years that contradict my words in the Oval Office that day."

d- Anti-Israel³⁵⁴ and modern anti-Semitism³⁵⁵

This was hardly the first time that the Palestinians had launched a Jihad (read pogrom) against the Jews. As Nissan Ratzlav-Katz points out,³⁵⁶ for seven days starting August 23 in 1929, Arab mobs terrorized communities throughout the land of Israel, killing 133 Jews and injuring more than 300. It began when Haj Amin al-Husseini, mufti of Jerusalem, ally of the Nazis and mentor of the current PLO leader Yasser Arafat, falsely accused Jews of defiling and endangering local mosques, including al-Aqsa. The call went out to the Arab masses: “Itbakh al-Yahud!” – “Slaughter the Jews!”

In Hebron, sixty-seven Jews were killed by hundreds of their Arab neighbors in the space of one day, Shabbat. The homes where Jews thought they could find safety, including that of Eliezer Dan Slonim, the sole Jewish member of the Hebron Municipal Council and a friend to

³⁵⁴Jewish Action, Fall 2004: ...In modern times, Israel is “The Jew,” and the world now relates to the Jewish State the way it has always related to individual members of our people. The European Union recently called Israel the “greatest threat to world peace on the planet.” Not North Korea, despite its explicit nuclear threats to the West and wholesale export of uranium to Libya et al. Not Russia, who has been providing nuclear technology to Iran and other rogue states. Not Iran or Syria who sponsor terror organizations on three continents. Israel. The United Nations General Assembly, a microcosm of mankind, has issued more condemnations of the only democracy in the Middle East than it has against any other nation on the planet. The General Assembly has not yet critiqued Sudan for punishing shoplifters with cross-amputation, China for harvesting organs from political prisoners or Saudi Arabia for banning the practice of any religion besides Islam, but it has devoted 60 percent of its emergency sessions to the purported misdeeds of Israel—including crimes like Israel’s preemptive attack on Egypt in 1956 and its recent construction of a fence to keep suicide bombers out of Jewish population centers. Strangely, the General Assembly has never passed a resolution condemning anti-Semitism.

³⁵⁵Although we don't live in Nazi Germany where they were actively hating us, we do live in a world that is very subtly anti-Semitic. Whether it's the U.N., whether it's newspapers, whether they're dealing the State of Israel etc. We live in a world that is not screaming from the rooftops that "we hate the Jews," but it's there. It's very subtle. And it's very prevalent.

Take anti-Semitism and combine it with ignorance about being Jewish; the result is a very toxic mix. And the name of this potentially fatal formula? It's called "Assimilation".

Jews know very clearly the burden of being Jewish. Without the beauty, without understanding the benefits of Judaism, they are going to say, "Let's get rid of this. Who needs this? I want to get out from under being Jewish."

A fuller understanding comes through a telling metaphor:

Imagine you have a child, and finally the great day arrives when that child is ready to go into first grade; to join the outside world; to join society for the first time.

Like all young parents, you are nervous. You send her off to school, wondering: How will she be accepted? How will she fit in? Will she be socially adept and have friends, etc?

Coming home from work that day, you are excited to hear how your daughter's first day was, and you say, "Beth, how was your first day at school?" And you see... she's crushed. You ask, "What's the problem?" She answers, "Well, I went to school and during recess all the kids made fun of me. They called me 'carrot top.' 'Beth has red hair.' It was terrible!"

You are devastated. Your child's whole future, her self-esteem, is on the line. What's going to be? So you ask, "What can we do about it?"

What's the easiest solution to this problem? Everyone says, "The easiest solution is: Dye her hair." Presto! No longer a redhead, she's a brunette. The problem is eliminated!

What's the harder solution? To reframe it. To tell her: "No matter what they say about having red hair, it's not so bad. It's beautiful! It's gorgeous! It's fantastic! It's unique. It has flair and individuality. It's extravagant." You reframe it! And she has no more problems. Because her problem was not really a problem, only the misconception of others.

So what's really the WORST solution? What's the worst possible thing you can do to this child? To dye her hair. Why? Because you are confirming her fears. You are telling her: "They are right. There really is something wrong with red hair. Let's get rid of it."

local Arab elders, became slaughterhouses. In Slonim's home alone, 22 people were murdered that day, including his wife and two young children. After the massacre, in a perverse inversion of morality, the British mandatory authorities exiled the Jewish survivors to Jerusalem, ending a 3,000-year-old Jewish presence in Hebron. That presence was only renewed in 1967, with the Israeli takeover of Judea and Samaria (the "West Bank").

In 1921, Arab gangs attacked Jews in Jaffa, Rehovot, Petah Tikva, and other Jewish towns. Forty-seven Jews were killed and over 140 were wounded. The Haycraft Commission, appointed by the British government to investigate the events, concluded:

The racial strife was begun by the Arabs, and rapidly developed into a conflict of great violence between Arabs and Jews, in which the Arab majority, who were generally the aggressors, inflicted most of the casualties ... an already acute anti-Jewish feeling extended it into an anti-Jewish riot. A large part of the Muslim and Christian communities condoned it, although they did not encourage violence. While certain of the educated Arabs appear to have incited the mob ... unfounded stories of provocation were believed and acted upon without any effort being made to verify them.

Yet, the same commission found, that the "fundamental cause" of the riots were the victims themselves:

...a feeling among the Arabs of discontent with, and hostility to, the Jews, due to political and economic causes, and connected with Jewish immigration, and with their conception of Zionist policy as derived from Jewish exponents ...

Similarly, the decade following the massacres of 1929 also saw attacks on Jewish towns in Israel. From 1936 through the beginning of 1939 Arab gangs roamed the country, killing Jews where they could. At the time, Saudi Arabian king Ibn Saud informed a British colonel, H. R. P. Dickson:

Our hatred for the Jews dates from God's condemnation of them for their persecution and rejection of Isa (Jesus) and their subsequent rejection of His chosen Prophet ... for a Muslim

That's our situation. In one sense, being Jewish is like being born with red hair. It's not popular. There are people who will degrade us for it.

Unless every Jew has a strong, alternative explanation to what the significance of being Jewish is all about, then, by definition, he is not going to like being Jewish. He is not going to like himself.

What's the best way to get that alternative perception to being Jewish?

The Cause is the Solution: We have arrived at an understanding of anti-Semitism and its cause.

The solution to anti-Semitism is exactly the same as the cause: It is Jewish values and beliefs that *cause* anti-Semitism, and it will be Jewish values and beliefs that ultimately will *eliminate* anti-Semitism.

The message that the Jews bear is the recipe for conquering evil. The more effectively Jews transmit their special message, the closer they come to making a holocaust – whether aimed against Jews or against any other group – impossible.

Only when Jews act as *Jews* – only when the Torah's message of ethics and morality is known throughout the world - can we ever hope to experience a world in which evil has been eradicated.

Therein lies the exquisite irony of Jewish history. Although Jews posed no military, political or economic threat, and were never more than a tiny fraction of the world's population, they were *always* a major power in the eyes of mankind. Why? It is the message they carry – the Torah.

Jewish ideas influence the world, but the world cannot absorb the message properly unless the Messengers – the Jews – know it and teach it.

Instead of "Why The Jews", the Question has become: Why Be Jewish? (Aish HaTorah: *Anti-Semitism + Ignorance = Assimilation*)

³⁵⁶ National Review August 23, 2002, We Didn't Start the Fire, An anniversary. The following paragraphs were modified from this article.

to kill a Jew, or for him to be killed by a Jew, ensures him an immediate entry into Heaven and into the august presence of God Almighty.

That three-year “insurrection” took the lives of 415 Jews. The Arab Higher Committee, headed by the Mufti Haj Amin al-Husseini, led the campaign of terrorism yet again.

Therefore, it is simply not true that the Intifada of 2000 was a result of “the Israeli occupation of 1967.” Such violence did not start in 1967, or even upon Israel’s founding in 1948; it was never limited to any geographical boundaries, and its source is not political. As a Friday-sermon broadcast on Palestinian Authority television declared during the Intifada, “blessings to he who shot a bullet into the head of a Jew ... the enemies of Allah, the cursed nation in the Koran, whom the Koran describes as monkeys and pigs, worshippers of the calf and idol worshippers.” There was also a message for the future in the words of that PA-appointed cleric, “Allah shall make the Muslim rule over the Jew, we will blow them up in Hadera, we will blow them up in Tel-Aviv and in Netanya ... We will enter Jerusalem as conquerors, and Jaffa as conquerors, and Haifa as conquerors and Ashkelon as conquerors ...” Referring to a Hadith (a Muslim oral tradition attributed to Muhammad or his disciples), the preacher said that nature itself will come to assist the Muslims in their pursuit of the Jews “...until the Jew will hide behind the trees and stones and the tree and stone will say: ‘Muslim! Servant of Allah, there is a Jew behind me, kill him!’”

Thus, the source of the anti-Semitism is Islam, but the forces behind Islam are the Arab States.³⁵⁷ Only the state can mobilize the passions of bigotry and turn them into a genocidal threat.

Ibrahim Mussawi, the urbane and scholarly-seeming director of English-language news at *Al Mana* [Hezbollah's satellite television station], called Jews "a lesion on the forehead of history." A Hezbollah official in the Lebanese Parliament said Jews "act as parasites in the nations that have given them shelter."³⁵⁸

Jeff Dunetz, Wake Up and Smell the Anti-Semitism (Aish.com):

If we look at the words and deeds of Islamic activists -- in the Mideast and beyond -- we see virulent ant-Semitic messages being distributed regularly to a broad audience.

A few hours of Internet research came up with hundreds of examples of Arab leaders and official press attacking Jews. They don't attack Israel on how it deals with Palestinian issues; this state-sponsored anti-Semitism drudges up ancient stereotyping and blood libel. And this rhetoric has expanded into Europe, the U.S., and the UN.

For starters, the Palestinian media has called for the killing of all Jews. In October 2000, after two Israeli soldiers were lynched in Ramallah, Dr. Ahmad Abu Halabiya gave a sermon on official Palestinian Authority television: Have no mercy on the Jews no matter where they are, in any country. Fight them, wherever you are. Wherever you meet them, kill them. Wherever you are, kill those Jews and those Americans who are like them - and those who stand by them...³⁵⁹

³⁵⁷ The following article is by David Bar Ilan, Jerusalem Post, Oct. 20, 1999:

³⁵⁸ Nov. 4, 2002, Andrea Levin's Eye on the Media: New Yorker bests Times on anti-Semitism

³⁵⁹ translation by memri.org

During the Pope's trip to Syria last year, President Assad said, "They (the Jews) tried to kill the principles of all religions with the same mentality in which they betrayed Jesus Christ, in the same way they tried to betray and kill the Prophet Muhammad."³⁶⁰

Maybe the moderate Saudis are a little more reasonable? In December 2001, the Saudi government-controlled newspaper, Al-Watan, published a report entitled, "The Jewish organizations are implementing their strategic and hellish plan to take over the world": "The Jews act by means of the control of the media, politics and the economy in order to weaken the non-Jewish groups and bring about their disintegration."³⁶¹

In the Saudi government daily Al-Riyadh, columnist Dr. Umayma Ahmad Al-Jalahma of King Faysal University in Al-Dammam, wrote (March 10, 2002) on "The Jewish Holiday of Purim." The following are excerpts of the article:

Special Ingredient For Jewish Holidays is Human Blood From Non-Jewish Youth: For this holiday, the Jewish people must obtain human blood so that their clerics can prepare the holiday pastries. In other words, the practice cannot be carried out as required if human blood is not spilled!! The Jews' spilling human blood to prepare pastry for their holidays is a well-established fact, historically and legally, all throughout history. This was one of the main reasons for the persecution and exile that were their lot in Europe and Asia at various times.

I would like to tell you how human blood is spilled so it can be used for their holiday pastries. The blood is spilled in a special way. How is it done? For this holiday, the victim must be a mature adolescent who is, of course, a non-Jew -- that is, a Christian or a Muslim. His blood is taken and dried into granules. The cleric blends these granules into the pastry dough; they can also be saved for the next holiday. In contrast, for the Passover slaughtering, about which I intend to write one of these days, the blood of Christian and Muslim children under the age of 10 must be used, and the cleric can mix the blood [into the dough] before or after dehydration. The Actions of the Jewish Vampires Cause Them Pleasure: Let us now examine how the victims' blood is spilled. For this, a needle-studded barrel is used; this is a kind of barrel, about the size of the human body, with extremely sharp needles set in it on all sides. [These needles] pierce the victim's body, from the moment he is placed in the barrel. These needles do the job, and the victim's blood drips from him very slowly. Thus, the victim suffers dreadful torment -- torment that affords the Jewish vampires great delight as they carefully monitor every detail of the blood-shedding with pleasure and love that are difficult to comprehend.³⁶²

Egypt, the first Arab country to make peace with Israel, recently ran a TV series called "Horseman Without a Horse," a 30-part series based on the anti-Semitic forgery, "The Protocols of the Elders of Zion." Sheikh Muhammed Abd Al Hadi La'afi, responsible for Religious Teaching and Instruction in the Office of the Wakf, wrote in the official P.A. newspaper Al-Hayat Al-Jadida (May 18, 2001):

The battle with the Jews will surely come... the decisive Muslim victory is coming without a doubt, and the prophet spoke about in more than one Hadith and the Day of resurrection will not come without the victory of the believers [the Muslims] over the descendents of the monkeys and pigs [the Jews] and with their annihilation.

³⁶⁰ ADL, October 2001

³⁶¹ translation by memri.org

³⁶² translation by memri.org

These hate-filled teachings proliferate even in America. The Washington Post reported (March 2002) on Muslim elementary and high schools in the U.S.: One 11th-grade textbook, for example, says one sign of the Day of Judgment will be that Muslims will fight and kill Jews, who will hide behind trees that say: 'Oh Muslim, Oh servant of God, here is a Jew hiding behind me. Come here and kill him.' Several students of different ages, all of whom asked not to be identified, said that in Islamic studies, they are taught that it is better to shun and even to dislike Christians, Jews and Shi'ite Muslims... [In addition,] maps of the Middle East hang on classroom walls, but Israel is missing....

And let's not forget how, throughout the Arab world, the World Trade Center attack was reported as a Jewish-led conspiracy. At a meeting in Damascus in October 2001 with a delegation from the British Royal College of Defense Studies, Syrian Defense Minister Mustafa Tlass said the Mossad planned the ramming of two hijacked airliners into the WTC towers. He also told the British visitors that the Mossad had given thousands of Jewish employees at the towers advance warning not to go to work on September 11. (Jerusalem Post, October 19, 2001) The slander took hold. Paknews.com, a sophisticated English-language news site based in Pakistan, found that 71 percent of its readers believed the report of a September 11 "Jewish conspiracy."

The Holocaust is another point to examine. The Grand Mufti of Jerusalem, Haj Amin al-Husseini, lived in Berlin from 1941-45. He was in charge of supervising Axis propaganda to Muslims all over the world. When Jews fleeing Hitler's ovens were able to obtain emigration visas to Palestine, the Mufti was instrumental in getting those visa cancelled. He met several times with Hitler, and personally recruited 20,000 Muslims in Bosnia to serve in the Waffen SS.³⁶³

This tradition continues today. "Mein Kampf," previously banned by Israel, has been allowed by the PA and was sixth on the Palestinian best-seller list. A senior commander in Arafat's personal bodyguard is Fawzi Salem al-Mahdi (known as "Abu Hitler"), whose two sons bear the first names Hitler and Eichmann. The official Arab mouthpieces are among the ranks of the most stubborn Holocaust deniers. And American neo-Nazi and white supremacist parties have found in Muslims a new audience to advance theories discredited in the west for more than 50 years.

In Syria, Defense Minister Mustafa Tlass prides himself on a book he wrote about how Jews use the blood of Christian children in matza. The Protocols of the Elders of Zion and Hitler's Mein Kampf are best sellers there and in the rest of the Arab world.

In Egypt's official press Jews are caricatured the way they were in Hitler's *Der Sturmer*: as slimy, hook-nosed, greedy, malevolent monsters whose blood-drenched tentacles control the world's power centers. All the sickening anti-Semitic canards, from Holocaust denial to equating Jews with Nazis and charging Israeli scientists with spreading AIDS among Arabs, are featured regularly in the mainstream press.

It is not the case of a free press gone wild. Egypt's media are controlled, their directors and editors appointed by the president. The government prohibits private radio and television channels, has shut down a weekly publication for being too outspoken, and banned more than

³⁶³ (See: <http://notendur.centrum.is/~snorrigb/muftism.htm>)

80 titles the American University in Cairo intended to import, including Khalil Gibran's *The Prophet*.³⁶⁴

A recent study of 140 Palestinian textbooks by the Center for Monitoring the Impact of Peace, a private foundation, shows that anti-Semitism is pervasive in Palestinian texts. Jews are invariably depicted as robbers, aggressors, wild animals, locusts and treacherous cheats who have faked their history and stolen Palestinian land. Nowhere in these texts is there a single mention of the State of Israel or the peace agreements.

The list of the world's countries in the standard Palestinian geography book omits Israel, but includes a state named Palestine whose capital is Jerusalem. Nor do Palestinian maps ever mention Israel. All the land between the Jordan River and the Mediterranean is "occupied Palestine," to be liberated in holy war.

Abraham Foxman in the *Jerusalem Post*, 30 July, 2001:

Until recently, the Arabs argued shrewdly, though falsely, in their reading of history, maintaining that they should not be paying the price for the murder of six million Jews by Europeans.

Ignoring the real Jewish connection to the land of Israel, this argument had a certain resonance in that it acknowledged the horror of the Holocaust but depicted the Palestinians as innocent victims of a European guilt that needed to be atoned for by granting the Jews a state. Now, however, there is a shift in their Holocaust denial and revisionism, by asserting that the Jews have concocted or exaggerated what happened during World War II in order to dupe the world into accepting the illegitimate Jewish state in Palestine.

This change in emphasis suggests that the issue is not primarily that of the depth of anti-Semitism but of the reduction of inhibitions about expressing such extreme forms of hatred. The Palestinians no longer merely have to talk about their suffering as a consequence of Jewish suffering when they can get away with accusing the Jews of being the perpetrators of a fraud.

The 2000-2005 Intifada and modern anti-Semitism

In late 2000, Ariel Sharon visited the Temple Mount, which the Palestinians used as a pretext for a massive outpouring of violence all over Israel and the territories. Within one month, the United Nations issued three condemnations of Israel. Over the next years, thousands of Jewish targets were attacked world-wide, including synagogues, schools and individuals. The United Nations issued no condemnation of these. This was the largest number of attacks on synagogues since 1938.

At the end of the year 2000, the United States was the only country to join Israel in voting against all four Palestinian-related resolutions and a resolution demanding Israel's withdrawal from the Golan Heights that was captured from Syria in the 1967 Six-Day War. But even the United States abstained two years running on the resolution calling Israel's administration of Jerusalem "illegal and therefore null and void" because the city's final status is subject to negotiations between the Israelis and Palestinians.³⁶⁵

³⁶⁴ Tom Gross, *Aish.com*: the best-selling song in Cairo in 2001 was titled "I hate Israel"

³⁶⁵ Iran has for years supported Hizbullah guerrillas in Lebanon and has engaged in "terrorist activities aimed at Jewish and Israeli targets around the world. They were probably behind the bombings of the Israeli Embassy and Jewish Community Center in Buenos Aires. The 1992 embassy bombing killed 29 people and the 1994 community center bombing killed 86 people. Lebanon supports these terrorists by refusing to deploy troops

A virulently anti-Israel UN resolution condoning Palestinian terror was endorsed by France, Belgium, Sweden, Austria, Spain, and Portugal. The resolution, adopted by the UN Commission on Human Rights in Geneva, endorsed a 1982 UN resolution affirming the legitimacy of using “all available means, including armed struggle” by nations fighting occupation. The resolution also slammed Israel for a long list of alleged human-rights abuses, including “mass killings”, while never once mentioning Palestinian suicide bombers.³⁶⁶

In 2001, the UN-sponsored Durban Conference on Racism was hijacked by Islamic states to condemn Judaism and Israel and minimize the Holocaust. UN Human Rights Commissioner Mary Robinson has been consistently adopting resolutions against Israel on the basis of Arab League initiatives. The commission has already resolved that Israel committed war crimes in its fight against Palestinian terrorism.

In Belgium, an appeals court threw out the case against Prime Minister Ariel Sharon, who had been charged with committing war crimes for his role in the massacre of hundreds of Palestinian refugees by Israeli-backed Lebanese Christian militiamen in 1982. However, Sharon’s case should never have been brought to court and was another example of political bias against Israel. Sharon himself pointed out Belgium’s own problematic human-rights record, including its brutal colonization policy in the Congo in the late 1800s in which an estimated 10 million people died from hard labor, starvation, and outright extermination. In July 2002, the International Court, the ICC, was founded. The Arab League immediately started drawing up a list of Israelis who they wanted to put on trial. Nasser Amin, the coordinator of Arab NGOs for the ICC, urged Arab countries to ratify the statute so that there would be more Arab judges to try Israelis. For the Arabs, the ICC was simply another weapon in their arsenal for fighting Israel.

Within six months of the outbreak of the new Intifada, European Union members were debating imposing sanctions on Israel. The Europeans seemed unaffected by the US State Department’s annual report on international terrorism which cited Yasser Arafat’s Fatah faction of the PLO for involvement in terror against Israel.

on its southern border with Israel as required by UN resolutions and giving them a free hand. Syria has yet to even recognize Israel’s right to exist. Yet the General Assembly spent two days blaming Israel and did not even deal with these countries.

³⁶⁶Wilfred Geens, Belgium’s ambassador to Israel, said the vote “took place in a confused atmosphere.” Geens said that his country’s representative in Geneva, like the other EU partners, explained the vote “and said that beyond the wording and reference of the resolution, the message he wanted to get across was a call for the end of violence, for dialogue, and for peace – even though some formulations in the text were rather unfortunate.” Among the unfortunate formulations, he said, was the reaffirmation of the 1982 resolution legitimizing all means in a national liberation struggle. Geens said that since Belgium voted against that resolution in 1982, it is on “clear footing” on that issue, and does not condone the use of terror. “Beyond the actual wording,” Geens said, “we wanted to send a clear message to end the violence, and an appeal to dialogue and to peace. The gravity of the situation goes beyond the formulation of certain elements in the text.”

Pictures of the damage Israeli attacks are inflicting on people and places were frequently played on screens around the UN building. For a while, there was an almost daily Security Council debate on the Israeli-Palestinian fighting, with Israel always being condemned. Ireland’s envoy, Richard Ryan, said: “Making a desert and calling it peace is hardly a wise policy.” Sir Jeremy Greenstock, the British representative, said that while he recognized that Israel had been the target of “appalling acts of terrorism,” the Sharon government should consider the futility of trying to defeat terror “by the disproportionate use of military violence.” There were almost no condemnations of Palestinian suicide bombings.

After it became apparent that Arafat himself was funding the terrorism of his Al-Aksa Martyrs Brigade, President George W. Bush called for the PA leader's removal. The EU, however, continued to be the PA's biggest supporter.³⁶⁷

Between Oslo and 2002, the EU poured over \$1.5 billion into propping up the PA, not including funds contributed separately and directly by EU component countries.

No other Third World territory or country could ever dream of such funding. EU funding continued unabated despite the fact that the Palestinians squandered most of the money and some of it was shown to be used to finance terrorist activities. One of the things the EU bankrolled and mentored was PA television, even rebuilding PA-TV antenna towers after Israel toppled them. PA television hourly broadcasts messages of jihad against the Jews and praise for the Palestinian genocide bombers. They paid for PA textbooks which deny any ancient Jewish claim to Jerusalem and Israel; in which murderer-martyrs are praised; and in whose maps Israel is nowhere to be found.

³⁶⁷ Belgian Foreign Minister Louis Michel and other Israel-haters denied that the PA was paying the salaries of Palestinian security personnel responsible for anti-Israel violence. Michel insisted that the PA only uses its money "for humanitarian causes."

Who Are You Calling Stupid, Dr. Solana? By Michael Freund, November 21, 2001:

Dr. Javier Solana, a senior European Union official responsible for foreign affairs... suggest[ed] that Israel should immediately begin negotiating with Palestinian Authority Chairman Yasser Arafat, regardless of the ongoing Palestinian terror campaign. After all, as Solana's traveling companion, Belgian Prime Minister Guy Verhofstadt, said over the weekend, "The Europeans want to underline that after the 12 days of relative quiet recently there is a need to relaunch the peace process" (Reuters, November 17).

Of course, there has been no such "relative quiet." As Prime Minister Ariel Sharon pointed out at his press conference with Verhofstadt, there have been 268 Palestinian terror attacks against Israelis in the past 12 days, resulting in five people killed and 59 others injured. That averages out to almost one terror attack every hour, stretching over the 12-day period.

Even if one is willing to forgive the Europeans their lack of mathematical acumen, it is somewhat harder to overlook the moral obscenity of their current stance. For they are, in effect, saying that just because the Palestinians are killing us a little less than they used to, we should rush back to the negotiating table with them.

During this time, there were thousand of outbreaks of anti-Semitism across Europe. A pattern began to develop where synagogues³⁶⁸ and Jewish cemeteries³⁶⁹ were desecrated and vandalized.

A school bus carrying Jewish students in Paris³⁷⁰ was bombarded with stones, drawing condemnation from the mayor of Paris and renewed pleas for religious tolerance. One Jew was stabbed, tied up and dropped off in an outlying area. An amateur soccer team from the Maccabi Bondy association was assaulted by about 15 hooded attackers wielding sticks and metal bars in a Paris suburb. In Lyon, 20 hooded youths drove two vehicles into a synagogue and beat up a young man and his pregnant wife. The Simon Wiesenthal Center recorded 400 acts of anti-Semitism in France over the 18 month period since the beginning of the Intifada in 2000. By the year 2002, anti-Semitic incidences in France were reaching 20 a day.

³⁶⁸ Synagogues all over Europe and Canada were targets of arson and vandalism. A synagogue in the Welsh city of Swansea was desecrated and daubed with a swastika before an abortive attempt was made to burn it down in July 2002. A 300-year-old Torah scroll was ripped, probably beyond repair. In the same year, an ancient synagogue in Djerba, Tunisia was attacked by the Al-Qaida organization. Twenty people were killed in the attack, among them German tourists and local citizens. On the island of Djerba, off Tunisia, a driver drove his truck full of gas canisters into the local synagogue, killing numerous people and injuring scores of others. In Istanbul, at least twenty people were killed and 257 wounded in near-simultaneous car bombings of two Istanbul synagogues on a Saturday morning. A neo-Nazi plot against groundbreaking for a new synagogue in Munich was foiled in November 2003.

In France, a nation that is home to some 5 million Muslims and 700,000 Jews, events such as the burning of Marseilles synagogue and arson incidents at dozen other synagogues and cemeteries have become more than daily occurrences. Most are carried out by Moslem youth gangs, but some, it is believed, are the work of more sophisticated Islamic terrorist groups.

In December 2002, Rabbi Gabriel Farhi was stabbed in the stomach Friday night in a Paris synagogue by an unknown assailant. Before fleeing, the attacker shouted "All-h is great, we will kill you," at him.

In the United States, among the most violent incidents cited was an arson attack on the CANDLES Holocaust museum in Terre Haute, Indiana and the attempted firebombing of Temple Beth El in Allentown.

³⁶⁹ In July 2002, more than 50 graves in the Jewish sector of Rome's largest cemetery were vandalized. In what became a pattern of denial across Europe, the mayor of Rome, Valter Valteroni, visited a Jewish cemetery the next day claiming: "There is no anti-Semitism in Rome, but the isolated incidents of a few criminals can give such an impression." Graves were desecrated in London, Russia, the Ukraine and Slovakia. Swastikas were found painted on a tombstone in a Jewish cemetery in Eastern France.

³⁷⁰ Some of the worst cases of anti-Semitism before the rise of the Nazis in Germany were instigated by the French, whose country was the birthplace of the Enlightenment. It is shocking to learn, for example, that it was the French consul Ratti-Menton who brought a blood libel against the Jews in 1840, when a Capuchin monk disappeared in Damascus, Syria. In response to his accusations, the Syrian authorities seized more than sixty Jewish children to coerce their parents into confessing. Several Jews were arrested and tortured. Two died under torture and several others were permanently disabled; one "confessed." Pressured by French authorities, the Syrians would have tried these Jews on false charges had not the Jewish world reacted. Jewish organizations instigated a protest by British and American leaders (including President Martin Van Buren) that caused the Syrians to drop the charges. (Notably, the Reform Jews of Germany, who had distanced themselves from identifying with other Jews, did not participate in the protest.) French anti-Semitism continued however. In 1886, a virulently anti-Semitic book *La France Juive* became the most-widely read book in France. This was followed in 1892 by the founding of an anti-Semitic daily newspaper *La Libre Parole*.

Writes Berel Wein in *Triumph of Survival* (p. 233): "Nowhere was [La Libre Parole] more popular than with the officer corps of the French army ... Stung by the anarchists and pacifists of the left, humiliated by its complete defeat in the Franco-Prussian War of 1870, the French army was frustrated, malevolent, and paranoid. One of its main enemies was the "Jewish influence" in French life. This made the military the logical candidate for an anti-Semitic incident. It would not be long in coming," in the form of "L'Affaire", the case of Alfred Dreyfus, a captain in the French Army who was falsely accused in 1894 of spying. Falsely accused, Alfred Dreyfus was paraded through a Paris mob jeering: "Death to the Jews!" The actual spy was not a Jew -- one Colonel

In December 2002, the Pierre and Marie Curie University in Paris attempted to impose an academic boycott on Israeli universities, and to drag the EU and other universities to impose similar sanctions.

By 2003, Rabbi Sitruk, the chief rabbi of France was saying that "Jews should be alert, avoid walking alone, avoid wearing the yarmulke in the street or subway, or become targets for potential assailants."

The number of incidences rose in 2003. For that year, there were 235 violent anti-Semitic incidents in the world, down from 319 in the previous year. In the United States, the number dropped to seven in 2003 from 12 in 2002. But in France, violent incidents rose to 85 in 2003 from 69 in 2002, more than a third of all attacks around the world. 79 percent of the violence in 2003 took place in Western Europe. In 2004, there were 96 violent incidents, the same number as in 2003. The French government was commended in the report for taking stronger measures to tackle anti-Semitism.

In November of 2003, fire gutted the Merkaz HaTorah Jewish secondary school in the Paris suburb of Gagny. In that same week, two Jews were brutally murdered in Paris. The two murders, of a 23 year-old Jewish DJ and of a recently widowed Jewish shopkeeper, were played down by the French press. In the case of the murdered young man, whose throat was slit and whose body was mutilated, the alleged assailant, a young male Muslim, reportedly told his mother after the fact, "Now I can go to paradise. I've killed my Jew."

The French authorities released the man from custody, claiming that he was insane and therefore unfit to stand trial. There were no arrests in the case of the Jewish shopkeeper. Her ten year-old daughter and a customer, who hid in the shop's storeroom during the attack, said they saw two North Africans fleeing the scene. Nothing was stolen from the shop. The French authorities did not classify the murders as acts of anti-Semitism.

In December 2003, an 11 year-old Jewish boy was brutally beaten by Muslim students at their elite Paris secondary school. While beating the boy, the Muslim students taunted him yelling, "We'll finish Hitler's job." As of writing, the youth were not expelled and no criminal charges were brought against them. Speaking to The Jerusalem Post, the headmaster explained, "The issue is very complex. There is obviously a victim that should be protected, but there are no admissions and no witnesses willing to testify. We're in a dead-end."

Esterhazy -- but even though this fact was quickly discovered, the French army would not back away from its accusations for anti-Semitic reasons. "Secret" documents were produced and Dreyfus was tried and convicted of treason in a closed courtroom before a military tribunal. He was stripped of his rank and sentenced to life imprisonment on Devil's Island. On January 3, 1895, he was paraded through the streets of Paris while a mob jeered: "Death to the Jews." (One of those covering this fiasco was a Jewish journalist from Austria, Theodor Herzl, who was shocked to the core that Jew-hatred was so ingrained in the "civilized" French. It was then and there that Herzl, who was secular and quite assimilated, realized that the only safe place for the Jews was a land of their own -- the Land of Israel. This led Herzl to convene the First Zionist Congress in Basle, Switzerland, in 1897, at which the World Zionist Organization was established....) Meanwhile, the travesty of the Dreyfus trial created a controversy. France's greatest writer, Emile Zola, published a stunning newspaper article entitled J'Accuse ("I Accuse"), charging the government with a miscarriage of justice. For this, Zola (who was not a Jew) was convicted of libel and had to flee to England. Eventually, after another travesty of a trial in which Dreyfus was again convicted, he was finally pardoned and restored to his former military rank. (He was not fully exonerated until 1906!) (Crash Course in Jewish History Part 59 - The Face of Anti-Semitism (Aish.com), Rabbi Ken Spiro)

In December 2003, the French government announced a campaign against anti-Semitic violence that includes encouraging French schools to lead class trips to Auschwitz, the largest Nazi concentration camp from World War II, and punishment for anti-Jewish remarks in the media. Attacks have been shown to climb along with tension in the Middle East, but the reverse is also true: Anger at Israeli government policies stems from hatred of Jews in general.

In 2003, The Simon Wiesenthal Center documented 1,300 anti-Semitic acts in France since 2001, including the stabbing of a rabbi in Paris and the brutal beating of two Jewish boys in March.

The official position of European countries was to first deny that their countries had any anti-Semitism, and later, when it became too violent and persistent to ignore, to condemn it. "When a Jew is aggressed, France altogether is aggressed," said France's President Jacques Chirac after over two years of anti-Semitic outrage. Still, these countries continue to have a very pro-Palestinian stance and refuse to consider that the anti-Semitism in their back yards have anything to do with their political positions.

Racist and anti-Semitic violence in France nearly doubled in 2004, hitting its highest level in a decade and showing no sign of slowing. Jews and Muslims were the main victims of the 1,565 recorded threats and violent attacks in 2004, up from 833 a year earlier³⁷¹. It was the highest recorded number of attacks since 1994. Anti-Semitic acts rose to 970, compared with 601 the year before, and found that most attackers were from an Arab-Muslim background. Schools were an area where anti-Semitic incidents were very present.

France and England's Jewish Problem, Aish.com by Tom Gross:

Marc Gentilli, the president of the French Red Cross, ...described as "disgusting" a request by the American Red Cross that Israel be admitted to the International Red Cross, and that the Star of David be accepted alongside its existing emblems the Cross and the Crescent. Gentilli, head of one of France's leading humanitarian organizations, left little doubt of the disdain he holds for the Star of David, but less he be thought hostile to all "foreigners", he did call at the same time on the Palestine Red Crescent Society to immediately apply for membership to the international body, even though Palestine is not yet a state.

But if anyone still had doubts [about]...French attitudes, they would have been dispelled the very next day by a column by Barbara Amiel in the London Daily Telegraph. Amiel revealed that at a reception at her house, the ambassador of "a major EU country" told guests that the current troubles were all because of "that *** little country Israel." "Why," he asked, "should the world be in danger of World War Three because of those people?" Within 24 hours, the Guardian newspaper identified the ambassador in question as Daniel Bernard, France's man in London and one of President Chirac's closest confidants.

A permanent social and population base of hostility to Jews exists now in France, which creates a virtual foundation for a new, and more intense, wave of anti-Semitism in the future even as the current wave is abating, according to Simcha Epstein, the director of the Vidal Sassoon International Center for the Study of anti-Semitism, located at the Hebrew University. He claimed that the current wave of anti-Semitism in France is the fourth since 1945, and that each wave was of greater intensity than the others. The previous

³⁷¹ National Consultative Commission of Human Rights annual report

demonstrations occurred in 1959-1960, the end of the 1970s and beginning of the 1980s, and the end of the 1980s and beginning of the 1990s.

Anti-Semitism was on the rise in Britain. In London in early 2002, thugs, probably neo-Nazis, broke windows and defiled the interior of Finsbury park synagogue in north London. In that month alone, 51 incidences against Jews were recorded. Violent attacks against Jews and Jewish property in Britain rose from 55 reported incidents in 2003 to 77 in 2004.³⁷²

The first three months of 2003 saw a 75 percent increase in incidents in Britain over the same period in 2002.

England seems to be a country where the real crime is to condemn someone for their anti-Semitism rather than being one. ...The level of denial of British racism extends so deep that many in England seem to not even realize what anti-Semitism is.... there seem to be many among the "chattering classes" in London that actually find attacks on Jews rather amusing. Here, for example, is columnist Alexei Sayle in the Independent, writing shortly after the latest batch of Israeli teenagers had been blown to pieces by suicide bombers: "If a vivisectionist has their car burnt or a right-wing Israeli is shot or Ben Elton's musical closes early because of poor ticket sales, I can't say I can find it within myself to care very much."³⁷³

There were several cases of Jews being beaten up in different parts of London. Although most of the violence was by local Moslems, governments, police and the local population were slow in responding. Governments attempted to separate their anti-Israel stance from their clear condemnation of local events. But there is no question of the underlying anti-Semitism of their anti-Israel stance. Now, they had hoped, there could be a new, clean way of oppressing the Jews, far away from their own shores. This group of "the most civilized of nations" became so utterly bereft of moral values that the European Union refused to place Hizbullah on its list of groups sponsoring terror. Anti-Israel sentiments flowed over into every arena of European life, and were fairly across the board.³⁷⁴

In July 2002, a Manchester academic, Egyptian-born Prof. Mona Baker, fired two Israeli academics from the boards of her translation journals.³⁷⁵ Following a protracted silence, the

³⁷² Figures released in a report by the Global Forum against Anti-Semitism, a joint project of the Israeli government and the Jewish Agency for Israel.

³⁷³ Tom Gross, Aish.com

³⁷⁴ At the 47th Eurovision Song Contest in Tallinn, Estonia, the Swedish announcer introduced Israel's entrant Sarit Hadad, "Many people thought that Israel should not be appearing in the contest due to their treatment of the Palestinians." Following her performance, he added, "Let's see how many points Israel will get from this song. I know they'll get zero from me." The Swedish jury did not award any points to Israel.

As well as Wasserman's firsthand account, Jewish viewers in Belgium also reported that their local TV presenters had advised people not to vote for Israel. They told viewers not to think that just because Hadad was wearing an all-white outfit, Israel wanted peace.

Retired Nobel Prize committee member and left-wing politician Hanna Kvanmo, said she wished the 1994 prize that was awarded to Israeli Foreign Minister Shimon Peres (together with Yitzhak Rabin and Yasser Arafat) could be revoked and given to Yasser Arafat (and Rabin) alone. Committee member Gunnar Staalsett, a Lutheran Bishop, said last month that Peres violated the "intention and spirit" of the prize by participating in a government that condones such attacks. This forced the committee to distance itself from these comments. The prize was controversial in Norway from the start, with committee member Kaare Kristiansen resigning rather than condone a prize to Arafat, a man he branded a "terrorist."

³⁷⁵ Baker, who heads the Center for Translation and Intercultural Studies at the university, fired the Israelis – Prof. Gideon Toury of Tel Aviv University and Dr. Miriam Schlesinger of Bar-Ilan University – after she signed a

University of Manchester Institute of Science and Technology (UMIST), privately urged Baker to either reinstate the Israelis or leave her post. Government officials also denounced the move.³⁷⁶

The firings followed an anti-Israel petition by a number of academics that appeared in the Guardian.³⁷⁷ Most of the academics said they were appalled by Baker's action and were having second thoughts about the entire petition.³⁷⁸

In Italy there was a procession of individuals dressed as suicide bombers spewing vile abuse at Israel, holding up photographs of Israeli leaders on whose foreheads they had drawn the swastika. A bishop, one with lodgings in the Vatican no less, was found in Jerusalem with an arsenal of arms and explosives hidden in the secret compartments of his Mercedes. He also participated in the above procession, thanking, in the name of G-d, the suicide bombers who massacred the Jews in pizzerias and supermarkets.

In Germany, two visiting rabbis were beaten up in Berlin and two Jewish women were attacked on a Berlin subway. In April 2002, Jewish residents of Berlin were warned by local police not to wear clothing or jewelry identifying them as Jews. Police recommended against wearing skullcaps or the Star of David.³⁷⁹ Signs reading "Death to the Jews" began to appear.

The World Press Review reported in September 2002 that every two weeks, the Central Council of Jews in Germany counted at least a thousand anti-Semitic letters it received. Every single one of these letters, piled two meters high, was signed, with the senders' full names, complete address, and many even provide telephone or fax numbers. They did not come from the rightist fringe – but rather from the center.

Jurgen Mollemann, the deputy chairman of the Free Democratic Party (FDP), said that Israeli Prime Minister Ariel Sharon, as well as deputy of the Central Council of Jews in Germany,

petition calling for a boycott of Israeli academic institutions. Both had worked for Baker for three years before being asked to resign. When they refused, they were fired. The move sparked a wave of international condemnation, including the resignation of five members of the boards of Baker's publications. Yves Gambier, president of the European Society for Translation Studies (EST), published a condemnation of Baker in the EST newsletter, describing Baker's action as "profoundly unjust."

³⁷⁶ Foreign Secretary Jack Straw denounced Baker's action, calling it "disgraceful." He said the Israeli academics should be "reinstated immediately." Education Secretary Estelle Morris said she deplored any discrimination "on the grounds of nationality, race, or religion."

³⁷⁷ The open letter in The Guardian newspaper, on April 6, was by Prof. Steven Rose of the Open University, calling for a moratorium on all future cultural and research links with Israel at European or national level. Rose wrote that he "can no longer in good conscience continue to cooperate with official Israeli institutions, including universities. I will not participate as referee in hiring or promotion decisions by Israeli universities, or attend scientific conferences in Israel."

The letter was signed by 120 university academics from 13 countries. Among the signatories were professors Colin Blakemore and Richard Dawkins of Oxford University. The open letter was followed by an opinion piece in The Independent newspaper, calling for a general boycott of Israeli academics in protest against the recent actions of the Israeli army. Then NATFHE, the lecturers' union, followed close at heel, calling on all universities and colleges of further education to sever their academic links with Israel.

³⁷⁸ Prof. Richard Dawkins, the Oxford University evolutionary biologist who originally signed the petition but later recanted, said Baker's actions "leave me with a nasty taste in my mouth." Other signatories to the petition also claimed that Baker had "discredited" the campaign. Oxford University physiology professor Colin Blakemore said the sackings had "reduced this symbolic action to one of recrimination against individuals."

³⁷⁹ "This is a blow to freedom of religion, but the police cannot protect every single Jew," police spokesman Lars Sunman said.

Michel Friedman, had fueled anti-Semitism with their actions and words. “Accusing the Jews themselves of being responsible for anti-Semitism is exactly how the persecution and killing of Jews was justified throughout Western history.”

While most Germans favor Holocaust education and Holocaust memorials, there was a growing feeling that the Jews could not hold the past up to the Germans forever. For many, Israel's war crimes are a welcome opportunity to relavitize the absolute guilt of the Germans. In fact, in 2001 it was found that 52 percent of Germans believe Jews are exploiting the memory of the Holocaust for their own purposes. In another poll, 22 percent agreed without reservation that “Many Jews try to take advantage today of the history of the Third Reich, and the Germans pay for this.” In all, as many as 80 percent agreed to some degree with the statement. The original poll also reported that other findings were: 40 percent said Jews exert too much influence on world events, and 20 percent said they have “too much influence” in Germany; 35 percent of Germans believe Jews “are motivated by feelings of revenge” more than other groups; 59 percent agreed with the statement, “Many people in Germany are afraid to express their true feelings about Jews”; 17 percent of Germans “prefer not” to have Jews as neighbors, though more Germans would prefer not to have Gypsies, Arabs, Turks, Africans or Poles as neighbors;

German-Israel relations continue to be strong. However, there is ongoing debate about German military sales to the Jewish state.

In the speech in his hometown of Neuhof, Hohmann, a German Conservative MP, argued that Germans still labor under the burden of Nazi crimes but other nations with bloody pasts cast themselves as 'innocent lambs.' He cited the French revolution and the prominent role of Jews in the 1917 communist revolution in Russia. 'With a certain justification, one could ask in the light of the millions killed in the first phase of the revolution about the 'guilt' of the Jews,' Hohmann said, according to a copy of the speech obtained by The Associated Press. He said 'it would follow the same logic with which the Germans are described as a guilty people.' Christian Democratic lawmakers voted 195-28 to boot Martin Hohmann out of their caucus. The party acted Hohmann, 55, publicly apologized but defied party demands to retract his remarks. The scandal grew when Germany's special forces commander, Brig. Gen. Reinhard Guenzel, was fired for writing a letter to Hohmann praising his "courage" for making the speech. However, things were righted somewhat when in December 2003, Germany's parliament unanimously condemned all forms of anti-Semitism: Germany's parliament "observes with great concern that anti-Semitic resentment are palpable not only among fringe groups but far into society," the resolution said, though it emphasized that the majority of people in Germany reject anti-Semitism.

A survey published Nov. 20, 2003 by a German magazine showed that latent anti-Semitism in Germany has risen to 23 percent from 20 percent five years ago.

Incidents in Belgium both "significantly increased" in 2002, and involved the spread of hate literature on the Internet, arson against Jewish properties and physical assaults. The Belgian police recommended that, to avoid the violence, Jews lock themselves in their homes and stay put.

Across the board, Belgian coverage of the Israel-Palestinian lacked balance. The Flemish television channel Kanvas, for instance, followed its news broadcast of the Pesach massacre in Netanya with a documentary in which a Flemish woman who married a Palestinian talks

about the difficulties of life under occupation. A similar profile of Flemings living in the Palestinian Authority territories was aired more recently. Yet no Flemish journalist has ever sought out Flemings living in Israel and interviewed them about the difficulties they experience.

In August 2002, a Muslim group in Denmark announced that a \$30,000 bounty would be paid for the murder of several prominent Danish Jews. Jewish parents were told by one school principal that she could not guarantee their children's safety and were advised to attend another institution. Anti-Israel marches have turned into anti-Jewish riots. One organization, Hizb-ut-Tahrir, openly calls on Muslims to "kill all Jews . . . wherever you find them."

In Russia, anti-Jewish signs were rigged with explosives so that they injured the person taking them down.

In Kiev, skinheads attack a synagogue, beating a teacher and his 14-year-old son. In 2004 reported anti-Semitic attacks rose dramatically. In Russia the number of violent incidents increased from 4 to 55 and in Ukraine from 15 to 44 in the past year.

In Britain, France, Germany and Italy, about 1,000 people in each country were asked, "In the dispute between Israel and the Palestinians, which side do you sympathize with more?" In none of the European countries did more sympathize with Israel.³⁸⁰

Condemnations of Israel came from Turkey, Cyprus,³⁸¹ South Africa and many other parts of the globe.³⁸²

In 2003, fifty-nine percent of Europeans felt that Israel is a larger threat to world peace than North Korea, Iran or Afghanistan.

One in two Europeans believe that Jews are not loyal to the countries they reside in outside Israel.

Europe continues to express horror for the Jewish dead in the holocaust while hating the Jewish living. The former is a type of moral cleansing which paves the way for the latter.

Between 2002 and 2004, negative attitudes toward Israel rose in most Western European countries, especially in the Netherlands, Belgium and Germany, where little more than 20% of the population remained pro-Israel. Anti-Semitism rose sharply and then decreased in Austria, Belgium, Denmark, Germany, Italy, Spain and Switzerland. In the United Kingdom it shot up to 24% compared to 18% in 2002; the Netherlands experienced a slight rise to 9% vs. 7% over that period. Two years after initially hesitating to respond to a series of violent, anti-Semitic attacks across Europe in 2002, the EU countries began to try to resolve the

³⁸⁰ In Germany, 24 percent sided with Israel and 26 percent with the Palestinians, a difference that fell within the poll's margin of sampling error of plus or minus three percentage points. But in the other three nations, the Palestinian side was preferred, 36 percent to 19 percent in France, 30 to 14 in Italy and 28 to 17 in Britain. While in a companion poll in the United States, 41 percent sided with Israel to 13 percent for the Palestinians.

³⁸¹ The Cypriot parliament similarly used the word genocide to denounce Israel's actions.

³⁸² Turkey, which had conducted military exercises with Israel, still sided with the Palestinian terrorists. Prime Minister Bulent Ecevi stated: "Not only Arafat, but all of the Palestinian state is being destroyed step by step. In front of the world's eyes, a genocide is being committed," he told a meeting of his political party. (Note: there was at that time no Palestinian state.) A few days later, Ecevit, under intense diplomatic pressure, said his words were misunderstood. They merely reflect his concerns over the events in the Middle East, he added.

situation. For 2003, anti-Semitic attacks were down over 2002, though still much higher than a few years before. Sweden had reported several incidents; Ireland and Portugal had only a few. Anti-Semitic incidents were found to be "relatively rare" in Greece, Italy, Spain and Austria, the report concluded, but added that there existed a "popular anti-Semitism" in everyday language including "conspiracy theories of Jewish world domination."

Israel's involvement in the European Union's \$1.5 billion research and development fund was put in doubt when French social scientists refused to conduct a peer review of Israeli counterparts, and Norwegian veterinarians rejected a request to supply a DNA clone sample to a Jerusalem research institute. Several Norwegian supermarkets imposed a boycott of Israeli products while others labeled Israeli imports clearly so customers could choose not to buy them.

The political echelons also climbed in. Many leading European politicians called for a break in trade ties with Israel, amongst them Belgian foreign minister Louis Michel. Britain, Germany and France all imposed a military embargo on Israel.³⁸³ The press went even further. An editorial cartoon in the London Times had Prime Minister Ariel Sharon in a dance with death: the caption reads, "Mr. Sharon will do what has to be done!" And a caricature in Spain's El Mundo depicted Sharon as a wolf, his large incisor teeth tearing into a Palestinian keffiyeh. In Italy, state-run television stations cried only over Palestinian deaths while playing down Israeli deaths. In giving the number of Israelis killed since the beginning of the Second Intifada (four hundred twelve), a noted daily newspaper found it appropriate to underline in capital letters that more people are killed in their traffic accidents. (Six hundred a year).

Although most violent incidences were caused by Moslems, blatant anti-Semitic statements have been frequently made by leading and 'respectable' European thinkers, composers and politicians. The most outrageous statements were made mainly against Israel and its support of the Palestinians, but often included the Jews in general. Irish poet Tom Paulin versified against the "Zionist SS (2002), Gretta Duisenberg, the wife of the president of the European Central Bank, quipped that she would seek six million signatures for her pro-Palestinian petition, Portuguese novelist and Nobel laureate Jose Saramago, on a "solidarity" visit with Yasser Arafat, equated Ramallah with Auschwitz. Greek composer Mikis Theodorakis said that the Jews are the root of all evil. German lawmaker Martin Hohmann accused the Jews of being behind Bolshevism's atrocities.

In December 2002, the United Nations General Assembly's annual debate on Israel ended with the adoption of 19 resolutions opposed only by Israel, the US, and a handful of Oceanic nations. The resolutions range from denouncing Israel's presence in the West Bank and Gaza Strip to calling for an annual exhibit at UN headquarters on Palestinian rights. The UN has an International Day of Solidarity with the Palestinian People.

The number of anti-Semitic incidents in Canada more than doubled in the past two years, according to a new report issued by the League for Human Rights of B'nai B'rith Canada. In its 2003 Audit of Anti-Semitic Incidents, the league noted that there had been 584 recorded episodes targeting Jews in 2002, the highest number in the 21 years of the audit's existence. The figure for 2003 marked a 27.2% increase over 2002, and a rise of more than 104% since 2001.

³⁸³ The European Parliament voted 269 to 208 with 22 abstentions in a non-binding resolution calling for EU governments to impose an arms embargo on Israel and to suspend relations in the EU-Israel Association Council, the formal forum for talks on trade and political ties.

Federal authorities have also been targeting the Canadian branch of Magen David Adom, seeking to cancel its tax-exempt status because some of the ambulances it has donated to MDA here are used in the territories, as if geographical distinctions should be drawn when it comes to saving human lives.

And yet, when it came to terrorist groups such as Hizbullah, Canada's authorities showed far less alacrity in clamping down on their activities. In October, Prime Minister Jean Chretien went so far as to attend a conference in Lebanon alongside Hizbullah leader Sheikh Hassan Nasrallah. Then, on November 27, when the Canadian government announced that it was adding six terrorist groups, such as Hamas, to its list of prohibited organizations, it incredibly refused to include Hizbullah. Only once B'nai B'rith Canada took the government to court was the Chretien administration embarrassed into reversing its decision.

In October 2002, Canadian Customs briefly confiscated newsletters defending Israel's right to exist on the grounds that "they may constitute obscenity or hate propaganda."

The Canadian government also contributed to the problem. In early October, the Canadian Customs and Revenue Agency confiscated newsletters published by the Ayn Rand Institute entitled *In Moral Defense of Israel*, claiming they had to determine whether the material constituted "hate propaganda." The newsletters were released a few days later.

Saskatchewan Indian leader David Ahenakew referred to Jews as a "disease" and sought to justify the Holocaust, asserting, "The Jews [expletive] near owned all of Germany prior to the war. That's how Hitler came in. He was going to make [expletive] sure that the Jews didn't take over Germany or Europe. That's why he fried 6 million of those guys, you know." Only after coming under a wave of criticism did Ahenakew apologize for his remarks.

The most serious incident occurred in July, when David Rosenzweig, an Orthodox Jew, was murdered outside a kosher restaurant in Toronto by a neo-Nazi skinhead.

In April, 2004, vandals fire-bombed the library St. Laurent branch of United Talmud Torahs (UTT) elementary school, leaving anti-Semitic notes. Prime Minister Martin said, "The assault was not directed against the Jewish community of Montreal. It is an act of violence directed at all Canadians and one to which we must collectively respond."

Canadian anti-Semitism has a long history, it seems. The Canadian government had pro-Nazi sympathies during the 1930s. Brian Mulroney, who served as Canada's leader from 1984 to 1993, said that Canadians, proud of their history of tolerance and diversity, in fact "have little to be smug about." Wartime prime minister William Lyon Mackenzie King, for example, lionized Hitler in his diaries and Canada refused to accept Jewish immigrants seeking to escape Nazi Europe. After the war, he said, an immigration official refused to accept refugees into the country, declaring, "None is too many."

Malaysian Prime Minister, Mahathir Mohanad actively advocated an economic boycott of the Jewish nation. Throughout the 1980's Mahathir spoke of international newspapers critical to his regime as being controlled by Jews, and of Zionist plots to undermine his government.

Malaysia also banned Steven Spielberg's movie, *Schindler's List*, as Jewish propaganda as well as Spielberg's epic cartoon 'The Prince of Egypt', the tale of Moses.

"The Jews rule the world" said Mahathir Mohamad, the prime minister of Malaysia, at the opening of the assembly of the 57-nation Organization of the Islamic Conference. "We are up against a people who think," he said with grudging admiration of the Jews. "They survived two thousand years of pogroms not by hitting back but by thinking. They invented socialism, communism, human rights, and democracy so that persecuting them would appear to be wrong, so that they can enjoy equal rights with others. With these, they have now gained control of the most powerful countries, and they, this tiny community, have become a world power."

There is more: "We need guns and rockets, bombs and warplanes, tanks and warships for our defense. But, because we are discouraged from learning of science and mathematics as giving no merit for the afterlife, today we have no capacity to produce our own weapons for our defense." There is a kernel of truth in this last sentence, but it is surrounded by a thick layer of paranoia and envy. None of which precluded the foreign minister of Egypt, Saudi Arabia's Crown Prince Abdullah, and high-profile delegates from many other Muslim countries from endorsing the comments. Even President Hamid Karzai of Afghanistan applauded Mahathir's nutty view of history.

The European Union was about to insert into its 19-page overall summit document two sentences criticizing the speech: "[Mahathir's] unacceptable comments hinder all our efforts to further interethnic and religious harmony, and have no place in a decent world. Such false and anti-Semitic remarks are as offensive to Muslims as they are to others." Not quite true, these last words, sadly. Still, we get the intention. But the EU only speaks in unison, and President Jacques Chirac objected that there was no place in an EU declaration for a statement of this kind. The prime minister of Greece also objected. So the EU, which scrutinizes and criticizes Israel's every official word and deed, is now silent about a primitive and ugly declaration that won the plaudits of nearly every Muslim government in the world.

In June 2003, Officials of Malaysian Prime Minister Mahathir Mohamad's party gave out translated copies of US industrialist Henry Ford's anti-Semitic book "The International Jew" to delegates at the annual United Malays National Organization (UMNO) conference in Kuala Lumpur. Ford's book, first published in Ford's own newspaper, 'The Dearborn Independent' in the 1920s, was inspired by and contained sections from the "Protocols of the Elders of Zion".³⁸⁴ The Malaysian prime minister has frequently used Jews as a scapegoat for political and economic setbacks. He blamed Jews for his country's 1997 financial meltdown.

³⁸⁴Henry Ford spent a lot of his own money to get the Protocols translated into English and distributed in America as widely as possible. The Protocols became the second biggest selling book in the United States in the 1920s and 1930s (after the Bible). The Ford Motor Company's plant in Dearborn, Michigan, had a sign posted in its parking lot: "JEWS ARE TRAITORS TO AMERICA AND SHOULD NOT BE TRUSTED BY GENTILES. JEWS TEACH COMMUNISM, JEWS TEACH ATHEISM, JEWS DESTROY CHRISTIANITY, JEWS CONTROL THE PRESS, JEWS PRODUCE FILTHY MOVIES, JEWS CONTROL MONEY." Henry Ford was not the only one. There were others. There were several conservative Christian political parties which were strongly anti-Semitic, for example, William Pelley's "Silver Shirts." An anti-Semitic newspaper, Gerald B. Winrod's The Defender, had 110,000 subscribers. These American anti-Semites were fledgling fascists. Under the guise of patriotism, they championed the idea that Jews were the underlying cause of the economic woes of America -- such as the stock market crash of 1929 -- because it was the Jews who controlled business and banking. This kind of anti-Semitism rivaled that of Europe in the same period, but unlike Europe never took hold with the same fatal consequences. But all this Jew-hatred did set the stage for the appeasement of Hitler when he took hold of power in Germany. It also was one of the primary reasons why America did not do more to save the Jews once they began to flee the Holocaust.

The "Protocols" purports to be the secret transcription of a Zionist Congress that met in Switzerland in 1897, as taken down by a Czarist spy and first published in St. Petersburg in 1903. At the meeting, Jewish leaders allegedly discussed their plans to establish Jewish 'sovereignty over the entire world.' The Protocols includes their boasts of being 'invincible' and plans to establish a 'Super-Government Administration' that will 'subdue all the nations.' In fact, "The Protocols" is a malicious fabrication forged by the Russian Czarist secret police, the Okhrana, in about 1898-99. Henry Ford endorsed the book, and his own variation on it, and saw to its propagation in media outlets owned by his Ford Motor Company.

In his book, Ford wrote that the Jews were "a people that has no civilization to point to, no aspiring religion, no universal speech, and no great achievement in any realm". Ford paid for the first German translation of his work, which soon became a favorite of Adolf Hitler's.

In the year 2004 there were 532 "anti-Semitic incidents" - defined as malicious acts toward Jews - including 83 assaults. This was a record high.

In April 2004, the European Union released its report showing a rise in European anti-Semitism. Jewish organizations condemned it for downplaying the role of Muslim extremists. The report showed that hatred of Jews was on the increase in countries such as France, Belgium, the Netherlands, Britain and Germany. European Parliament President Pat Cox said that "The documented rise in anti-Semitic attacks flies the face of the fundamental principles on which the EU is founded."

For several years after the outbreak of the current anti-Semitism in Europe, European politicians were in complete denial. In 2003, the EU's ambassador to Israel said that he was "not willing to agree" that there has been a rise in anti-Semitism in Europe. At the same time, Ambassador Giancarlo Chevallard said he did know for a fact that there has been a rise in attacks against Muslims. The EU's refused to publish its own commissioned report on anti-Semitism in Europe which blamed fundamental Moslems, instead producing a report 6 months later (March, 2004) which blamed white skinheads instead.

However, at the end of April, 2004, 600 delegates from 55 governments and NGOs (and including US Secretary of State Colin Powell) met under the auspices of the Organization for Security and Cooperation in Europe (OSCE) to review the alarming global upsurge of anti-Semitism. The latter adopted a resolution urging governments to enact laws forbidding hate crimes, educate youth against racism and anti-Semitism, and train police to recognize and respond to hate crimes.

The very act of holding such a conference in Berlin, in the foreign ministry building where the Nazis housed their Central Bank, conveyed an important message. It signaled that at long last European leaders had come to the realization that the oldest disease had to be taken seriously.

All this led US News and World Report editor M Zuckerman, to write that:

Europe is sick again. The memory of 6 million murdered Jews is no longer inoculation against the virus of anti-Semitism. The historical anti-Semitism denying individual Jews the right to live as equal members of society has horribly coalesced with a new version of antisemitism that denies the collective expression of the Jewish people, namely Israel, to live as an equal member of the family of nations. Somehow anti-Semitism in Europe has outdone every other ideology and prejudice in its power and durability. Fascism came and went; Communism came

and went; anti-Semitism came and stayed. And now it has been revitalized. In Belgium, thugs beat up the Chief Rabbi. In Britain, the left-wing journal the New Statesman depicts a large Star of David stabbing the Union Jack. A mural in a Scottish church depicts a crucified Jesus surrounded by Israeli soldiers. In Italy, La Stampa publishes a Page 1 cartoon of a tank emblazoned with the Jewish star pointing its gun at the baby Jesus, who pleads, "Surely, they don't want to kill me again." In Germany, the Free Democratic Party has unofficially adopted antisemitism as a campaign technique to attract Germany's sizable Muslim minority."

Israel seems to be absorbing Europe's lingering anti-Jewish feelings.

How do they do this? By applying two of the oldest anti-Semitic techniques: the double standard and moral equivalency. Double standard. Europe demands that Israel acts as if it has to win the "moral man of the year" award just to defend itself. This has effect of implicitly denying Israel the right to the same measures of self-defense that any other state would. European detractors turn every Israeli act of defense into its current euphemism: crimes against humanity.

Witness the almost hysterical reaction in Europe to a nonexistent massacre in Jenin, even as it failed to pay attention to the cumulative massacres of civilians in Israel. The Guardian newspaper in London. Jenin was every bit as bad as 9/11. Witness Europe's virtual acquiescence in the Word Conference Against Racism held in South Africa, where Israel, the only democracy in the region with a program of civil rights and full Arab participation in government, was accused of genocide, ethnic cleansing, racism, and apartheid, while the vicious racism of the Middle East and Africa was ignored.

Next, is the moral-equivalency trap. When Israel responds to terrorism, Europe treats it as if the response and the terrorism are morally equal.

Of course, the point of the double standard and moral equivalency is to create the impression that Israel is an illegitimate state, among the world's worst human-rights violators, and thus legitimize the extinction of a state the Arabs have never accepted. Amoz Oz, before the Holocaust, European graffiti read "Jews to Palestine," only to be transformed in modern times into "Jews out of Palestine." The message to Jews, notes Oz, is "Don't be here and don't be there. That is, Don't be."

Europe seems to be unconscious of the virulence of the campaign of lies against Israelis where teachers fail even to acknowledge its existence in history texts and maps in the schools subsidized by Europeans!

In April 2005, the Association of University Teachers (AUT), a trade union and professional association for more than 48,700 higher-education professionals in Britain, imposed a boycott on Bar-Ilan and Haifa universities. They did this in a blitz procedure timed, on the eve of Pesach, to exclude Jewish members from the conference. No time was given for discussion. An executive union meeting heard unanswered orations against Israel by Sue Blackwell and Shereen Benjamin, both lecturers at Birmingham University. They labeled Israel a "colonial apartheid state, more insidious than South Africa," called for the "removal of this regime" and depicted Israeli universities as "repressing" academic freedom.

The speeches were met with applause before AUT executive president Angela Roger cut short the session and moved to deny a right of reply to opponents of the motions. "Lack of time" was cited as the reason preventing challenges to the motions from being heard.

AUT boycotted Bar-Ilan for maintaining academic relations with the College of Judea and Samaria in Ariel, considered an "illegal settlement" in the "occupied territories". In response, Bar-Ilan's Internet site published a list of academic institutions in the Palestinian Authority that had relations with Bar-Ilan until 2000³⁸⁵.

It is probable that the boycott is illegal, in light of the fact that the lecturers' trade union is forcing the universities to break contracts and cancel projects and conferences, and is preventing employment of people who have already been promised jobs. Moreover, boycotting individual students and lecturers because of their nationality is discrimination - forbidden by university charters.

The faculties of Oxford, Warwick and Sussex universities faculty were the first to reject the boycott of Haifa and Bar Ilan universities. Then the Scottish AUT to pass a motion calling for dialogue between Israeli and Palestinian trade unionists.

The just-repealed boycott of two Israeli universities by Britain's Association of University Teachers (AUT) was reminiscent of the UN's infamous "Zionism is racism" resolution of some three decades ago.

Most bizarre was their timing. Unlike the situation 30 years ago, Israel has peace treaties with two Arab states and less formal ties with others. Since 1993, Israel and the Palestinians are pro forma embarked on a peace track. Israel agreed to relinquish much of the territory it controls since its 1967 victory in a war of self-defense.

We are happy this boycott was short-lived. Yet it wasn't an unfortunate isolated incident nor the AUT's first attempt. Its instigators vow that it will not be their last.

In a statement, the American Jewish Congress said: "Not since the Nazi university boycotts of Jews has there been so far-reaching an encroachment on academic freedom." The boycott was proposed by a group of radical extremists who deny Israel's right to exist. The British boycott is the latest example of anti-Israel and anti-Semitic behavior in Britain. Among recent incidents, London Mayor Ken Livingstone refused to apologize to a Jewish reporter for calling him a "Nazi concentration camp guard," but according to the Simon Wiesenthal Center, "rolled out the red carpet for Sheik Qaradawi, the Qatar-based imam whose fatwas sanction female Palestinian suicide terrorist attacks."

A month after the vote, however, the AUT was forced into an emergency session to revote. The original vote was overturned by a two-thirds majority. The chairman of the AUT, however, refused to call the new vote a victory of any sort, for academic freedom or against anti-Semitism.

According to the annual Anti-Defamation League "Audit of Anti-Semitic Incidents", a total of 1,559 anti-Jewish incidents against Jews and Jewish institutions were reported in the United States in 2002, a slight increase from the 1,432 incidents in 2001. The increase on campus was higher, at 24%. The number of anti-Semitic incidents in the US remained virtually unchanged in 2003, even as New York saw a 17% spike and college campuses

³⁸⁵ The University of Haifa was boycotted for purportedly restricting the academic freedom of Ilan Pappé, a senior lecturer in the department of political science. However, Pappé later admitted AUT's claims against Haifa are baseless and that the boycott's real aim is to stop Israeli "occupation".

experienced a marked decrease in anti-Jewish attacks. With 1,557 anti-Semitic incidents across the US in 2003 was found to have leveled off after increasing 8% in 2002. While harassment was down by 9%, vandalism was up by 18% over the previous year's numbers. Campus anti-Semitism decreased 36%.

The Henry Ford Foundation: Henry Ford was an anti-Semite, and he spent a good deal of his money facilitating the mass production of hate against Jews. The Ford Foundation, as it happens, no longer has ties to the Fords themselves. But the foundation carries on the patriarch's legacy nonetheless. The foundation, it turns out, has spent millions bankrolling dozens of Palestinian groups that have been in the forefront of the anti-Jewish and anti-Israel campaign now spreading around the world. The Ford Foundation has funded Palestinian nongovernmental organizations that helped turn the anti-racism conference in Durban in 2001 into an orgy of Jew-hatred. What's more, the foundation has also given money to organizations with ties to terrorists. Under duress from the Treasury Department, which requires that funders know how their money is actually spent, Ford (and other donors) commissioned an audit by Ernst & Young of one grantee that revealed improprieties so great that nobody could reasonably tell whether it had been buying bombs or books.

In 2004, Ford and Rockefeller foundations issued new stipulations forcing grant recipients to agree not to promote bigotry, terrorism, violence or any nation's destruction. Columbia, Cornell, Harvard, MIT, Princeton, Stanford, Yale, and the Universities of Chicago and Pennsylvania sent the foundations a letter charging that the stipulations threaten their First Amendment rights of protected academic speech. Ford's new grant conditions were created after a JTA investigative series last October, "Funding Hate," revealed that Ford was funding some Palestinian non-governmental organizations that promoted violence against Israel and helped foment anti-Israel agitation at the 2001 U.N. World Conference on Racism in Durban, South Africa.

With the Ford Foundation long working to escape the shadow of Henry Ford's anti-Semitism and a growing political furor over the JTA series, the foundation pledged to scrutinize its grants more closely and impose new guidelines.

Around the world, conspiracy theories blaming Jews and Israel for all sorts of things continued to abound. After the disintegration of NASA space shuttle Columbia in early 2003, the internet was full of online hate speech blaming the Jews for the tragedy. The claims on Web sites, chat rooms, bulletin boards and e-mails, included allegations the US and Israel destroyed the Columbia to divert attention from the Iraq conflict, that Israeli astronaut Ilan Ramon was a spy, and that Jews and Israelis were complicit in the shuttle's downing in order to gain sympathy for Israel.

In February 2005, an organization representing up to half a billion Christians worldwide encouraged its member churches to divest from companies that participate in "illegal activities" in the West Bank and Gaza Strip. The central committee of the World Council of Churches, which represents more than 340 Protestant and Orthodox churches in more than 120 countries, announced the decision toward the conclusion of the governing body's meeting in Geneva.

It specifically noted the "process of phased, selective divestment from multinational corporations involved in the occupation" now being implemented by the Presbyterian Church

(USA). "This action is commendable in both method and manner, [and] uses criteria rooted in faith," the group said in a statement.

"Multinational corporations have been involved in the demolition of Palestinian homes, and are involved in the construction of settlements and settlement infrastructure on occupied territory, in building a dividing wall which is also largely inside occupied territory, and in other violations of international law being carried out beyond the internationally recognized borders of the State of Israel determined by the Armistice of 1949," the statement continued.

"The WCC governing body encouraged the council's member churches 'to give serious consideration to economic measures' as a new way to work for peace, by looking at ways to not participate economically in illegal activities related to the Israeli occupation. In that sense, the committee affirmed 'economic pressure, appropriately and openly applied,' as a 'means of action.'"

Peter Weiderud, the WCC's international affairs expert, noted that the committee had taken into account recent positive developments in the peace process, but, as the body itself stated, "illegal activities in occupied territory continue as of a viable peace for both peoples is not a possibility."

Apparently seeking to preempt criticism of the move as anti-Semitic, the WCC's central committee "framed" its recommendation by "recalling" its statement in 1992 that "criticism of the policies of the Israeli government is not in itself anti-Jewish."

The one exception was this. After initially wavering, President Bush II came out in strong support of Israel,³⁸⁶ as did the broader U.S. public. So did the Republicans overall. Support amongst the Democratic Party, however, was muted or absent.³⁸⁷

American Conservatives, however, generally supported Israel. The editorials of The Wall Street Journal and The Washington Times; the columns of Charles Krauthammer, George Will, Irving Kristol, John Leo, Bill Kristol, and Michael Kelly – all came out solidly in support of Israel. So too did the Christian right.

³⁸⁶ 300 USA congressmen sent a letter to President Bush urging him to rethink America's relations with the PA. Members of official PA security services were committing terrorism with impunity, they claimed, and the PLO had again run "summer camps" that provided weapons training to 30,000 youths. President Bush, who in the earlier days of the military campaign repeatedly stated Israel's right to defend itself from terror, did an about turn one day and, without warning, demanded that Israel leave all West Bank towns immediately. When he saw that he was being criticized by even his own party, he sent Deputy Defense Secretary Paul D. Wolfowitz to a huge Washington rally in support of Israel. (Mr. Wolfowitz is Jewish. Mr. Wolfowitz's father escaped Poland after World War I. The rest of his father's family perished in the Holocaust.)

³⁸⁷ Clinton himself, no longer president, took the Palestinian side that "there cannot be a cease-fire without a withdrawal" and equated Arafat and Ariel Sharon as "bull-headed." Democrat Tom Daschle, Senate majority leader, then blocked a bipartisan resolution by Senators Mitch McConnell and Dianne Feinstein to designate the P.L.O. as a terrorist group. Democrat Joe Biden refused to allow Bibi Netanyahu to appear before Senate Foreign Relations. The former prime minister's purpose was to call attention to Sharon's acceptance of – and Arafat's rejection of – the U.S. proposal for a cease-fire that would have saved hundreds of civilian lives. This forced Joe Lieberman to go against the Democratic leadership. He said Bush's call to stop the counterattack "muddled our moral clarity" in the war against terror. Even formerly pro-Israel Al Gore, refused to take a stand in favor of Israel, preferring to fall silent.

In March of 2003, the U.S. House of Representatives overwhelmingly - 411-2 - passed a resolution this week congratulating Israel on its "free and fair elections" of the previous month.

However, on the campuses and in the liberal media it was a different story. Here, pro-Palestinian biases reigned supreme. More than 100 anti-Semitic incidents, including graffiti, vandalism, hate speech, and violence occurred on U.S. campuses between January and April 2002 alone. Many campuses maintained public silence on anti-Semitic incidents.

In 2002, 70 campuses across the USA had coordinated pro-Palestinian Yom HaShoa events. In Berkeley, 79 pro-Palestinian protestors were arrested when they stormed into a classroom after a rally. The Berkeley Hillel was broken into and four students were beaten up. There is much greater force on the pro-Palestinian power than on Jewish power. In Canada, the Arab countries pour \$10 million into student activism.

At the University of Texas at Austin, the University of Michigan and the University of California, Berkeley, students dressed like Israeli soldiers have set up mock checkpoints on campus to "harass" students playing Palestinians.

In the Bay area, anti-Israel protests have been the norm for decades. After being surrounded by a mob of students shouting, "Hitler didn't finish the job," and "Get out or we'll kill you," pro-Israel students at San Francisco State University finally found an ally in the university president who asked the local district attorney's office to help bring pro-Palestinian hate-mongers to justice. One staff member reported: "As the counter-demonstrators poured into the plaza, screaming at the Jews to 'Get out or we'll kill you' and 'Hitler didn't finish the job,' one Jewish Hillel staff member "turned to the campus police and to every administrator I could find and asked them to remove the counter-demonstrators from the plaza, to maintain the separation of 100 feet that we had been promised. The police told me that they had been told not to arrest anyone, and that if they did, 'it would start a riot.' I told them that it already was a riot." The San Francisco Police then had to be called who marched the pro-Israel people to the campus Hillel House and posted a guard at the door.

This culminated two years of posters around campus equating Zionism with racism and Jews with Nazis, and pictures of cans of soup labeled "Canned Palestinian Children Meat, slaughtered according to Jewish rites under American license."³⁸⁸

An increasing number of students in universities and colleges say that they fear reprisals if they challenge prevailing pro-Palestinian, anti-Israel views. If they argue that Israel has the right to exist, they are often greeted with threats, even physical assault.

In some cases, the pro-Palestinians wore yellow Magen David stars, drawing parallels between the victims of the Nazis and the Palestinians. Exhibits displayed in the student union of Detroit's Wayne State University said that Israelis are "the murderers of innocents," "US

³⁸⁸ Jewish students on Canadian campuses have also been particularly hard-hit with a string of anti-Israel and anti-Semitic incidents. In September 2002, a riot broke out at Montreal's Concordia University forcing the cancellation of a speech by former Prime Minister Binyamin Netanyahu. During the melee, a Holocaust survivor was physically assaulted and kicked in the groin.

In Concordia, Montreal they had occupation day, when pro-Palestinians dressed up as Israeli soldiers and harassed people, asking them for ID. Harvard had a similar thing in Harvard yard, simulating Israeli soldiers beating up women. Unlike twenty years ago, many of the Arabs today are very Americanized and speak with a fluent American accent. They are much easier to identify with.

On December 2, Concordia's student union voted to revoke the status of the Jewish student group Hillel as a recognized campus organization and suspended its annual funding. This has prompted Concordia Hillel members to file a civil suit against the student union.

taxes to massacre Palestinians must stop,” “It is our Aksa not their Temple,” and “Zionism is Racism.”³⁸⁹

Anti-Israel activity on US campuses in spring 2005 has been at its highest level since the outbreak of the second intifada and has successfully pushed through three divest-from-Israel resolutions, according to Israel on Campus Coalition (ICC) Executive Director Wayne Firestone.

During Pesach, the delegate assembly of The Association of University of Wisconsin Professionals, which represents the faculty and staff at all 25 University of Wisconsin branches other than the flagship Madison campus, overwhelmingly approved a resolution urging the university system to divest from companies that help Israel "perpetrate human-rights abuses against Palestinian civilians."

In two state systems, Michigan and Wisconsin, a spate of resolutions yielded some victories for the pro-divestment camp. At the end of February, the Student Government Senate of the University of Michigan-Dearborn unanimously called on the system's Board of Regents to "create an advisory committee to investigate the moral and ethical implications of the university's investments in companies which directly support and benefit from the ongoing illegal Israeli occupation."

Divestment drives at many of the country's leading universities, from the University of California at Berkeley to the Massachusetts Institute of Technology, hit their peak at the height of the Israeli-Palestinian violence prior to the construction of the security fence and the death of Palestinian leader Yasser Arafat.

Campus observers have recently said that hostility to Israel and anti-Semitism had cooled on campuses. Firestone agreed that the general campus climate towards Israel and Jews has been "quieter" than in other post-2000 years, but stressed that the pro-Palestinian groups have redoubled their efforts. He said this spring the first connection that he's heard of had been made between community-based divestment drives and campus action, as Harvard hosted a conference on the Presbyterian divestment movement three weeks ago.

Many campuses now have divestment campaigns, targeting companies which do business with Israel. Petitions for divestment have circulated at more than 50 campuses. In the University of California system, more than 7,000 students and faculty members have signed. A pro-divestment group at Princeton has singled out 16 companies as targets, including General Electric, IBM and McDonald's. At the University of Texas, a small group of about 10 students meet once a week to look over the school's investment portfolio, hunting for companies that do substantial business with Israel. Students sympathetic to the Palestinian cause have been circulating a petition around the Austin campus since July, calling on the university to sell off the stock of those firms. Some of the divestment activists come from the

³⁸⁹ At the University of Michigan, about 50 protestors, some with arms tied and mouths gagged, paraded mutely through the Ann Arbor campus. One young man, clad only in underwear, bore a sign saying he was representing the "Palestinians who were asked to strip naked by the Israeli Army, forced to lie on their stomachs and then taken to an unknown location."

At Ohio State University, about 60 protestors lined a campus sidewalk that faces a busy Columbus thoroughfare and chanted: "Stop the hate. Stop the crime. Help save Palestine." Some also wore yellow armbands.

anti-globalism movement or from campus groups for Muslim students. A few of the groups, like those at the University of Michigan and U.C. Berkeley, take pains to point out that they have Jewish students among their supporters

Jewish-Muslim tensions heightened this year on California College Campuses. Jewish students were afraid to join online discussion groups for Jews at the University of California, Irvine. "People told me they didn't want to go in because they're afraid of being identified as Jewish on campus, and being targeted," said Mahler, 20, a senior who's president of the campus chapter of the Jewish fraternity Alpha Epsilon Pi. Mahler made it sound as if his college experience had been the equivalent of attending a German university on the eve of World War II. "A few quarters ago, I took a Holocaust history class and it was really frustrating to see the way Jews were constantly vilified, made unequal to their peers," Mahler said. "To read that in a textbook and then walk around campus and still see that happening to us... makes me feel like there hasn't been too much progress."

Problems stem from increasing strife with Muslim students and the failure of university administrators to intervene.

The situation drew the attention of the Zionist Organization of America, which filed an 11-page complaint on October 11 with the U.S. Department of Education's Office of Civil Rights, claiming students at the state-run campus had been subject to anti-Jewish vilification, intimidation and harassment. The organization, best known for aggressively opposing Israeli territorial concessions and waging public campaigns against media outlets and institutions that it deems anti-Israel, recently stepped up its legal advocacy in the United States.

In its complaint, the ZOA claims that the situation for Jewish students began to deteriorate in 2001 as "student groups registered with and supported by the university began presenting speakers and publishing information on campus that was plainly intended to incite hatred of Jews and of Israel." The complaint cites articles in *Alkalima*, the campus' Muslim student magazine, equating Zionism with Nazism; a sign reading "Israelis love to kill innocent children," which remained on campus despite complaints to administrators, and incidents of threats and near-violence involving Muslim students and supporters of Israel. It cites that during an annual "Zionist Awareness Week," sponsored by the Muslim Student Union, students carried signs likening Ariel Sharon to Adolf Hitler and displayed an Israeli flag with blood dripping from it.

The situation on campus improved somewhat in 2003, after Jewish and Muslim students met with administrators and agreed to put certain images, statements and means of protest off limits. The conflict escalated in 2004, when a model of the Israeli security wall built by the Society of Arab Students was burned to the ground one night. Administrators called it a hate crime and launched an investigation. Jewish students complained that no such investigation happened when someone tore apart a Holocaust memorial on campus, or when someone drew a swastika on a table bearing materials from Jewish student groups; these events occurred within a few days of each other in 2003.

Muslim students graduating in 2004 planned to wear green stoles displaying Shahada, the Islamic declaration of faith, at graduation. Jewish student groups complained that Shahada also could be an allusion to martyrdom. The administrator spent most of the time attempting to convince Jewish groups to issue a statement endorsing the Muslims' right to wear the stoles. Graduation went off without any confrontations, but Jewish activists were upset with the university's approach to the situation.

The more liberal media like The Washington Post, ABC-Disney, the BBC and CNN, turned the Arab aggressor into the victim in the early days of the Intifada. The average viewer of CNN might well have concluded that what was going on in the West Bank was as bad, perhaps worse, than what happened in Grozny, Srebrenica, Halabja, and Hama. He might also have concluded that Sharon is every bit as bloody-minded as Vladimir Putin, Slobodan Milosevic, Saddam Hussein, and Hafez Assad.³⁹⁰ Ted Turner, the billionaire founder of CNN, accused Israel of engaging in “terrorism” against the Palestinians.

Under immense pressure, CNN finally announced that they would no longer interview the parents of suicide bombers. The LA Times published a cartoon of two Chasidic looking Jews praying at the Kosel. The stones of the Kosel has been made to read the word “Hate,” and the caption read, ‘Praying to their G-d.’

Virtually every major American newspaper, including the Times and the Inquirer, have decided, as a matter of policy, that members of Palestinian terrorist groups – such as Hamas, Islamic Jihad and al Aksa Martyrs Brigade – should be called “militants” rather than “terrorists.” All of the newspapers and broadcast networks that refuse to call Palestinian killers of Israelis terrorists have no compunction about calling the 9/11 murderers terrorists.

Christine Chinlund, ombudsman of The Boston Globe asserts that “we should not resolve the argument over whether Hamas is a terrorist organization.” Both the Boston Globe and the Washington Post are prepared to call specific Hamas attacks “terrorist” attacks, but insist that to attach this label to the group or its members would be wrong. All the papers, however, call al-Qaida a terrorist organization. Getler, ombudsman of the Washington Post, explains the distinction by asserting America's innocence in contrast to Palestinian resistance to a “humiliating Israeli occupation.” In other words, according to Getler and those who agree with him, Israelis deserve to be blown up in cafes and buses, but Americans do not deserve to be killed.

The liberal press rarely condemns Anti-Semitism outright. For example, when outgoing Malaysian prime minister Mahathir Mohamad openly attacked the Jews, and this was in turn

³⁹⁰ Israel lodged an official complaint of biased reporting to the CNN ethics commissioner in Atlanta. Says Gideon Meir, the official in charge of the Foreign Ministry's PR effort: “We complained to one of the networks that for six hours they turned to Palestinian spokesmen as if they were network reporters in the field, giving their accounts of what was going on, with no questions asked.” Other networks also interviewed mainly Palestinian spokesmen, without any Israeli counterpoint or with a lone Israeli official coming on after a battery of Palestinians. Amongst them are Sky News and the BBC. And there were only the barest references to the Netanya Pesach Seder suicide bombing 48 hours earlier, in which 22 people were killed – the blast that triggered the military onslaught.

The military operation, and the TV coverage it got, highlighted some of Israel's operational and PR dilemmas. For example, when Israel goes into Palestinian territories with large forces or uses pinpoint-accurate state-of-the-art weaponry, whose effect is precisely to minimize civilian casualties, the image is of a Goliath against the Palestinian David, and the natural tendency is to side with the underdog. Worse, says Meir, when Israel attacks, its PR faces the nigh impossible task of countering images with words. “When a tank goes into Ramallah, it does not look good on TV,” he says. “Sure we can explain why we are there, and that's what we do. But it's words. We have to fight pictures with words.” In fact, says Tami Allen-Frost, deputy chairman of the Foreign Press Association and a producer for Britain's ITN news, “the strongest picture that stays in the mind is of a tank in a city.”

Israeli officials have been trying to convince the Europeans, without success, that their sympathy for the underdog is not doing the Palestinians any favors. It only encourages more suicide bombings and stronger Israeli military responses, the officials argue. Although all European countries condemned the suicide bombings, their fierce criticism of Israel's response seemed to imply that Palestinian terror was somehow a legitimate part of a national liberation struggle, a struggle for freedom and statehood.

praised from Middle Eastern leaders ("A brilliant speech," gushed Iran's "president" Mohammad Khatami), New York Times op-ed columnist Paul Krugman, wrote a column trying to put Mahathir Mohamad's hatred in a sympathetic context, something he would never do for a Christian zealot who slurred Muslims.

Nov. 4, 2002, ANDREA LEVIN'S EYE ON THE MEDIA: New Yorker bests Times on anti-Semitism:

That bombing (in the Buenos Aires Jewish Community Center), on July 18, 1994, took the lives of nearly 100 people, but the story never made the front page of *The New York Times*. It is relevant to remember that America's newspaper of record has admitted it failed to give the Holocaust anything like the public exposure it warranted as the slaughter was underway.

In too many ways, the newspaper's retreat from covering resurgent "genocidal anti-Semitism" resembles its abject record of 50 years ago. Yet the paper recently ran a front-page story on Egypt's airing of an Egyptian-produced dramatization of the anti-Semitic "Protocols of the Elders of Zion" during the Muslim observance of Ramadan. Let us hope this bit of honesty at the *Times* in covering Arab anti-Semitism was not a solitary event.

Media hostility turned around somewhat in mid- 2002, things started turning around as *Newsweek*, *The New York Times* and others began to produce articles sympathetic to Israel. CNN officially changed its policy on the Middle East, and, in an extraordinary show of contrition by CNN, the network showed its five-part "Victims of Terror" series. The shift in emphasis was produced in part by a public outcry combined with the threat of boycotts. CNN was being flooded with as many as 6,000 complaining emails per day. A campaign to cancel subscriptions produced noticeable results for *The Los Angeles Times*, *The New York Times*, the *San Francisco Chronicle*, and the *Chicago Tribune*. CNN promised never to air interviews with the families of suicide bombers, and offered loud mea culpas for mishandling an interview with terror victim Hen Keinan. *Washington Post* ombudsman Michael Getler has been forced publicly to address the issue of anti-Israel bias in some 10 columns. *The New York Times*, *Chicago Tribune*, and *Boston Globe* have all featured lengthy news stories concerning the issue of anti-Israel bias, including their own.

Until the last century, antisemitism was primarily local — by Germans at German Jews, by French at French Jews — for the harm that they allegedly inflicted on their countrymen. However, in most of Europe today, the domestic "Jewish Problem" is all but dead. Only fringe elements in Germany, France and elsewhere believe that local Jews are causing great harm to their non-Jewish neighbors.³⁹¹

Instead, the focus of the animus against Jews has shifted overwhelmingly to Jews of other countries — of Israel and the United States — as the alleged central moral and material culprits of the international arena. Zionism has become, for many, a mythical entity, a destructive agent in the world, and anti-Zionism has become interwoven with anti-Americanism to the point where Russian nationalist politicians can express their fear of American domination by saying that Russia is in danger of being "Zionized."

The center of anti-Semitism and directions of its transmission are also new. In the previous eras of anti-Semitism, the demonology about Jews flowed first from the Christian, and then the European, center to the periphery. Today, there are many anti-Semitic centers and multidirectional flows from Europe, to the Middle East and elsewhere, and back. Essentially,

³⁹¹ Daniel Jonah Goldhagen, *Forward* 2003

Europe had exported its classical racist and Nazi anti-Semitism to Arab countries, which they applied to Israel and Jews in general, suffusing it with the real and imagined features of the intensive local conflict. Then the Arab countries re-exported the new hybrid demonology back to Europe and, using the United Nations and other international institutions, to other countries around the world. In Germany, France, Great Britain and elsewhere, today's intensive anti-Semitic expression and agitation uses old tropes once applied to local Jews — charges of sowing disorder, wanting to subjugate others — with new content overwhelmingly directed at Jews outside their countries and their continent.

The imagery characterizing global anti-Semitism is new. Rambo Jew has largely supplanted Shylock in the anti-Semitic imagination. The sly and stealth corrupting Jew of the first two eras of anti-Semitism, now armed with his new military and political power, has become the subjugating, brutalizing and killing Jew, either doing the dirty work himself, as in Israel, or employing others to do it for him, as the Jews, fantastically, are said to do with the Bush administration and the "East Coast" establishment is purported to do with the United States generally.

An emblematic image of global anti-Semitism is of Donald Rumsfeld wearing a yellow star inscribed with "sheriff," followed by a cudgel wielding Ariel Sharon who is flanked by a golden calf. That this scene, expressing the putative global nature and predations of the Jews, was created for an anti-globalization demonstration in Davos is no mere coincidence.

Global anti-Semitism has other important and new features, including its instantaneous, global transmission through the Internet and by television's biased stories and inflammatory images of Palestinian suffering, which are incorporated into the anti-Semitic narrative; its unification of elements of the European left and right, and its semi-concealing cloak of anti-Zionism.

Perhaps most distinctive, though, is the unmooring of anti-Semitism from its original sources. It is detached from Christianity, even if there are still powerful Christian sources of anti-Semitism. It is detached from its 19th-century European sources of nation building, reactions against modernity and pseudo-scientific notions of race and social Darwinism, even if that era's demonology is still potent in somewhat transposed form.

e- The far right

The most disturbing expression of the far right, from a Jewish point of view, has been the resurgent neo-Nazism in Germany. In April 1998, the German People's Party (DVU) won 13% of the vote in local elections in Saxony Anhalt. Members of the party also sit in Brandenburg's state parliament. Party leader Gerhard Frey produces publications minimizing the Holocaust through distorted comparisons to other genocides such as "the 90 million Indians who were destroyed in the United States, 100 million Russians killed under Stalin's regime and 50 million slaughtered during the Mao era. He has criticized Israel for its greed in demanding more and more reparations money. "Germany is the victim of a Jewish plot that is forcing it to continue to compensate the Jews."

Eric Silver in the Jerusalem Report (November 22, 1999):

Radical nationalism in Western Europe did not disappear with Hitler's defeat and the spread of peace and prosperity. Instead, more and more people across the continent, fighting to preserve their identity against disappearing borders and multiculturalism, are voting for far-

right parties. And while their main targets are foreign workers and Third World immigrants, Jews, too, are feeling the heat.

A Jewish shop-keeper was sweeping the sidewalk outside his Vienna store a few days after the far-right Joerg Haider's stellar showing in Austria's October election when an old man accosted him. "Hitler forgot you," he snarled, "but Haider will clear you away now."

In Zurich, Christoph Blocher, whose Swiss People's Party scored almost as well as Haider's (see "Jews Raise Their Guard," page 70), said in the wake of his triumph that Jewish threats to boycott Swiss banks over Holocaust restitution claims seemed as incomprehensible to the Swiss as the 1930s Nazi slogan "Don't Buy Jewish."

In the Belgian city of Ghent, only the intervention of the mayor stopped Flemish Bloc ultras staging a rally on November 9 to celebrate the 61st anniversary of Kristallnacht, the "Night of Broken Glass," when Nazis thugs smashed Jewish property throughout the Third Reich.

In both Austria and Switzerland, the far-right parties are now the second largest parties in their two countries with 27 and 23 percent of the vote, respectively. In both countries, as well as in Italy, these parties are now official government coalition parties. And Austria and Switzerland are not the only European states at risk. Radical right parties are on the march in France, Italy, Belgium, Scandinavia and the former Soviet Union. Surprisingly, perhaps, Germany is not among their ranks. Unlike Austria, it has made an effort to come to terms with history.

At present, the problem now is xenophobia, racism, extreme nationalism, and not anti-Semitism. People are not sure where their leaders are taking them, or whether they want to go there. They are worried by EU regulations allowing citizens of any one member country to live and work in any other member country. "The European Union will probably expand to the east," Sternhell explains. "Poland, Hungary and the Czech Republic are the first candidates for joining. A lot of people, mainly among their immediate neighbors, Germany and Austria, are not very happy at the prospect of seeing Hungarians, Czechs and Poles having the right to live in their countries on the basis of equality. ... The foreigner, the other, is still synonymous with danger. The presence of populations like Muslims in France or Holland, which wish to preserve their cultural and religious identity, only adds to the tension."

However, although Jews are not the ones being targeted now, Jews are always vulnerable. Jews can survive only in a liberal and open society. They cannot survive in a society conceived as a tribe, as a closed family. For radical nationalists, a Jew cannot be considered as belonging to the family, first of all because it is a Christian family. The Jew still represents something different, and being different means presenting a danger to the native.

The experience of Austria's 12,000 Jews in the weeks before and since the October 3 poll is a bitter antidote to any lingering complacency. Community president Ariel Muzicant reports a huge increase this fall in hate mail and threatening phone calls to Jewish leaders and institutions. "It's about 10 times the norm," he says. "In addition, there have been about 80 direct attacks on Jews – insults, pushing, spitting and so on."

Muzicant said: "A dam has been broken. It's now possible again to say certain things which a few months ago were frowned upon. The election advertisements and the things that certain politicians said have led to this in the past few months."

Despite his insistence that he is not anti-Semitic, Haider's party website contains links that lead to openly neo-Nazi sites. Challenged on this, he claimed that they had been inserted by hackers. Israel, for one, takes that with a pinch of salt. "It's nonsense," snorts an official. "If it

was hackers, they could have cleaned it up in an hour. We brought it to their attention a month ago, but the links are still there.”

Still, the Roman Catholic establishment, a potent force among Austrian conservatives and one that may stiffen its resistance to Haider’s chauvinism, has come out four-square against resurgent anti-Semitism. The head of the church in Austria, Cardinal Christoph Schoenborn, warned his flock that “he who sows the wind will reap the whirlwind.” Bishop Helmut Kraetzl of Vienna urged Christians to “do everything possible so that hatred of Jews is finally torn from the hearts of the people.” He added: “What happened to the outrage and shame with which we used to look back at what happened after 1938?”

f- Russia

An Anti-Defamation League survey of anti-Semitism in Russia, released September 21, 1999, revealed that a whopping 44 percent of Russians hold strong anti-Semitic views.

According to ADL national director Abraham Foxman, “The deep pessimism among the Russian people about their country and the high level of anti-Semitism are a bad combination, in light of Russia’s centuries-old anti-Semitic tradition.” He added, “We cannot forget that the most vicious anti-Semitic canard, The Protocols of the Learned Elders of Zion, was a product of Czarist Russia.”

The survey found that Russians embrace a wide range of stereotypes about Jews, including 58% who said that “Jews have too much power in the world of business;” 49% who said “Jews in Russia these days exercise too much power;” 38% who felt that “Jews, more than others, are ready to use unscrupulous means to achieve their aims.”

The survey found that, unlike the US, where propensities for anti-Semitic beliefs are especially pronounced within certain demographic groups, anti-Semitic beliefs in Russia appear to be spread more evenly throughout the population.

iii- Statements against the Chosen Nation idea

There are many nations that claim to have been chosen. The Japanese flag, for example, shows a white background with the picture of the sun. This illustrates that the whole reason that the sun exists is for Japan. Yet, nobody minds that claim. Other than sinister fascist claims, the only objection has been to the Jewish claim. This is because the Jewish claim is the only one that people take seriously, as having a basis in reality. (שמעתי)

a- Jewish

J.H. Brenner³⁹²: I would blot out of the prayer book of the Jew ... “Thou hast chosen us” in every shape and form.

Mordechai Kaplan (founder of Reconstructionist movement): Modern-minded Jews can no longer believe ... that the Jews constitute a Divinely chosen people. Therefore he changed the word chosen to the word vocation. (Chosen implies purpose. Since according to him we are no longer chosen and no longer have a purpose he therefore talks about the Jewish people as having a vocation). The blessing for being called up to the תורה he changed from אשר בחר בנו to Asher Kairavnu La'avodato³⁹³.

b- Non-Jewish

Bernard Shaw, when asked for his opinion of the Nazi theories of racial purity and racial contamination, replied that the fault of the Jew is his “enormous arrogance” based on his claim to belong to G-d’s chosen race, that the Nordic nonsense is only an attempt to imitate “the posterity of Abraham,” and that the anti-Semites do not see how “intensely Jewish” is the Nazi theory of race pollution.

H.G. Wells also saw in the Jewish theory of election a similarity of the racial pride on which Nazism was based.

In the Chicago (Protestant) weekly, the Christian Century: The Jew’s offense is that he regards his religion as a racial monopoly ... The Jews display no desire to convert either Protestants or Catholics to Judaism, preferring to remain a separate entity within and for themselves; they do not wish to defile themselves through religious union with “Gentiles;” they believe, in other words, that members of other “inferior” races are not worthy of becoming their co-religionists ... Why do we send our missionaries to the most far flung and wildest wastes, even to cannibal tribes, while you do not undertake to convert to your faith your nearest neighbors³⁹⁴.

The error of the Jews is exposed in the New Testament ... a fatal error of looking upon a momentary spiritual eminence as a privilege conferred upon them by an everlasting covenant³⁹⁵.

³⁹² Hebrew poet

³⁹³ Quotes from Between Silence and Speech, N.T. Lopes Cardozo, pg. 39

³⁹⁴ Quotes taken from Hayim Greenberg, The Universalism of the Chosen People; re-printed in Midstream, March 1973. See also Between Silence and Speech by N.T. Lopez Cordozo pp. 36-39 for further quotes by Jung and others.

³⁹⁵ A. Montegu, Toynbee and History, pg. 137

In Spengler's view, civilizations are foredoomed to death. Civilizations go through the spring of early origins, mature into the summer of the greatest physical achievement, grow into the autumn of great intellectual heights, decline into the winter of their civilization, and finally die. ...

In contrast to the cyclic view, we have Toynbee's "linear" concept as expressed in his Study of History. Toynbee holds that a civilization is ... an origression – an evolution – from lower to higher forms. ...³⁹⁶

Since the history of the Jews did not fit into either Spengler's or Toynbee's systems, Spengler ignored it and Toynbee reduced it to an occasional footnote, describing the Jews as fossils of history.

³⁹⁶ Max I. Dimont: Jews, G-d and History, pg. 22

APPENDIX B: SEVEN NOACHIDE LAWS

- i- The seven laws**
- ii- Seven roots – many branches**
- iii- Other laws**

APPENDIX B: SEVEN NOACHIDE LAWS

דינים
ברכת השם
עבודה זרה
שפיכות דמים
גילוי ערוות
גזל
אבר מן החי

The first man (and woman) received a prophetic revelation to keep six of the Noachide mitzvos,³⁹⁷ something which G-d also told to Moses on Mt. Sinai.³⁹⁸ In addition, he received a command not to eat from the Tree of Life. Some say that he was also commanded to eat from all the other trees. Adam HaRishon and Chava, who were operating at a very high spiritual level, were able to achieve through these two mitzvos the same level of spirituality Jews today achieve through the 613 mitzvos.³⁹⁹

Later, after Noach left the Ark, eating meat became permissible. At that stage, a seventh law, that of not eating the flesh of a living animal, was added.⁴⁰⁰

Hashem had created a new beginning to the world through Noach, after the flood, and civilization began anew during his time. Thus, although only the seventh mitzvah was given to him, they are all called the seven Noachide laws.

These mitzvos are the basic minimum which man needs to belong to the natural order⁴⁰¹ and to civilization, and the means through which mankind was able to connect with G-d.⁴⁰² They are therefore relevant for all mankind for all time. Even the Jews, whose acceptance of the Torah superceded the Noachide laws, were commanded to keep the seven Noachide mitzvos until Maamad Har Sinai.⁴⁰³ Three of the mitzvos, ברכת ד' וע"ז, are between man and

³⁹⁷ חזון איש אמונה ובטחון (פ"ו ס"ק ב נבואה): וכשנברא אדם הראשון נברא בכח נבואי, ואז נצטוו מכת הנבואה שבע מצוות בסור מרע וגו'

³⁹⁸ רמב"ם הל' מלכים ט:א: על ששה דברים נצטווה אדם הראשון ... אע"פ שכולן הן קבלה בידינו ממש רבינו

³⁹⁹ רב צדוק הבהן, פרי צדיק, פסח
ובמהר"ל, גבורות ד': ולאדם שלא הותר לו הבשר נתן במקומו שלא יאכל מן עץ הדעת שנאמר עליו שהוא טוב למאכל ותאוה לעינים שלא ילך אחר יצרו וזהו שגרם לו לחטא

⁴⁰⁰ רמב"ם הל' מלכים ט א: הוסיף לנח אבר מן החי...

⁴⁰¹ רמב"ם הל' מלכים ט א: על ששה דברים נצטווה אדם הראשון ... כולן ... הדעת נוטה להן ... מהר"ל תפארת ישראל, פרק א: ומפני כי עכו"ם הם מן העולם הטבעי לכך היו שבעים אומות, כי עולם הטבע נברא בשבעת ימי בראשית, וכנגד שבעת ימי עולם הטבע היו שבעים אומות כנגד כל יום עשרה. ... כי הטבע היא תחת מספר שבעה ... ועכו"ם לפי מעלתם נתן להם ז' מצות שהם שבע מצות בני נח

⁴⁰² אגהר"ל גבורות ד', פ' סו: הם ז' מצוות שהם חבור העלה בעלול על ידי גזירותים ומצוותין בנמה שעלול מקבל גזירות וצוות העלה

⁴⁰³ סנהדרין דף נו ע"ב: והתניא עשר מצות נצטוו ישראל במרה שבע שקיבלו עליהן בני נח והוסיפו עליהן דינין ושבת וכיבוד אב ואם דינין דכתיב שם שם לו חוק ומשפט שבת וכיבוד אב ואם דכתיב כאשר צוך ה' אלהיך ואמר רב יהודה כאשר צוך במרה

G-d, while another three, גיל ודינים ושפיות דמים are between man and his fellow man. The last, אבר מן החי, is to address man's base passions.⁴⁰⁴

These laws actually comprise a comprehensive legal, ethical and spiritual system. In addition, the Noachides may be obliged to keep any law which conforms to straight logic, something akin to natural law.⁴⁰⁵ According to this latter opinion, for example, Noachides would be commanded in honoring their parents, for every society is capable of appreciating the importance and the correctness of doing this.⁴⁰⁶ In fact, the Gemora states that when the nations of the world heard the Jews being commanded in *Kibud Av Ve'em*, they recognized the truth of the Ten Commandments,⁴⁰⁷ a recognition which many nations give expression until this very day.

No legal system can detail every situation which is likely to arise. Therefore, it is also required of non-Jews that they develop their minds in order to apply them to serving HaShem⁴⁰⁸ and through this to add appropriate rules.

A non-Jew who keeps these seven mitzvos is called one of the righteous gentiles of the world and gets the World to Come.⁴⁰⁹ Judaism is therefore unique in the opportunities it gives to those who are not of its own faith and nationality. While Jews cannot choose whether they are

⁴⁰⁴ מהר"ל שם: והשביעי אבר מן החי הוא התחלה וסבה שלא יבא לידי אלו עבירות ... שלא ילך אחר יצרו שאם ילך אחר יצרו לבסוף יאמר לו יצרו עשה כך עד שיעבור בל העבירות ... ואין עריות וגזל בבלל חמדה בי עריות שהוא רודף ומחמד נשים או הגזל שהוא רודף אחר העושר אין זה חמדה בלבד אבל הוא חמדה לדבר מיוחד ... אבל החמדה הוא שחומד דבר החסר לו ולא שיהיה חומד לדבר מיוחד

The Maharal continues to show how each group of three addresses one of the three dimensions of man, his soul-intellect, his body and a combination of both:

Man to G-d: Man to Man: Soul-Intellect (ד' א) *א (דינים Body גילוי עריות) *ב (גזל) *ג (Soul-Body דבר ד' ד' (שפיות דמים) *ה (Desire אבר מן החי) *ו (א) *ז (מהר"ל שם: דבר העבירות אין מצטרפות מחשבה למעשה חוץ מן ע"ז ... *ב (מהר"ל שם: וגילוי עריות הוא לבשר מחמדת יצרו שבגוף *ג (מהר"ל שם: אמרו חכמים גזל ועריות שנפש האדם מחמדן ... ועיקר הגזל רדיפת הנמון *ד (מהר"ל שם: ברבית ד' הוא לאדם במה שהוא אדם מחובר מגוף ונפש, בי ברבית השם הוא חוטא בלשון שמבדק השם וגדר האדם שהוא חי מדבר, והנה הדבור הוא צורת האדם הכולל גוף ונפש *ה (מהר"ל שם: אין החטא בחלק ממנו רק בבללו, ובמנו שחטא ברבית השם הוא בופר בעיקר שהוא הבל בן זה השופך דמים הוא שופך דמו לגמרי לפיכך חטא זה גם בן בבלל כל האדם ... [בין עשאו לאדם שאיט נמצא לגמרי *ו (מהר"ל שם: והשביעי בחומר האדם שנמנע החמדה ואיט יבול להמתין עד שישחוט, וזהו החמדה שהוא בא מן החומר שהוא חסר תמיד ולכך הוא תאב ומחמד להשלים חסרוט

⁴⁰⁵ לקמן נביא דברי הרב נסים גאון בהקדמתו לברכות. ובתב רב צדוק הבהן, צדקת הצדיק קצא: דרך ארץ גם הגוים זורקים יותר מישראל בי בבזד אב ואם זה ממדת דרך ארץ ובמו שבתם (קדושין לא. ב) ששמו ביד הודו אומות העולם לדברות

⁴⁰⁶ צדקת הצדיק קצא: וא"ל (בר"ר פ סה) דעשו נזהר בו הרבה וארשב"ג כל ימי הייתי משמש את אבא ולא שמשתי אותו אחד ממאה ששמש עשיו את אביו (ע"ש שרשב"ג שמשאת אביו בבגדים מלובלים ועישו שמש את אבא בגדי מלכות)

⁴⁰⁷ קידושין לא.

⁴⁰⁸ Rav Avraham Gruzinsky, Toras HaSechel HaEnoshi:

The development of one's sechel and the ability to think straight is demanded by Toras HaSechel in all one's Avoda having to do with one's Midos and their Tikun ... and this is true of even a non-Jew who is not allowed to learn Torah because it would be considered theft if he did ... nevertheless they are allowed to be Osek in those aspects of the Torah which deal with the Seven Noachide Mitzvos and when he does, he is like the Cohen Gadol in the Holy of Holies.

תורת השכל האנושי - ר' אברהם גרוזינסקי:

בכל עבודת המדות ותקונן, התפתחות השכל וישרותו... מחויבות הן עפ"י תורת השכל... אפילו עכו"ם שאסור בת"ת בשביל איסור גזל... בכל זאת בשבע מצוות ידיהו מותרים לעסוק בתורה והרי הוא ככהן גדול שנכנס לפני ולפנים

going to be Jews or not, a non-Jew has a choice. He can remain a non-Jew, keep the seven mitzvos and get Olam Haba that way, or he can choose to convert, become a Jew and get his Olam Haba the other way. In addition, a non-Jew who accepted the seven Noachide commandments (in front of a דין בית) in the time of the יובל was called a גר תושב and was entitled to live in the land of Israel. The Jews were obligated to guarantee his welfare.⁴¹⁰

Though few in number, Noachides, those who keep the seven Noachide laws, have always existed. Torah law allows such a person to become a Ger Toshav and to live on the land. Noachides reached such numbers under Imperial Rome that the Roman government gave them special status in law, with the influence of their beliefs felt all across the empire.⁴¹¹

⁴⁰⁹רמב"ם שם ח יא: כל המקבל שבע מצות ונזהר לעשותן הרי זה מחסידי אומות העולם ויש לו חלק לעולם הבא והוא שיקבל אותן ויעשה אותן מפני שצוה בהן הקב"ה בתורה והודיענו ע"י משה רבינו שבני נח מקודם נצטוו בהן אבל אם עשאו מפני הכרע הדעת אין זה גר תושב ואינו מחסידי אומות העולם ולא (אלא) מחכמיהם

Generally, such a person is referred to as a Noachide (or Ben Noach) (see the Ritva, below). "Ger toshav" denotes a gentile who formally accepts the Noachide laws, and "Kuti" refers to a one who has done neither (Rabbenu Gershom, Kerisus 9b and Meiri 48a both appear to classify a ger toshav as a partial convert.):

ריטב"א, מסכת מכות דף ט עמ' א: אלמא גר תושב כותי הוא. ג' לשונות נאמרו בכותים גר תושב ובן נח וכו'. גר תושב הוא שקבל בב"ד של ישראל לקיים שבע מצות שנצטוו בני נח כדאיתא בע"א ובה מותר להתיישב ביניהם ולזה נקרא תושב. וכיון שקבלן בב"ד הוא נקרא בשבע מצות אלו מצווה ועושה וכי האונו מצווין להחיותו כדכתיב וחי אחיך עמך ואין צריך לומר שאסור לנו לגרום לו שום קטלה וכ"ש להורידו לבור. ובן נח הוא שלא קבלם בב"ד אלא דקים [לן] שמקיים אותם מעצמו והוא נדון במ כמי שאינו מצווה ועושה מדכתיב עמד וימודד ארץ ראה ויתר גוים כדאיתא בב"ק וע"ז. וכי האונו מצווין להחיותו וגם אין לנו להורידו בידים ולא לגרום בו שום קטלה כיון דסוף סוף עושה אותם שאף שאינו מצווה ועושה שכר יש לו קצת כדאיתא התם. וסתם כותי הוא שאינו זהיר לקיים שבע מצות. וכי האונו מותר להורידו לבור במקום דליכא איבה או לגרום לו הריגה כל היכא דנקיט שום עילה כדאיתא בע"א וכדפרישנא התם גבי הכותים לא מעלין ולא מורדין כלומר במקום איבה ומעתה הדרי' לפרושי שמעתין דהא דאמר' אלמא גר תושב כותי הוא ודין כותי יש לו בהריגתו כאלו כותי ממש הרג ודייק' לה מדקתני הכל גולין ע"י ישראל וישראל' גולה על ידם חוץ מגר תושב ומשמע לן דהא דקתני חוץ מגר תושב אתרווייהו דיני קאי שאין גר תושב גולה ע"י ישראל ולא ישראל ע"י גר תושב וכיון דישראל אינו גולה על הריגתו דגר תושב. אלא ככותי דיינינן ליה שאין בהריגתו איסורא לישראל כדי שיהא ישראל גולה על הריגתו והדר תני

⁴¹⁰רמב"ם פ"ד מהל' איסורי ביאה הל' ז: אי זה הוא גר תושב זה עכו"ם שקיבל...המצות שנצטוו בני נח... רמב"ם פ"ח מהל' מלכים הל' י: והוא שיקבל אותן ויעשה אותן מפני שצוה בהן הקב"ה בתורה, והודיענו על ידי משה רבינו שבני נח מקודם נצטוו בהן...

ובספר דעות ומחשבה חידוש הרב משה שטרנבוך שליט"א שלהיות גר תושב מספיק שיקבל הבן נח את מצוותיו אפילו מדעת עצמו ורק להקרא מחסידי אומות העולם אינו סגי בברך. ובן נח בזה לא יקבל שברו בעולם הבא אלא בעולם הזה. (פ"י מהל' עבודה זרה הל' ו')

רמב"ם פ"ד מהל' איסורי ביאה הל' ז: ...ולמה נקרא שמו תושב לפי שמותר לו להושיבו בינינו בארץ ישראל... רמב"ם פ"ו מהל' עבודה זרה הל' ו: ...ואין מקבלין גר תושב אלא בזמן שהיובל נהג...

ראב"ד (פ"ד מהל' איסורי ביאה הל' ח): ...בזמן שהיובל נהג...אין משיבין אותו בעיר עצמו ומצוה להחיותו בדבתיב וחי עמך...אבל בזמן שאין היובל נהג...יושב אפילו בעיר עצמה שאין קדושת הארץ עליה...אבל אין אנו מצווים להחיותו...וקרוב הדבר להיות מן הטעם כי בזמן היובל היו שמטין והיה יבול להתפרנס שלא בטורח צבור עבשיו אינו יבול...

ובבש"מ משנה דגם הרמב"ם סובר שבה"ז אפשר להושיב בארץ ישראל אלה שמקיימים שבעה מצוות ב"נ רמב"ם פ"ח מהל' עבודה זרה הל' ו: ...אסור לו להניח עובדי עובבים בינינו ואפילו יושב ישיבת עראי או עובר ממקום למקום בשחורה לא יעבור בארצנו...

פ"ח מהל' מלכים הל' י: ...וצריך לקבל עליו בפני שלשה חברים ובבש"מ (פ"ד מהל' איסורי ביאה הל' ז): זה להחיות בלבד

(ובטעם לייט עיין פ"א הל' מאכלות אסורות הל' ז, בטעם למילה עיין פ"ח מהל' מלכים הל' י ומדלא הזכיר זה באשכ"ח משמע דדק אם מצטוו קבל ע"צ למול)

Another wave of interest began after the time of the Reformation, when the Thirty Years War destroyed the old Catholic order. The center of this interest became Holland, where Jewish refugees from Spain became close to the Dutch citizens who had fought to expel the Spanish governors from their tiny country. Rabbinic scholars discussed with the Dutch all the issues that confronted them in establishing their small state and securing its prosperity. Artists such as Rembrandt joined in this discussion also, painting many portraits of the rabbis themselves.⁴¹²

At this time several great jurists came to research the Noachide laws as a part of their effort to establish natural law as a basis for international law. John Sheldon of England wrote a whole book on the subject,⁴¹³ and Hugo Grotius, the Dutchman, also referred to them as proof that there have always been natural laws.⁴¹⁴

Rabbi Aaron Lichtenstein quotes the case of a Frenchman, Aime Palliere, who in 1900, enquired of Rabbi Elijah Benamozeg of Leghorn (Livorno) in Italy whether to convert and was instead encouraged by the rabbi to become a Noachide. "Could you suppose that the true religion which God destines for all humanity is only the property of a special people? Not at all. His plan is much greater than that. The religion of humanity is no other than "Noachism."... Can it be imagined for a single moment that after having concerned Himself

⁴¹¹ The Seven Colors of the Rainbow: "They were known as "G-d fearers", *Yirei Shamayim* in Hebrew. In Italy and other western regions of the empire they were called by the Latin equivalent, *metuentes*. In the Greek-speaking lands to the east, where they were much more numerous, they were known as *phoboumenoi* (fearers of the One) or *theosehei* (worshippers of God). A memorial tablet found in the synagogue of Aphrodisiac in Turkey in 1976, commemorating donors to charity, has two separate groups of names: one is of Jews, but the other is of Greeks, such as "Polychronios," "Apianos," and "Athenagas," and it is headed with the words, "and also these Fearers of the One ..."

"A similar inscription has also been found in the synagogue of Sardis, this time with three groups of names, born Jews, full converts to Judaism, and observers of the Seven Laws. The "Fearers" are mentioned many times by the Roman commentators and historians, often with sarcasm and mockery of their closeness to the Jewish world and its ideas.

"Josephus describes the large non-Jewish community associated with the synagogue of Antioch, which was then one of the largest cities in the world. The biographer Plutarch, in his *Life of Cicero*, describes how the great lawyer-politician defended a free Rome accused of abandoning the pagan religion of the state in favor of "Jewish practices" making clear that the accused had not in fact become a Jew.

"The satirists Petronius and Juvenal derided non-Jews who "act the part of the Jew," mocking at their reluctance to be circumcised even after accepting Jewish truth upon themselves. Talmudic sources speak of a non-Jewish king named Lemuel who was reproached by Rabbi Hanina for unseemly behavior with the reminder, "Your father was a Fearer of Heaven." The Noachide observers were often well-educated people, sometimes members of the Roman aristocracy, and they endured and answered the pagan wits with great patience and intellectual distinction. The Roman Emperor Antonius, who enjoyed a close friendship with the Jewish sage Rabbi Judah the Prince, was thought to have established the relationship on the basis of a personal adherence to the Seven Laws. Josephus also mentions a King Iztes, who underwent a Jewish "conversion" without being circumcised after discussions with a Jew named Ananias who lived within his kingdom of Adiabene in Mesopotamia.

⁴¹² The Seven Colors of the Rainbow

⁴¹³ The Seven Colors of the Rainbow: "The English jurist John Selden (1584-1645) was a Hebraist, a non-Jew who knew the Hebrew language and read the Jewish source-books in the original ... He wrote a complete exposition of the Seven Laws for the scholars of his time in his Latin work, *De jure naturali et gentium, juxta disciplinam ebraeorum* ("On natural and Gentile law, compared with Hebrew principles").

⁴¹⁴ The Seven Colors of the Rainbow: "Grotius laid the foundations of modern international law in his *De jure belli ac pacis* ("On the rights of war and peace"), where he quoted the leading Rabbinic writers extensively as sources for the universal morality.

for so long with the descendants of Noah, God would give a special law to the Jews as his “Kingdom of Priests” and then not trouble Himself further about the rest of the human race? Would He thus leave them totally abandoned, without revelation and without law, abolishing His ancient Noachide bond with them, so that they must rely for long centuries on their own poor reason? Not even a mortal man would behave in such a way ...” Palliere was convinced.

There is even a USA congressional law recognizing the Noachide laws as “the bedrock of all civilization.”⁴¹⁵

⁴¹⁵ The congressional resolution of the Seven Laws was signed into law by former U.S. President George Bush on March 20, 1991 (H.J. Resolution 104, Public Law 102-14)

1. דינים⁴¹⁶

2. ברכת השם⁴¹⁷

3. עבודה זרה⁴¹⁸

4. שפיכות דמים⁴¹⁹

5. גילוי עריות⁴²⁰

6. גזל⁴²¹

7. אבר מן החי⁴²²

⁴¹⁶ סנהדרין דף נו ע"ב: והתניא כשם שנצטוו ישראל להושיב בתי דינים בכל פלך ופלך ובכל עיר ועיר כך נצטוו בני נח להושיב בתי דינים בכל פלך ופלך ובכל עיר ועיר אלא אמר רבא האי תנא תנא דבי מנשה הוא דמפיק ד"ך ועייל ס"ך דתנא דבי מנשה שבע מצות נצטוו בני נח עבודה זרה וגילוי עריות ושפיכות דמים גזל ואבר מן החי סירוס וכלאים רבי יהודה אומר אדם הראשון לא נצטווה אלא על עבודה זרה בלבד שנאמר ויצו ה' אלהים על האדם רבי יהודה בן בתירה אומר אף על ברכת השם ויש אומרים אף על הדינים

⁴¹⁷ מאירי סנהדרין דף נו ע"א: בן נח מצווה על ברכת השם כישראל ואינו נהרג אלא בסייף שרוב מיתות בני נח בסייף כמו שיתבאר ואפילו לא בירך את השם המיוחד אלא אחד מן הכנויים שהזכרנו למעלה שאין נמחקין נהרג מה שאין כן בישראל שאינו נהרג אלא כ"ב בירך שם המיוחד אם באחד מן הכנויים לדעת גדולי המחברים או דוקא בשם המיוחד עצמו שדעת שאר המפרשים אם אף בלא שם ובלא כנוי לדעת גדולי הרבנים אלא שאם בירך את הכנויים לוקה שהרי נאמר אלהים לא תקלל ואלהים מן הכנויים הוא ולדעת המצריכים בישראל שם בשם בבני נח מיהא פוסקין שכשם שבני נח חייבין על ברכת הכנוי כך חייבין בקללה לבד אף על פי שלא בירך שם בשם שלא נאמר דין שם בשם אלא על ישראל וכן נראה מלשון גדולי המחברים אף על פי ולא כתבוהו בפירוש וכן נראה שהרי שם בשם למדוהו למעלה מבנקבו שם ועליו נאמר כגר כאזרח למעט בני נח:

⁴¹⁸ סנהדרין דף נו ע"ב: ויצו זו עבודה זרה מאי משמע רב חסדא ורב יצחק בר אבדימי חד אמר סרו מהר מן הדרך אשר צויתם עשו להם וגו' וחד אמר עשוק אפרים רצוף משפט כי הואיל הלך אחרי צו מאי בינייהו איכא בינייהו עובד כוכבים שעשה עבודה זרה ולא השתחוה לה למאן דאמר עשו משעת עשייה מיחייב למאן דאמר כי הואיל הלך עד דאזיל בתרה ופלח לה

סנהדרין דף נו ע"ב: עבודה זרה וגילוי עריות דכתיב ותשחת הארץ לפני האלהים ותנא דבי רבי ישמעאל בכל מקום שנאמר השחתה אינו אלא דבר ערוה ועבודת כוכבים ... עבודת כוכבים דכתיב פן תשחיתון ועשיתם וגו' סנהדרין דף נו ע"ב: והתניא בעבודת כוכבים דברים שבית דין של ישראל ממיתין עליהן בן נח מוזהר עליהן

⁴¹⁹ סנהדרין דף נו ע"ב: שפיכות דמים דכתיב שופך דם האדם סנהדרין דף נו ע"ב: רבי ישמעאל אמרו אף על העוברין ... דכתיב שופך דם האדם באדם דמו ישפך איזהו אדם שהוא באדם הוי אומר זה עובר שבמעיי אמו ותנא קמא תנא דבי מנשה הוא דאמר כל מיתה האמורה לבני נח אינו אלא חנק ושדי ליה האי באדם אסיפיה דקרא ודרוש ביה הכי באדם דמו ישפך איזהו שפיכות דמים של אדם שהוא בגופו של אדם הוי אומר זה חנק

⁴²⁰ רש"י סנהדרין דף נו ע"א: וגילוי עריות - כולן חוץ מנערה המאורסה, כדכתיב (בראשית כ) גבי אבימלך הנך מת על האשה אשר לקחת והיא בעולת בעל, בעולת בעל יש להם, נערה המאורסה אין להם: סנהדרין דף נו ע"ב: עבודה זרה וגילוי עריות דכתיב ותשחת הארץ לפני האלהים ותנא דבי רבי ישמעאל בכל מקום שנאמר השחתה אינו אלא דבר ערוה ועבודת כוכבים דבר ערוה שנאמר כי השחית כל בשר את דרכו וגו'

⁴²¹ סנהדרין דף נו ע"ב: גזל דכתיב כירק עשב נתתי לכם את כל ואמר רבי לוי כירק עשב ולא כירק גנה סנהדרין דף נו ע"ב: לפחות משה פרוטה ... כותי בישראל ... בר מחילה הוא ... כותי בכותי כיוצא בהן כיון דלאו בני מחילה נינהו גזל מעליא הוא

⁴²² סנהדרין דף נו ע"ב: אבר מן החי דכתיב אף בשר בנפשו דמו לא תאכלו

⁴²⁴ ויצו ד' אלקים על האדם לאמר מכל עץ הגן אכל תאכל (בראשית ב:טז)

ד' : ברכת השם

על האדם : שפיכות דמים

לאמר: גילוי עריות

מכל עץ הגן : גזל

אכל תאכל: אבר מן החי⁴²⁵

Even though this verse was directed to אדם הראשון, the seven laws are called Noachide laws after נח either because the seventh law was only introduced to נח ⁴²⁶ or because mankind began again after נח. ⁴²⁷

סנהדרין ט; ותוספתא ע"ז פ"ט; רמב"ם פ"ט ה"א וזה לשון הספר החינוך ס תנב"ס ק"יב:
והצית הר"ם שם דבן נח מזהר הן על אבר מן החי בישראל. והבסוף משנה ביה"א תמנה עליו הא פסק בפ"ד ממאבלות
אסורות ה"ו בר' יוחנן דבשר מן החי חייב משום לאו דטרפה, ואמאי יהיה בן נח מזהר עליו הא איש מזהר עליו, הא איש מזהר
על הטרפה, ועיין בלחם משנה שם מה שתידך. גם פוסק הר"ם ... דעל צוף אין בן נח עהרג עליו ... ועיין בברית ופלתו ס' שב
פלתו אות ב) שדעתו בדעת הרמב"ם דשובר דאיש מזהר בלל ...
ועל אבר מן החי של שרצים כולם סוברים דאין בו נח מזהר וגו'

423 סנהדרין דף נו עא : תנו רבנן שבע מצות נצטוו בני נח דינין וברכת השם עבודה זרה גילוי עריות ושפיכות דמים וגזל ואבר מן החי

⁴²⁴ סנהדרין דף נו ע"ב: מנהני מילי אמר רבי יוחנן דאמר קרא ויצו ה' אלהים על האדם לאמר מכל עץ הגן אכול תאכל ויצו אלו הדינין וכן הוא אומר כי ידעתיו למען אשר יצוה את בניו וגו' ה' זו ברכת השם וכן הוא אומר ונוקב שם ה' מות יומת אלהים זו עבודת כוכבים וכן הוא אומר לא יהיה לך אלהים אחרים על האדם זו שפיכות דמים וכן הוא אומר שופך דם האדם וגו' לאמר זו גילוי עריות וכן הוא אומר לאמר הן ישלח איש את אשתו והלכה מאתו והיתה לאיש אחר מכל עץ הגן ולא גזל אכל תאכל ולא אבר מן החי כי אתא רבי יצחק תני איפכא ויצו זו עבודת כוכבים אלהים זו דינין כוזרי מאמר ג סע"ג: כמה רחוק בין אלו העניינים ובין הפסוק הזה אך אצל העם קבלה ששבע המצות האלה ומכנין אותה בפסוק הזה בסימן שמיקל עליהם בזכרם.

⁴²⁵אכל תאכל^A, asks why we need a prohibition of אבר מן החי for the First Man, since he was not allowed to eat any meat from any animal. However, had there been no additional prohibition of אבר מן החי, then only those animals which he had to kill in order to eat would have been prohibited; however, those animals that had died of their own accord would have been permitted. Therefore the prohibition of אבר מן החי was added to prohibit eating also from those animals. אדם פ"ח מהל' מלכים ה' א holds that אדם אדה"ר (סנהדרין) explains ר"ן (As the seventh was given מצוות; נח 6 was in fact only commanded הראשון), the permission to eat of all the trees (except עץ הדעת in the words of אכל תאכל perforce excluded all meat including אבר מן החי).

⁴²⁶ As per שיטה ש'דמב"ם that Adam HaRishon was commanded in only six Mitzvos. The law prohibiting the eating of the limb of a living creature (אבר גן החי) was not applicable since, according to the Rambam, it was prohibited for Adam HaRishon to eat any meat. Tosafos holds that Adam HaRishon was allowed to eat meat – he just was not allowed to kill animals. But if they died of their own accord, then it became permissible. Therefore, it was also necessary to command him concerning Eiver Min HaChai.

⁴²⁷ See אֶרְדֵּי אֱלֹהִים, beginning of פ' נח

The Seven Colors of the Rainbow, Rabbi Yirmeyahu Bindman: "And G-d gave the rainbow seven distinct colors - to remind men and women of the Seven Commandments that lay behind the covenant, the laws that will bring all of humanity to merit their ultimate redemption."

ii- Seven roots – many branches

However, these laws are only general principles and translate into many details.⁴²⁸ For example, it is prohibited for a non-Jew to learn תורה. This is either an act of theft or a sub-category of an illicit relationship.⁴²⁹ Rabbi Aaron Lichtenstein⁴³⁰ counts a total of 66 separate מצוות in which Jews are commanded that have parallels subsumed under the seven Noachide laws.⁴³¹

Possibly the most comprehensive of the Noachide laws is the law of justice. In its narrower sense, this law requires the establishment of courts, laws of evidence, etc. However, the Ramban and in particular the Ramo understand this as a requirement to establish a comprehensive legal system. This would include in particular laws relating to financial relationships between people,

⁴²⁸ א ספר החינוך מצוה תטז - לא תתאוה:

שאותן שבע הן כעין כללות אבל יש בהם פרטים הרבה כמו שאתה מוצא שאיסור העריות נחשב להם דרך כלל למצוה אחת ויש בה פרטים כגון איסור אם ואיסור אחות מן האם ואיסור אשת איש ואשת אב וזכר ובהמה. וכן ענין ע"ז כולן נחשב להם מצוה אחת ויש בה כמה וכמה פרטים שהרי הם שוים בה לישראל לענין שחייבים בכל מה שב"ד של ישראל ממיתין עליה וכמו כן ... בגזל כאילו נאמר בהם לא תגזלו אבל תתרחקו ממנו בתכלית ובכלל ההרחקה שלא לחמוד אבל בישראל אין הענין כן שרצה המקום לזכותם והרבה להם מצוות יותר מהם ספר כללי המצוות לר' יוסף גיקטיליא:

אם תשאל ותאמר הלא שבע מצוות נצטוו בני נח... הא גרסינן בפ' גיד הנשה (חולין צב). וישקלו את שכרי שלשים כסף עולא אמר אלו שלשים מצוות שקבלו עליהם בני נח... וב[סנהדרין עד: בעו מיניה מר' אמי בן נח מצווה על קדושת השם או אין מצווה על קדושת השם... ת"ש שבע מצוות נצטוו בני נח ואם איתא תמני הויין

(and if you are going to say that they are commanded on שם then there are eight מצוות)

אמר ליה רבא אינהו וכל אבזרייהו (סנהדרין עד:)

i.e., the seven translate into many specific commandments.

⁴²⁹ סנהדרין נט.

^א נכרי שעוסק בתורה חייב מיתה שנאמר תורה צוה לנו משה מורשה (דברים לג) לנו מורשה ולא להם וליחשבה גבי שבע מצוות מ"ד מורשה מיגזל קא גזיל לה; מאן דאמר מאורסה דינו כנערה המאורסה

The explains that we do not literally mean that such a non-Jew would be put to death because the verse is only an אסמכתא. Therefore the states: הל' מלכים פ"י סוף הל' ט in רמב"ם

ומודיעין אותו שהוא חייב מיתה על זה אבל אינו נהרג

The most lenient opinion in this is the מאירי and תוספות הראש:

ספר חמרא וחיי על מס' סנהדרין נט.

תוספי הראש ז"ל והרב המאירי ז"ל בתב גוי שעוסק בתורה שלא לבוונת קיום מצותיה אלא שלבו חפץ לירד ולדעת תורתו ותלמודיו ראוי לענש מפני שבני אדם סבורין שהוא משלם מתוך שרואים אותו יודע ויבואו לנצות אחריו ומ"מ בל שהוא עוסק בעיקר ז' מצוות... אע"פ שרוב גופי תורה נבללין הם מבבדין אותו שאין חשש לנצות אחריו שהרי בשלו הוא עוסק וב"ש אם חקירתו על דעת לבא עד תבליית שלמות תורתו עד שימצאנה שלמה יחזור ויתגיייר וב"ש אם עוסק ומקיים עיקרי מצותיה לשמה אף בשאר החלקים שבה שלא משבץ מצוות ע"ב

⁴³⁰ The Seven Laws of Noah, pg. 89

⁴³¹ Theft	16
Justice	19
Homicide	1
Illicit Intercourse	10
Limb of the Living Creature	2
Idolatry	10
Blasphemy	8

He points out that if one will take the ratio of commandments which Jews have today (271 according to the ספר מצוות הקצר) to these 66, one emerges with a ratio of 4 to 1.

*e.g., laws of theft, of hiring, renting and custodianship, of damages, loans, etc.*⁴³² *Non-Jewish judges judging non-Jews may be obligated to be learned in Noachide law.*⁴³³

The opinion of the Ran is, however, that non-Jews are commanded in these seven (which he defines as all negative) as well as two positive ones, to give charity and to do work on Shabbos.⁴³⁴ The prohibition for a non-Jew to work on Shabbos is considered a positive mitzvah, because the non-Jew is being told to do something active.⁴³⁵ The Binyan Tzion wrote that for a non-Jew to do anything requiring exertion is tantamount to him not keeping Shabbos, even if he does not break any melachos. Additionally, he adds, the time frame for the non-Jew is from the morning until the next morning, not from the morning to the night.

According to Rabbi S.R. Hirsch, the three overall principles for non-Jews are: 1) acknowledgment of the Unity of the Creator. 2) Truth as the key to the inner revelation of the human soul. 3) The rulership of humanity over animal life. Additionally, non-Jews are also subject to the prohibitions against cross-breeding of species, learning Torah apart from the seven laws, and constituting a new religion.

⁴³² רמב"ן בראשית לד:ג

ועל דעתי הדינין שמנו לבני נח בשבע מצות שלהן אינן להושיב דיינין בכל פלך ופלך בלבד, אבל צוה אותן בדיני גנבה ואונאה ועושה ושכר שכיר ודיני השומרים ואונס ומפתה ואבות נזיקין וחובל בחבירו ודיני מלוה ולוה ודיני מקח וממכר וכיוצא בהן כענין הדינין שנצטוו ישראל

ע"ש שהאריך מאד, takes this even further, רמ"א - שו"ת י' The

The רמב"ם does not concur with this view, requiring the setting up of a judicial system and its implementation only.

⁴³³ This would include the study of those Gemorahs, particularly in Masechta Sanhedrin, which discuss these laws. A Noachide who studies these laws is considered as holy as a Cohen Gadol.

מנחת חנוך מצוה תי"ד) שלא להעמיד דיין שלא למד חכמת התורה:

ועיין בר"מ בהל' מלכים דגם ב"נ מצווים להושיב דיינים לדון בשם מצות שלהם ע' פ"ט שם אפשר ג"כ דהם מזהירים ע"ז להושיב איש חכם בחכמת התורה בדינים הללו ששייך להם

⁴³⁴ The Ran (סנהדרין נז: ד"ה ויצו) states that only negative commandments but not positive commandments are included. Rav Shach זצ"ל, in אבי עזרי, explains that דינים too are considered a negative category. According to the רמב"ן every monetary law included under דינים is a negative prohibition, whereas the רמב"ם who gives a much more limited scope to דינים will hold like:

רש"י סנהדרין נ"ט. ד"ה ומשני קום עשה בריש העמוד

The רמב"ם there explains that prohibition against keeping Shabbos although phrased negatively (לא ישובת) is really a positive commandment in that it requires the non-Jew to get up and do something positive, i.e., to do work. Concludes the Ran:

נמצאו בני נח חייבים על שבע מצוות לא תעשה... וחייבין נמי על שני מצוות עשה והם הצדקה ולא לשובת.

חזון איש אמונה ובטחון) פ"ו ס"ק ב נבואה: (וכשנברא אדם הראשון נברא בכח נבואי, ואז נצטוו מכח הנבואה שבע מצוות בסור מרע ועוד מצוות בקום ועשה. הבורא העמידו על אמיתות סוד העולם וגו'

⁴³⁵ סנהדרין נח: גברי ששבת חייב מיתה שנאמר (בראשית ח) ויום ולילה לא ישבתו

רש"י: דאבני אדם נמי קאי

מהר"ל דרך החיים פ"ה מ"ט: ודבר זה אין ראוי לבן נח מפני שאין להם השלימות בפועל והם בבחי' ולא בפועל לבד ראוי להם התענוגות התמידות וזה אמרם ז"ל במס' סנהדרין (נח: גברי ששבת חייב מיתה שנאמר יום ולילה לא ישבתו. דגוי ששבת חייב מיתה שמהם אין להקב"ה נייחא אלא על ידי המעשה שעושים (פירוש המעשים הטובים) ... משא"ב בישראל ... אהוב בלא טעם ... מצד השורש ... ומצד מדריגה זו שבצוה"ב אין שום נפש מישראל נגחה אלא בלעם שהוא מאומות העולם) ע"ש שמבאר ענין זה ע"פ הקשר שבתפילין

Many commentators hold that the Noachide laws are natural laws⁴³⁶ that are self-evident to all,⁴³⁷ and intrinsic to human nature, and are not exhaustive. A non-Jew, they hold, is obligated in every other natural law as well.⁴³⁸

Since these seven are considered minimum standards of the human race, a Noachide who does not keep any of these gets the death penalty.⁴³⁹ They are considered so obvious that he does not need התראה, and only one witness is required.⁴⁴⁰ In many cases, this is much more severe than the punishment a Jew gets for doing the same transgression. However, this may only reflect a limited, earthly perspective. Rav Tzadok HaCohen points out that in cosmic, spiritual terms, Jewish transgressions cause more damage and therefore the consequence to the Jew himself is greater. However, when it comes to punishment by a human court, the need to set minimum standards for the whole world with appropriate deterrents requires Noachide laws to include the punishments that they do.⁴⁴¹

⁴³⁶משך חכמה: (האזינו) דברים לג ד דף 422) ד"ה תורה צוה לנו: מצוות שלהם הוא רק שמירת הסדר קרוב לדת הנימוסי ... והכרת הבורא

⁴³⁷ As in Preamble to American Constitution: We believe these laws to be self-evident.

⁴³⁸ הקדמת רב ניסים גאון למס' ברכות: כל המצוות שהן תלוין בסברא ובאובנתא דליבא כבר הכל מתחייבים בהן מן היום אשר ברא אלקים אדם על הארץ עליו ועל זרעו אחרין לדורי דורים. רמב"ן (בראשית ו:יג) (נח) ורבותינו אמרו (סנהדרין קח). (שעליו) על החמס (נחתם גזר דינם) (אע"פ שהיו שם עבירות חמורות מגזל, ע"ז וגלוי עריות שבהן הדין בישראל-ל ירהג ואל יעבור, וגזל בישראל-ל אינו אלא לאו--שם משמאל) והטעם מפני שהוא מצוה מושכלת ספר העקרים מאמר ג פ"ז: וע"ז לא שעה השם לקין ואל מנחתו... "כי השכל האנושי יגזור שראוי להודות למטיב." (אבל זה שקיימו האבות את התורה, ושנח הקריב קרבנות מן הבהמות הטהורות דווקא, ושהתהלך חנוך עם ד', מדרגה יותר גבוהה היא, עיין בנפש החיים שער א פ' כא)

⁴³⁹ סנהדרין ג: בן נח נהרג בדיין אחד ובעד אחד שלא בהתראה
have the מצוות says that only those commandments subsumed under the seven מהרש"א בסנהדרין נח ע"ב (ד"ה עכו"ם שהכה ישראל חייב מיתה).
עיון יעקב, (However, it means בידי שמים חייב מיתה גמרא says on these, Maharsha holds that even where the מחלקת. The opinion that says that Moshe killed the Egyptian using שם השם would indeed hold like the Maharsha; the opinion that says that Moshe killed him with his fist, however, would hold that there he ought to be put to death by an earthly court.)

⁴⁴⁰ סנהדרין דף נו ע"ב: אשכח רבי יעקב בר אבא דהוה כתיב בספר אגדתא דבי רב בן נח נהרג בדיין אחד ובעד אחד שלא בהתראה מפי איש ולא מפי אשה ואפילו קרוב משום ... מנא הני מילי אמר רב יהודה דאמר קרא אך את דמכם לנפשותיכם אדרוש אפילו בדיין אחד מיד כל חיה אפילו שלא בהתראה אדרשו ומיד האדם אפילו בעד אחד מיד איש ולא מיד אשה אחיו אפילו קרוב
סנהדרין דף נ ע"ב: אמר רב נחמן בר יצחק אזהרה שלהן זו היא גמיתתן

⁴⁴¹ רב צדוק הכהן, תקנת השבים סט"ו דף 134:
וצריך לומר דאע"ג דלענין עונש בידי אדם החמירה תורה בבני נח לענין עונש בידי שמים אין חילוק דדיני אדם שהם לתקון העולם שיתיראו מעונש ב"ד בזה צריכים לגזור בבני נח טפי דפריצי טפי משא"כ דני שמים שהוא נמשך מצד פגם העבירה עצמה אדרבא ישראל למעלתם פוגמים בחטאם טפי מאומות העולם.

iii- Other laws

There are a number of מצוות/לאוין about which there are various opinions as to whether בני נח may be חייב or not.⁴⁴²

סִירוֹס 443

כשור 444

כלאים 445

446 חלול שבועה

צדקה 447

תוספת מצוה

פרו ורבו ⁴⁴⁸

הכאת ישראל⁴⁴⁹

442. סנהדרין דף ט ע"ב: רבי חנניה בן (גמלא) (גמלא) אומר אף על הדם מן החי רבי חידקא אומר אף על השירוש רבי שמעון אומר אף על הביטויף רבי יוסי אומר כל האמור בפרשת ביטויף בן נח מזהר עליו לא ימצא בך מעביר בנך ובתו באש קוסם קסמים מעון ומעש ומבשף וחובד חבר ושואל אב וילדו ודורש אל המזמים וגו' ובגלל התעובות האלה ה' אלהיך מוריש אותם מפניך ולא עש אלא אם בן הזהיר רבי אלעזר אומר אף על הבלאים מותרין בנך נח ללבוש בלאים ולזרוע בלאים ואין אסורין אלא בהרבעת בהמה ובהרבעת האילן

443 Although there is an opinion in סנהדרין נה: that a בן נח is prohibited in סירוס, this is not the הלכה: סנהדרין דף נו ע"ב: סירוס דכתיב שרצו בארץ ורבו בה בשנ"ת פני ה' הושע' וי"ד ש' יד' הובא השו"ת חתם סופר חו"ם נשואה קפ"ה דרוב פוסקים וממש בולם פסקו דאין בן נח חייב על הסירוס

⁴⁴⁴ רמב"ם holds that non-Jews are not prohibited in כשוף whereas ראב"ד holds that they are. (רמב"ם פי"א מהל' ע"ז הל' ד')

According to אליעזר רמב"ם, engaged in כשוף when he stated that the maiden that would offer him and his camels a drink would be יצחק's bride (since there is nothing wrong with כשוף, whereas רמב"ד holds that this was not (כשוף).) (כסף משנה שם)

⁴⁴⁵ סנהדרין דף נו ע"ב: כלאים דכתיב מהעורף למינהו
 רמב"ם פ"מ מהל' מלכים הל' ו: מפי הקבלה שבני נח אסורין בהרבעת בהמה ובהרבעת אילן בלבד ואין ערצון עליהן

⁴⁴⁶ בספר חסידים ש' תיז משמע שכן נח מזהיר על שמועת שקר ובתב המקור חסד שם שיתכן דהוי' בבלל מגדרף בלה"ב (ויקרא יט יז יב) ולא תשבוע בשמי לשקר וחללת את שם אלקיך ובתב דבפיו האזלאי ש' תקיא בתב דאע' מזהיר.

⁴⁴⁷ A בן נח is obligated to give ד"ה ויצו (צדקה) from the words כי ידעתין but is not חייב מיתה if he does not give (ר"ן, there). According to the ר"ן, this is one of two positive commandments obligatory upon a בן נח.

⁴⁴⁸Although **מצוה** אדם הראשון and **נח** were commanded in **פרו ורבו**, non-Jews are not commanded in this **מצוה** today. The **סנהדרין** (נט) says that this is because of the **תלמוד**'s principle that whatever is originally a commandment to a **נח** (i.e., before **סיני**) which was not repeated at **סיני**, is, after **סיני**, obligatory upon Jews and not upon non-Jews. Only where repeated at **סיני** (e.g., the prohibition against eating blood) does the original commandment remain obligatory on non-Jews. **סנהדרין** נט.

בל מצוה שנאמרה לבעי נח ונשנית בסיוע לזה ולזה נאמרה לבעי נח ולא נשנית בסיוע לישראל נאמרה ולא לבעי נח
For this reason Noachides are not prohibited in גיד הנשה, even though, according to one opinion, יעקב was a
נח בן נח at the time.

⁴⁴⁹רמב"ם פ"י מהל' מלכים הל' ו':...

ועכו"ם שהבה ישראל אפילו חבל בו בל שהוא חייב מיתה) ואין נהרג)

מילה 450

451 חבלת עצמו

לא תהו בראה אלא לשבת יצרה

חבלת ישראל⁴⁵²

Inventing new מצוות

Non-Jews are not allowed to make up their own religious practices or festivals, even if these are Monotheistic.⁴⁵³ Clearly, this law does not extend to the requirements on a Noachide to establish a system of justice and perhaps a whole legal system.⁴⁵⁴

In those mitzvos which Jews are commanded to do by the Torah where a Ben Noach is in the parsha of that mitzvah, he can and will get reward as an **אינו מצווה ועושה**.⁴⁵⁵ However, if he is not in the parsha, which comprise a large part of the 613 mitzvos, he will not get rewarded for a מצות התורה which he does.⁴⁵⁶

סנהדרין נח: שנאמר ויפן בה ובה וירא בי אין איש ויד את המצר'

The ר"ן brings two possible sources for this obligation. Either it is included under the prohibition of theft, in which case the prohibition extends to not hitting his fellow non-Jew as well; or it is a unique prohibition prohibited משום קדושת ישראל.

⁴⁵⁰Rambam holds that ישמעאל is obligated, מספק, to do מילה:

רמב"ם פ"י מהל' מלבנים הל' ח:

אמרו חכמים שבני קטורה שהן זרעו של אברהם שבא אחר ישמעאל ויצחק חייבין במילה והואיל ונתערבו היום בני ישמעאל בבני קטורה יתחייבו הכל במילה בשמיני ואין עהרצין עליה

רש"י disagrees.

See below concerning תורה observance, for the further prohibitions against keeping the שבת and study of תורה.

See pg. בן נח under אנציקלופדיה תלמודית for a discussion on whether בני נח are obligated not to bring an animal which is a מחוסר אבר as a קרבן.

עיין אנציקלופדיה תלמודית כרך ג ערך בן נח

⁴⁵¹ עיין במשך חבמה לד:נו (וישלח דף 34) ד"ה אך בזאת

⁴⁵² סנהדרין דף נח ע"ב: אמר רבי חנינא עובד כוכבים שהכה את ישראל חייב מיתה שנאמר ויפן כה וכה וירא כי אין איש [ליך את המצרין] וגו' ואמר רבי חנינא הסוטר לועו של ישראל כאילו סוטר לועו של שכינה שנאמר מוקש אדם ילע קודש: מגביה עבדו שבת סימן:

⁴⁵³ רמב"ם פ"י מהל' מלכים הל' ט: אין מניחים אותן לחדש דת ולעשות מצות לעצמן מדעתן אלא או יהיה גר צדק ויקבל כל המצות או יעמוד בתורתו ולא יוסיף ולא יגרע

Note: The רמב"ם is referring here to completely new religious practices. A בן נח may observe many מצוות as an אינו מצווה ועושה

⁴⁵⁴ Above we brought the opinions of the רמב"ן and the רמ"א against the רמב"ם. It is not clear whether the issue there and the one here are connected.

⁴⁵⁵ רמב"ם פ"י מהל' מלכים הל' י: בן נח שרצה לעשות מצוה משאר מצות התורה לקבל שכר אין מונעין אותו לעשותה כהלכתה ואם הביא עולה מקבלין ממנו נתן צדקה מקבלין ממנו וכו'.

456 אגרות משה ו"ד ח"ב פ"ז:

זל) זה שבת הרמב"ם (שפי' במתי' דפ"ג תרומות מ"ט בתעם שתרומתן תרומה והקדשו הקדש משום שאע"פ שאין חייבין במצות אם עשו מהם סום דבר יש להם קצת שבר ובין שהם משתתפין עמנו בשבר מעטיהו במצות ק"מין, הנה ברור שקאי דק על אלו מצות דהקדש וצדקה ובדומה שמצינן בכלל שבר על הקרבעות שהביא וצדקה מפורש בתבובדנצר בקראי דדניאל ובב"ב דף ד' ודף י' ובן בענני מצות בהא דשבר שיחה נאה דהצעירה בבטת לוט ובהא דבבב"ר ה' בג פסיעות דתבובדנצר, אבל בשמירת שבת ויו"ט והנחת תפילין וציצית וסוכה ולולב ושופר ואכילת בשרות וזהירה משעטנא ובדומה אין להם סום שבר על זה דאין שייבין כלל למצוות אלו וגו'

There are two categories of Mitzvos which Jews are commanded in and non-Jews exempt from. Category one are those Mitzvos where the non-Jew is exempt but could still have a relationship with the Mitzvah as an *אינו מצווה ועשה*, and be rewarded accordingly. Examples of this may be many interpersonal mitzvos like charity and business ethics. But, there are other Mitzvos where the non-Jew is not only exempt from the Mitzvah, but has no relationship with the Mitzvah (is not in the parsha). Here, the non-Jew would get no reward, even if he were to do the Mitzvah. Examples of this may include Tefilin, benching lulav on Sukkos (though maybe sitting in a Sukka belongs to the former category). (There are other Mitzvos, like Torah-study, where it is prohibited for the non-Jew to do the Mitzvah. See above.)

APPENDIX C: EXCEPTIONAL RELATIONSHIPS

i- Introduction

a- מצרי ואדומי

b- מואבי ועמוני

1- If a male מואבי or עמוני converts to Judaism, although he is fully Jewish, he is never allowed to marry a normal Jew

2- It is forbidden to initiate peace with these two nations

c- כנעני

1- כנענים cannot become גרי תושב. They either have to leave, stay in a position of servitude or be killed

2- A כנעני who converts has no marriage restrictions

3- We cannot identify כנענים today

d- עמלקים

1- These have to be killed whenever encountered

2- Should they convert (in a situation where their identity was unknown to the בית דין), they are fully Jewish

ii- מצרי, אדומי, עמוני ומואבי

iii עמלק, ז' עממים

a- **Reasons for the need to destroy עמלק and to evict/destroy the כנענים**

b- **Reasons for the כנענים**

c- **The status of עמלק today**

d- **Current status of the כנענים**

APPENDIX C: EXCEPTIONAL RELATIONSHIPS

i- Introduction

The תורה and the sages proscribed the parameters of relationships with the following non-Jews:

a- מצרי ואדומי

If a male or female מצרי or אדומי converts, the first three generations, though fully Jewish, cannot marry a normal Jew. Although this law is considered still current, there is no longer any way of identifying an אדומי and therefore of applying the law. In the case of a מצרי, there is a dispute as to whether this law has practical application today or not⁴⁵⁷.

b- מואבי, עמוני

1- If a male מואבי or עמוני converts to Judaism, although he is fully Jewish, he is never allowed to marry a normal Jew⁴⁵⁸

2- It is forbidden to initiate peace with these two nations⁴⁵⁹

We cannot identify מואבים and עמונים today.

c- כנעני

1- גרי תושב cannot become כנענים. They either have to leave, stay in a position of servitude or be killed⁴⁶⁰

2- A כנעני who converts has no marriage restrictions

3- We cannot identify כנענים today

d- עמלקים

1- These have to be killed whenever encountered⁴⁶¹

⁴⁵⁷ דברים כג ח: לא תתעב אדמי כי אחיך הוא

דברים כג ח-ט: לא תתעב מצרי כי גר הייתם בארצו בנים אשר יולדו להם דור שלישי יבא להם בקהל ד' רמב"ם ספר המצות לא תעשה נד: שלא להרחיק גר מזרע עשו (אדומי) מלהתחתן לקהל אלא עד שלשה דורות) וכן בסמ"ג ל"ת קטו) רמב"ם ספר המצות לא תעשה נה: שלא להרחיק מצרי מלבא לקהל אלא עד שלושה דורות) וכן בסמ"ג ל"ת קיו)

⁴⁵⁸ רמב"ם ספר המצות לא תעשה נג:

שלא ישא גר עמוני ומואבי בת ישראל

⁴⁵⁹ רמב"ם ספר המצות לא תעשה נו: שלא לקרא שלום לעמון ומואב בתחלה בשעת מלחמה כשאר הגוים) וכן בסמ"ג ל"ת קיג; קיד)

סמ"ג ל"ת קיג, קיד: והטעם מפרש במקרא על דבר אשר לא קדמו אתכם בלחם ובמים ... משמע כי המואבים קדמום כמו בני עשו שנא' (דברים ב כח) אוכל בכסף תשבירני ואכלתי ומים בכסף תתן לי ושתיתי כאשר עשו לי בני עשו היושבים בשעיר והמואבים היושבים בער, אבל במואב מפרש אחר כך טעם אחר, ואשר שכר עליך את בלעם בן בעור [מפתור ארם נהרים לקללך] וכשם שטעם זה למואב לבדו כך טעם ראשון לעמון לבדו, וגם משני הטעמים יש ללמוד שנשים מותרות שאין דרכן לקדם ולא לשכור)

⁴⁶⁰ דברים ז א-ג: ונשל גוים רבים מפניך החתי וגו' לא תתחתן בהם וגו'

רמב"ם ספר המצות עשה קפז: להרוג שבעה עממים

סמ"ג ל"ת קיב: לא תתחתן בהם ... ורחב הזונה שנתגירה ונשאה יהושע מאומה אחרת היתה

⁴⁶¹ רמב"ם ספר המצות עשה קפח: להכרית זרע עמלק

2- Should they convert (in a situation where their identity was unknown to the בית דין), they are fully Jewish

We cannot identify the original Amalekites today though some say that this is a concept rather than a specific nation.

ii- מצרי, אדומי, עמוני ומואבי

Of all these nations, the one that we suffered the most from was the מצרי. And yet the law is most lenient in his case! Clearly then, these laws do not have to do with any sort of revenge or similar such motive. Nor do the explanations given by the תורה about the עמוני and מואבי restrictions reflect the proportionality of their crime. In Jewish law, even a Jew who fails to provide hospitality transgresses an עשה at most. אדומים who are seen as intrinsic haters of the Jews⁴⁶³ and who are the perpetrators of all the pogroms, holocausts, crusades, etc. throughout European history, are given a more lenient halachic status than those who didn't greet us with hospitality! Nor is there any law to restrict any future nation that will commit any crime against us from converting. Therefore, the תורה is telling us that these nations developed certain, very serious spiritual defects, defects that are a part of the spiritual, genetic endowments of the entire nation, and which, in some cases, cannot be rectified.

The ספר החינוך (מצוה תכ"ה) asks the obvious question. Can G-d have created a human being who, as in the case of the כנעני and the עמלקי, have no purpose in this world and are doomed to destruction? No, he answers. Things did not have to be this way. But the collective commitment to evil by the entire nation over many generations ultimately led to this tragic state of affairs.

iii- עמלק וכנענים

The two greatest exceptions to Jewish tolerance of and concern for non-Jewish nations are עמלק and the seven Canaanite nations.

Of עמלק the תורה says to wipe out any remnant and remembrance of them⁴⁶⁴.

רמב"ם ספר המצות עשה קפט: לזכור מה שעשה לנו עמלק
רמב"ם ספר המצות לא תעשה נט: שלא לשכח מה שעשה לנו זרע עמלק

⁴⁶² We will explain under each nation the specific reasons for these laws.

⁴⁶³ הלכה ששנו שונא את יעקב

⁴⁶⁴ דברים כה:יט: ... תמחה את זכר עמלק מתחת השמים לא תשכח
שמות יז:יד: ויאמר ד' אל משה כתב זאת זכרון בספר ושים באזני יהושע כי מחה אמחה את זכר עמלק מתחת השמים
שמות יז:טו-טז: (טו) ויבן משה מזבח ויקרא שמו ד' נסי (טז) ויאמר כי יד על כס קה מלחמה לד' בעמלק מדר דר
ספרי (סוף כי תצא): מתחת השמים שלא יניח נין ונכד של עמלק ולא גמל ולא חמור תחת כל השמים שלא יאמרו גמל זה
הוא של עמלק
סנהדרין כ: שלש מצות נצטוו ישראל בכניסתן לארץ להעמיד להם מלך ולהכרית זרעו של עמלק ולבנות להם בית
הבירה
רמב"ם הל' מלכים ה: ה: וכן מצות עשה לאבד זכר עמלק שנאמר תמחה את זכר עמלק ומצות עשה לזכור תמיד מעשיו
הרעים ואריבתו כדי לעורר איבתו שנאמר זכור את אשר עשה לך עמלק מפי השמועה למדו זכור בפה לא תשכח בלב
שאסור לשכוח איבתו ושנאתו

Of the seven Canaanite nations תורה says not to keep alive any person from those nations⁴⁶⁵.

These need to be seen in the context of the laws regarding other non-Jews. The commandment to destroy the כנענים could not have been simply an act of ethnic cleansing, because Jewish law requires that we allow גרי תושב to live in the land⁴⁶⁶. Moreover, we are required to guarantee their wellbeing⁴⁶⁷. We are required to respect the territoriality of other nations. A non-defensive war against any nation was never permitted without the express permission of הקב"ה through the אורים ותומים. Therefore, the injunctions against these two groups are clearly very specific and for very specific reasons.

a- Reasons for the need to destroy עמלק and to evict/destroy the כנענים

Rabbi Uziel Milevsky:

We are required to go against our natural instincts and to destroy the כנענים. This is because they are considered a רודף. An unborn baby threatening his mother's life is also considered a רודף and is killed. Of course, the baby is not to blame for the situation and may be entirely innocent, but still he is a רודף.

As an analogy: there are two towns on opposite sides of the river and one is infected with a fatal plague. A young, infected child from that town is on the boat crossing the river to the other town. Thousands may die from this. The child may be innocent but must be killed.

Certainly, it is difficult for Jews, who are characterized as being רחמנים, to relate to such a commandment⁴⁶⁸.

It is highly unusual for the תורה itself to give reasons for its commandments. Yet, in the cases of both the עמלקים and the כנענים the תורה does explain the commandments⁴⁶⁹.

The sin of the Amalekites was then:

i- They attacked the Jews for no reason – the Jews were not threatening their life or property in any way.

⁴⁶⁵ דברים כ: טז-יז: (טז) רק מערי העמים האלה אשר ד' אלקיך נותן לך לא תחיה כל נשמה (יז) כי החרם תחרימם החתי והאמרי הכנעני והפרזי החוי והיבוסים כאשר צוה ד' אלקיך שמואל לד: יא: שמר לך את אשר אנכי מצוך היום הנני גרש מפניך את האמרי והכנעני והחתי והפרזי והחוי והיבוסים שמואל לד: יב: השמר לך פן תכרת ברית לישוב הארץ אשר אתה בא עליה... רמב"ם הל' מלכים ה:ד: מ"ע להחרים שבעה עממין שנאמר החרם תחרימם וכל שבא לידו אחד מהן ולא הרגו עובר בלא תעשה

⁴⁶⁶ see above under גרי תושב

⁴⁶⁷ see laws above

⁴⁶⁸ Thus we read of the great שאול המלך:

יומא כב: בשעה שא"ל הקב"ה לשאול (שמואל א טו) לך והכית את עמלק אמר ומה נפש אחת אמרה תורה הבא עגלה ערופה כל הנפשות הללו על אחת כמה וכמה; ואם אדם חטא בהמה מה חטאה? ואם גדולים חטאו קטנים מה חטאו? יצאה בת קול ואמרה לו (קהלת ז) אל תהי צדיק הרבה.

⁴⁶⁹ By עמלק the תורה tells us:

דברים כה: יז
זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים
דברים כה: יח
אשר קרך בדרך ויזנב בך כל הנחשלים אחריו ואתה עיף ויגע ולא ירא אלקים
(These verses follow the ד' תועבת of using false weights and measures.)

עיין שמואל יז-ח טז

ii- They went to great trouble to do so – they came from an enormous distance from across the desert.

iii- They did so as a spiritual protest against the miracles that the Jews had experienced. They therefore barbarically cut off the circumcisions of the Jewish males and threw them into the air.

iv- Had they been victorious, their plan was to commit total genocide on the Jews.

v- To this end they had assembled a coalition of other nations and enticed them to join them in battle⁴⁷⁰.

vi- They had a history of total and vicious anti-Semitism stemming back to their founder, עמלק (who had received this hatred in turn from עשו).

vii- They had committed themselves to a value system which was totally antithetical to anything good. For generations they had violated every ethical and spiritual principle.

viii- History showed that their survival only led to further corruption and to further attempts at genocide over the Jews. עמלקי was an המן.

ix- עמלק's existence was ultimately the biggest חלול ד' is that force which, more than anything else, gives people reason to believe that G-d, as we know him, does not exist. עמלק's existence, therefore, is in contradiction to the ultimate reality and purpose of this world. At a time when that reality will be manifestly apparent, to the exclusion of anything else, עמלק will perform, have no place⁴⁷¹.

x- Unlike other challenges to Judaism, which developed sophisticated ideologies and philosophies, עמלק's whole philosophy was to undermine any sense that anything in this world is of value. Other nations that had false ideologies could be challenged to transfer their beliefs and commitments to the right source; עמלק had no sense of the importance of anything that could be channeled in the right direction⁴⁷².

xi- Because the Jews represented commitment to spiritual reality, G-d showed the Jews clearly that it was their spiritual weakness which gave עמלק its strength⁴⁷³.

b- כנענים Reasons for the

Intermarriage, assimilation into their perverse society, adoption of their idolatrous practices⁴⁷⁴.

⁴⁷⁰ שגמורת יז, יג

⁴⁷¹ As בלעם put it:

ראשית גוים עמלק ואחריתו עדי אבד (במדבר כד:כ)

⁴⁷² פחד יצחק פורים מאמר א ע"פ הפסוק לך תכה ופתי יערים

⁴⁷³ שמו"ר כו:ב

אם בקשתם לבדוק אותי יבא הרשע ויבדוק אתכם מיד ויבא עמלק

⁴⁷⁴ שמות לד:יב: השמר לך פן תכרת ברית ליושב הארץ אשר אתה בא עליה פן יהיה למוקש

(A.K.a fatal trap) (בקרברך

שמות לד:טו-טז: (טו) פן תכרת ברית ליושב הארץ וזנו אחרי אלהיהם וזבחו לאלהיהם וקרא לך ואכלת מזבחו (טז) ולקחת מבנותיו לבניך וזנו בנותיו אחרי אלהיהן והזנו את בניך אחרי אלהיהן

A. Kaplan translation: זנו אחרי אלהיהן: When they practice their religion and sacrifice to their gods, they will invite you, and you will end up eating their sacrifice.

טז: You will then allow their daughters to marry your sons, and when their daughters worship their gods, they will lead your sons to follow their religion.

(וכדומה שמות כג:לא-לג)

דברים כ:יח

The כנענים were the bastion of idolatry; they were the founders of polytheistic practices and their primary ideological transmitters⁴⁷⁵.

In a world which has always been primarily non-Monotheistic (even today) and which at one stage had almost entirely forgotten the notion of the one G-d, the Jews single-handedly reintroduced the concept. This was the single greatest contribution ever to civilization. In order to achieve this, however, the Jews had to have a total commitment to this idea. In the post אדם הראשון era, the G-d concept got lost because of what were initially small compromises in Monotheistic belief⁴⁷⁶. Therefore, the תורה gives a long list of prohibitions against any form of compromise in this area. For example, in the שמ"ג we see the following 26 negative prohibitions:

We are enjoined against turning to idolatry, against following the thoughts of our hearts and the temptations of what we see, and against imitating the practices of idolaters, even not for the purposes of idolatry⁴⁷⁷.

We may not use His name in vain⁴⁷⁸.

We may not serve idols; not kiss or bow to idols, not even in an act of service; we may not make idols for oneself or others; we may not make any image of man⁴⁷⁹.

We are not to lead Jews to idolatry; not to rebuild a city so accused; not to enjoy from such a city's material possessions or to benefit from any idolatry or its embellishments⁴⁸⁰.

We are not to prophesize falsely or in the name of idolatry; neither to listen to such a person nor to fear killing him⁴⁸¹.

We may not seek the advice of, or engage in any acts, called אוב, ידעוני and מולך⁴⁸².

We are not to make a מצבה or hewn stone to bow on or to plant a tree in the Temple⁴⁸³.

The commitment of the seven nations to polytheism and the corrupt values that accompanied this went so deep and was so passionate that, given any clash between Jewish and Canaanite

למען אשר לא ילמדו אתכם לעשות ככל תועבתם אשר עשו לאלהיהם וחטאתם לד' אלקיכם

⁴⁷⁵ חינוך מצוה צג: ואלו הז' עממין היו עיקר ע"ז ויסודה הראשון (וכן ברמב"ם ספר המצוות מ"ע קפז ובל"ת מט: כדי שלא יפסידו בני אדם ויסיתום לע"ז)

brings this law in the context of several others: ספר המצוות in רמב"ם

ל"ת נ: שלא לחון על ע"ז

ל"ת נא: שלא להושיב עובדי ע"ז בארצנו

ל"ת נב: שלא להתחתן בעובדי ע"ז

⁴⁷⁶ רמב"ם ריש עבודה זרה see

⁴⁷⁷ יד & נז

⁴⁷⁸ נז

⁴⁷⁹ יז-בב

⁴⁸⁰ בג-בה; נה-נו

⁴⁸¹ לב-לד

⁴⁸² Prohibitions לו-נז

⁴⁸³ גב-גד

culture, there was every chance that Canaanite culture would have won out⁴⁸⁴. They would have bequeathed to the world idolatrous practices, which included פער where the service was to excrete in front of it! We would have inherited a value system that would have included laws prohibiting kindness to the stranger; peaceful co-existence with neighbors and many other values which would have made the Nazis look tame.

This is not to say that attempts had not been made to reform the כנענים. The best attempt was made by אברהם אבינו. He had all the tools he needed for success – holiness, charisma, dedication, drive, wealth, prestige, and he spent the best years of his life walking up and down כנען, preaching the doctrine of One G-d. In fact, his efforts were not without considerable success: as time went on he attracted an increasing entourage of followers. But in the end, the mighty culture of כנען eroded all his successes. By the very next generation, they had re-assimilated. אברהם's thousands, if not tens of thousands of converts, were nowhere to be seen. יצחק was to survey a totally barren, polytheistic scene once more⁴⁸⁵.

Yet still, G-d did not give up on the כנעני. When he saw where אברהם's efforts were headed, he promised him the land instead of the כנענים, but only if those despicable people would continue in their wickedness for a whole four more generations. Still they did not do תשובה.

Given their huge cultural power to transmit their evil ethics they then became collectively a רודף. The דין of a רודף applies even if the רודף is שוגג, i.e., essentially innocent. Thus it applies even if the רודף is an unborn baby, threatening the mother⁴⁸⁶.

Even then, despite all this, the Judaic requirement of their destruction was only in the heat of the battle. Two other choices faced the כנענים⁴⁸⁷:

i- To make peace

ii- To depart

c- The status of עמלק today

חז"ל tell us that סנחריב mixed up the nations and therefore we do not know today, for example, who is an אמורי or an אדומי. Many authorities understand this to apply to עמלק as well. However, Rav Yoel Schwartz in השואה (pg. 21), quotes the Yalkut Me'am Loez which states that all who stand up to destroy the Jewish nation are part of Amalek; they just clothe themselves as different nations throughout history⁴⁸⁸.

⁴⁸⁴ Therefore, according to the סג"ג it was not enough for the יטורה to demand their destruction (ל"ג גז); the יטורה had to additionally command us not to allow them to settle on our land גז

⁴⁸⁵ The historian Yechezkel Kaufman has documented just how alien Monotheism was to the broader environment of the Jews.

⁴⁸⁶ גנחות חינוך מצוה ח

⁴⁸⁷ רמב"ם הל' מלכים ו'א: אין עושין מלחמה עם אדם בעולם עד שקוראין לו שלום אחד מלחמת הרשות ואחד מלחמת מצוה שנאמר (דברים כ'): כי תקרב אל עיר להלחם עליה וקראת אליה לשלום אם השלימו וקבלו שבע מצות שנצטוו בני נח עליהן אין הורגין מהן נשמה והרי הן למס ... שיהיו מוכנים לעבודת המלך בגופם וממונם כגון בנין החומות וחזק המצודות ובנין ארמון המלך וכיוצא בו ... (הל' ב) ויש למלך להתנות עמהם שיקח חצי ממונם או הקרקעות ... (ג) ואסור לשקר בבריתם ולכזב להם אחר שהשלימו וקבלו שבע מצות. (ה) שלשה כתבים שלח יהושע עד שלא נכנס לארץ הראשון שלח להם מי שרוצה לברוח יברח וחזר ושלח מי שרוצה להשלים ישלים וחזר ושלח מי שרוצה לעשות מלחמה יעשה ע"כ) (שם הסביר ענין הגבעונים וענין לא לדרוש שלום עמו ומואב בהל' ו)

⁴⁸⁸ יש אומרים שכל אומה המנסה להשמיד את ישראל היא בכלל "עמלק". כך כותב ב"ילקוט מעם לועז" (דברים חלק ג', עמ' תתקע"ז): (שבכל דור ודור עומדים עלינו לכלותנו, הכל הוא עמלק, שמתלבש בכל פעם באומה אחרת, "ובזה ביאר שם מדוע נצטוונו דווקא בנתינת איבה לעמלק ולא לשאר צוררי ישראל, כי כולם בכלל מצוה זו. וכך נמסר בשם הגאון רבי משה סולובייצ'יק ז"ל) (בנו של הגאון רב חיים מבריסק) (שדייק מלשון הרמב"ם שע"פ דין כל המתנכל לישראל בכלל

d- Current status of the כנענים

Since Sancheriv came and mized up the nations, we can no longer clearly identify who the Kenaanim are. Therefore, says the Rambam, their memory has been destroyed and the mitzvah to destroy them no longer applies⁴⁸⁹.

עמלק (ראה בספר "איש האמונה" עמ' 2-101 בשמו. הדיוק הוא מלשון הרמב"ם בהלכות מלכים ה', ה' שלא כתב על עמלק "וכבר אבד זכרם", בדרך שכתב בהלכה הקודמת שם בענין שבעת העממים). גדולה מזו: אומרים בשם הגר"א שהגרמנים נחשבים לספק עמלקים, ומסופר על הגאון רבי יוסף חיים זוננפלד שנמנע מטעם זה מלהקביל את פניו של הקיסר הגרמני בזמן ביקורו בירושלים בשנת תרנ"ט ("מרא דארעא דישראל" ח"א עמ' ר') עכ"ל

⁴⁸⁹ רמב"ם פ"ה מהל' מלכים הל' ד:מ"ע להחרים שבעה עממין וכבר אבד זכרם רדב"ז: לפי שבא סנחריב ובלבל את העולם

APPENDIX D: OBLIGATIONS AFFECTING OUR RELATIONSHIP WITH NON-JEWS

- i-** דינא דמלכותא דינא
- ii-** דרכי האמורי/חוקת העכו"ם

APPENDIX D: OBLIGATIONS AFFECTING OUR RELATIONSHIP WITH NON-JEWS

i- דינא דמלכותא דינא

As the saying of R. Hanina has it, a Jew must “Pray for the welfare of the government, for were it not for the fear of it, man would eat his brother alive.”⁴⁹⁰ The Talmud adds that both Jews and gentiles in all lands are morally obligated to establish an authoritative system of courts⁴⁹¹. This principle was enshrined by רמב"ם in the משנה תורה⁴⁹² and the שולחן ערוך⁴⁹³ who derive the authority of a state's laws from its citizens' recognition of the king as their governor – “for the citizens of that land have accepted him, and have seen him as their ruler.”⁴⁹⁴ R. Shlomo Luria comments with regard to the law of the state, “Its law is binding, for if it were not so, the world could not stand, and would be destroyed.”⁴⁹⁵

R. Shlomo Zalman Auerbach wrote: Since it is obvious that every community seeks its own welfare when it chooses its leadership ... therefore it is also true that all the citizens of a state deeply want the kingdom and its laws to be revered, since this is for the good of the country ... for this reason, the law of the land is the law, even when the king is an idolater.⁴⁹⁶

R. Moshe Feinstein was asked whether Jewish law permitted students to cheat on their New York State Regents exams, or yeshivas to lie about the number of their students in order to bilk the public purse out of funding for Jewish education. His response was adamant:

We are certainly commanded by G-d in his holy Torah not to take more than the government has determined according to its rules, even if one can get more than has been allotted by currying the favor of bureaucrats. All the more so is it forbidden to lie about the number of students [in a yeshiva] and the like, which not only is theft, but also violates the far greater prohibitions of the telling of lies and falsehoods, and the misleading of others-as well as the desecration of the Name of G-d [*Chillul HaSh-m*] and the defamation of the Torah and its students, and there is no way on earth to permit this.⁴⁹⁷

⁴⁹⁰ אבות ג: ב

⁴⁹¹ סנהדרין ט

⁴⁹² מהל' גזילה ואבידה הל' יח פ"ה

⁴⁹³ חושן משפט רס"ג

⁴⁹⁴ רמב"ם שם

⁴⁹⁵ ים של שלמה בבא קמא ו יד

⁴⁹⁶ Ma'adanei Eretz, 20:13

⁴⁹⁷ Igros Moshe, Choshen Mishpat vol. 2, p. 242

ח"מ שסט ח רמ"א: י"א דלא אמרינן דינא דמלכותא דינא אלא במסות ומכסות התלויים בקרקע, כי המלך גוזר שלא ידורו בארצו כ"א בדרך זה ... ויש חולקים וסבירא להו דאמרינן בכל דבר דינא דמלכותא דינא ... וכן הוא עיקר עיין שם סק"א וס' עג יד ובש"ך שם ס"ק לו וס"ק לט (וע"ע בס' עג ד וסמ"ע שם סקל"ט ובס' שסט סק"ג)

ii- ⁴⁹⁸דרכי האמורי/חוקת העכו"ם

The נג סי' (אגרות משה) makes a distinction between a regular חוקת העכו"ם and a Torah-mandated one. In the case of the former, when the עכו"ם no longer act in that way, it becomes permissible. In the latter case, the חוק is intrinsic. Examples of this are השחתת הראש, הקפת פאת הראש, השחתת גדירה and הזקן, כתובת קעקע, שריטה.

⁴⁹⁸ ויקרא כח:ג: תרגום שם

דברים יב:ל: רמב"ם בי"א מהל' עכו"ם ה"א וג ופי"ב ה"א
תוספות ע"ז יא. ד"ה ואי חוקה וסנהדרין נב: ד"ה אלא
ר"ן ע"ז שם

שו"ת מהרי"ק שורש פח

(יורה דעה קעח ראה שם הב"ח והגר"א סק"ז וגם שם; ט"ז, או"ח, ח:ג; חתם סופר אבן העזר ב:יא)

APPENDIX E: MISCELLANEOUS

- i- Language, phrases, quickies**
- ii- Readings**
 - a- Primary**
 - b- Secondary**
 - c- The Noachide laws**
- iii- Audio**

APPENDIX E: MISCELLANEOUS

i- Language, phrases, quickies

Non-Jew rather than gentile.

How odd of G-d to choose the Jews; it's not so odd the Jews chose G-d.

G-d's choice of Israel was not for the sake of Israel but for the sake of mankind. (R' Cardozo)

Particularism ... is a conduit through which Universalism and equality flow ... (Without it) they would have remained as abstract concepts. (N.T. Lopes Cardozo, pg. 87)

Jews are as racially diverse as there are races. (Yitzchak Coopersmith in UJS (English Union of Jewish Students) booklet, 'Fifty Days for Fifty Years')

ii- Readings

a- Primary

דרך ד' ח"ב פי"ד

The Handbook of Jewish Thought – Rabbi Aryeh Kaplan: chap 4, Israel

Rabbi Uziel Milevsky, Jew and Gentile: A Complex Relationship (Jerusalem Echoes, Ohr Somayach Audio Library, M13): He describes the חטא אדם הראשון and subsequent חטאים of דור ההפלה and קין as sins of תאוה וכבוד. He shows how each of the אבות were מתקן each one of these. He continues the historical unfolding from there until משיח.

b- Secondary

כוזרי : מאמר א: צה

הלי עבודה זרה : all of first chap. of רמב"ם : משנה תורה

On Judaism – Rabbi Emanuel Feldman (Shaar Press) – chapter entitled Jews and Non-Jews, pg. 258.

Between Silence and Speech – Rabbi Nathan T Lopes Cordozo (Aaronson): pg. 35-48; 87-99

The Informed Soul – Rabbi Dovid Gottlieb (Artscroll): chapter entitled “The Chosen People”

The Eight Questions People Ask – Dennis Prager: Question 5, What is the Jewish Role in the World?

The Final Resolution – Benzion Allswang (Feldheim): chapters 2-4

Discovery Booklet – Section on the 7 Wonders of the Jewish People

Anti-Semitism – Prager and Telushkin

c- The Noachide laws

אנציקלופדיה תלמודית : ערך בן נח

The Seven Laws of Noah – Rabbi Aaron Lichtenstein (The Rabbi Jacob Joseph School Press), chapters 1 and 9

The Infinite Chain – Rabbi Nathan T. Lopes Cardozo (Targum), pps. 61 – 65

iii- Audio

Rabbi Uziel Milevsky; Mitzvot 258-262 Gentile Customs (MM26)*

Rabbi Uziel Milevsky; Jew and Gentile: A Complex Relationship (MM13)*

Rabbi Dr. Akiva Tatz; Jews in Non-Jewish Society (TZ121)*

Rabbi Uziel Milevsky; 70 Languages of the Torah (M18)*

Rabbi Nachman Bulman; Kuzari-Contrast Between Jewry And The Nations (NB326)*

Rabbi Dr. Akiva Tatz; Jew and Non-Jew (TZ84)*

Rabbi Uziel Milevsky; Do Not Deceive Convert or Stranger (MM7)*

Rabbi Uziel Milevsky; Laws of Loans and Interest (MM8)*

Rabbi Uziel Milevsky; Destroying Amalek (MM55)*

Rabbi Uziel Milevsky; Relationships with The Gentiles (MM56)*

Rabbi Uziel Milevsky; Love Strangers; Fear G-d, Serve G-d (MM57)*

Rabbi S. Wasserman; Of Jews And Gentiles (A34)*

*Jerusalem Echoes, Ohr Somayach Audio Library

INDEX

Accepting the Torah.....	
written Torah made available to non-Jews as non-binding document.....	38
Anti-Semitism.....	84
11th century until today.....	86
anti-Israel and modern.....	105
anti-Zionist.....	87
Black.....	89
blood libels.....	86
book burning.....	86
cantonment.....	87
Christianity moves away from.....	90
crusades.....	86
expulsions.....	86
Feminism.....	90
genocide.....	88
Pale of Settlement.....	87
pogroms.....	87
recent.....	89
Russia.....	135
Spanish Inquisition.....	86
statements against chosen nation idea	136
statements against chosen nation idea, Jewish.....	136
statements against chosen nation idea, non-Jewish.....	136
The 2000-2002 Intifada.....	110
the far right.....	133
Chosen for what?.....	42
Chosen people – overview.....	5
Chosen people – suggested outline.....	6
Chosen-ness.....	
central tenet of Judaism.....	8
clear throughout Tanach.....	8
Chosen-ness proven by numerous things.....	
survival despite anti-Semitism, size, dispersion.....	9
Conversion.....	
only one parent (the mother) required for status.....	53
open to anyone.....	53
Current status of the Canaanites.....	160
Darchei haEmori/chukas ha'akum.....	164
Dina d'malchusa dina.....	162
Exceptional relationships.....	153
Amalek and the Canaanites.....	155
Amalekites.....	154
Canaanite.....	154
Egyptian and Edomite.....	154
Egyptians, Edomites, Ammonites and Moabites.....	155
Moabite and Ammonite.....	154

Fact of our chosen-ness.....	7
G-d chose Abraham because Abraham chose G-d.....	34
Gentiles.....	
after Moshiach, will recognize centrality of Jews in upholding the world.....	51
can still fulfill themselves as individuals.....	39
How we came to be chosen, and is that fair?.....	30
Jewish contribution to civilization.....	26
Jews.....	
comprise a cross section of races.....	53
Laws.....	
equalizing, contribution to society.....	83
equalizing, lo techaneim.....	83
Laws that govern our relationship with the non-Jew.....	67
Miscellaneous.....	165
audio.....	168
language, phrases, quickies.....	166
readings.....	167
readings, primary.....	167
readings, secondary.....	167
readings, the Noachide laws.....	167
Noachide-consistent.....	
applications (Christianity and Islam).....	57
minimum civilized standards.....	56
Rambam stresses in three places.....	56
Obligations affecting our relationship with non-Jews.....	161
Other laws.....	150
Other nations.....	
ideally each would contribute its spiritual creativity (nitzotzos kedusha) to the whole.....	64
in practice, until Moshiach, Jews must draw their spiritual creativity into themselves.....	64
Racial tolerance.....	52
Reasons for the Canaanites.....	157
Reasons for the need to destroy Amalek and to evict/destroy the Canaanites.....	156
Religious tolerance.....	55
Respect for other nations.....	63
Seven Noachide laws.....	138, 144
inventing new mitzvos.....	151
Seven roots – many branches.....	147
Sinai.....	
after – any individual could join the nation.....	39
Spiritual creativity.....	
Jews must draw into themselves.....	64
other nations will recognize through the Jews after Moshiach.....	66
The status of Amalek today.....	159
World.....	
Jews microcosm of.....	47
Judaism recognizes that spiritual completion involves all of – Jews the heart, non-Jews the body.....	50
would have been destroyed had Jews not made commitment.....	36