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# Crashing: Jewish Peoplehood After October 7

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## I. Crashing, Screaming, and Storytelling

### 1. Psalm 137:1–4

א על נהרות בבל שם ישבנו גם־בכינו בְּזָכְרֵנוּ אֶת־צִיּוֹן : ב על־עַרְבִים בְּתוֹכָהּ תִּלְיֵנוּ  
כְּנִוְיֵינוּ : ג כִּי שָׁם שָׁאֲלוּנוּ שׁוֹבֵי־נוּ דְבַר־יִשְׂרָאֵל וְתוֹלְדֵינוּ שְׂמָחָה שִׁירוּ לָנוּ מְשִׁיר צִיּוֹן : ד  
אֵיךְ נִשְׁיֵר אֶת־שִׁירָהּ עַל אֲדָמַת נֶכֶר :

1 By the rivers of Babylon, there we sat, sat and wept, as we thought of Zion. 2 There on the poplars we hung up our lyres, 3 for our captors asked us there for songs, our tormentors, for amusement: "Sing us one of the songs of Zion." 4 How can we sing a song of God on alien soil?

### 2. Psalm 130

א שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה' : ב אֲדַנִּי שְׂמָעָה בְּקוֹלִי תִהְיֶינָה אָזְנוֹיךָ קִשְׁבוֹת  
לְקוֹל תַּחֲנוּנָי : ג אִם־עֲוֹנוֹת תִּשְׁמָרְיָהּ אֲדַנִּי מִי יַעֲמֵד : ד כִּי־עֲמָדָה הִסְלִיחָה לְמַעַן תִּנְרָא :  
ה קוֹיֵתִי ה' קוֹתֶה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי : ו נַפְשִׁי לֹא־דָנִי מִשְׁמָרִים לְבַקֵּר שְׂמָרִים  
לְבַקֵּר : ז יַחַל יִשְׂרָאֵל אֱלֹהֵי כִי־עָסָהּ הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוֹת : ח וְהוּא יַפְדֶּה אֶת־  
יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו :

1 A song of ascents. Out of the depths I call You, O Lord. 2 O my Sovereign, listen to my cry; let Your ears be attentive to my plea for mercy. 3 If You keep account of sins, O Yah, my Sovereign, who will survive? 4 Yours is the power to forgive so that You may be held in awe. 5 I look to God; my whole being is looking; I await God's word. 6 I am more eager for my Sovereign than guards for the morning, guards for the morning. 7 O Israel, wait for God; for with God is steadfast love and great power to redeem. 8 It is this One who will redeem Israel from all their iniquities.

### 3. **Guilherme Brockington, et al, "Storytelling increases oxytocin and positive emotions and decreases cortisol and pain in hospitalized children," *PNAS* 118, No. 22 (2021)**

Storytelling is a unique human skill, yet we know little about its physiological and psychological impact. This study provides evidence of the biomarker changes and beneficial effects of storytelling in children admitted to an intensive care unit. We found that, compared with an active control condition, one storytelling session with hospitalized children leads to an increase in oxytocin, a reduction in cortisol and pain, and positive emotional shifts during a free-association task. These multimodal findings support evolutionary theories of storytelling and demonstrate its physiological and psychological effects under naturalistic stress conditions.

Full article available here: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8179166/pdf/pnas.202018409.pdf>

**4. Rabbi Benay Lappe, “An Unrecognizable Jewish Future: A Queer Talmudic Take,” *ELI Talks* (2014)**

And there are three, and only three, possible responses to a crash, ever. . . . Option One, which is denying that a crash has occurred and reverting to your master story and hanging on for dear life—and people tend to build walls around that old master story to make sure that nothing interferes or threatens it again. Option Two would be accepting that your master story has crashed, completely rejecting that master story, and jumping off into a completely new story. Option Three is to accept that the story has crashed, but instead of abandoning the story, you stay in it, reinterpreting it through the lens of the crash, and building a new story from the amalgamation of the original story the crash material and the reinterpretation.

## II. Liberal Messianism and the End of History

### 5. Francis Fukuyama, "The End of History?" *The National Interest* 16 (1989), Preface & Part III

IN WATCHING the flow of events over the past decade or so, it is hard to avoid the feeling that something very fundamental has happened in world history. The past year has seen a flood of articles commemorating the end of the Cold War, and the fact that "peace" seems to be breaking out in many regions of the world. Most of these analyses lack any larger conceptual framework for distinguishing between what is essential and what is contingent or accidental in world history, and are predictably superficial. If Mr. Gorbachev were ousted from the Kremlin or a new Ayatollah proclaimed the millennium from a desolate Middle Eastern capital, these same commentators would scramble to announce the rebirth of a new era of conflict.

And yet, all of these people sense dimly that there is some larger process at work, a process that gives coherence and order to the daily headlines. The twentieth century saw the developed world descend into a paroxysm of ideological violence, as liberalism contended first with the remnants of absolutism, then bolshevism and fascism, and finally an updated Marxism that threatened to lead to the ultimate apocalypse of nuclear war. But the century that began full of self-confidence in the ultimate triumph of Western liberal democracy seems at its close to be returning full circle to where it started: not to an "end of ideology" or a convergence between capitalism and socialism, as earlier predicted, but to an unabashed victory of economic and political liberalism.

The triumph of the West, of the Western idea, is evident first of all in the total exhaustion of viable systematic alternatives to Western liberalism. In the past decade, there have been unmistakable changes in the intellectual climate of the world's two largest communist countries, and the beginnings of significant reform movements in both. But this phenomenon extends beyond high politics and it can be seen also in the ineluctable spread of consumerist Western culture in such diverse contexts as the peasants' markets and color television sets now omnipresent throughout China, the cooperative restaurants and clothing stores opened in the past year in Moscow, the Beethoven piped into Japanese department stores, and the rock music enjoyed alike in Prague, Rangoon, and Tehran.

What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of postwar history, but the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government. This is not to say that there will no longer be events to fill the pages of *Foreign Affairs'* yearly summaries of

international relations, for the victory of liberalism has occurred primarily in the realm of ideas or consciousness and is as yet incomplete in the real or material world. But there are powerful reasons for believing that it is the ideal that will govern the material world in the long run. ...

IF WE ADMIT for the moment that the fascist and communist challenges to liberalism are dead, are there any other ideological competitors left? Or put another way, are there contradictions in liberal society beyond that of class that are not resolvable? Two possibilities suggest themselves, those of religion and nationalism.

The rise of religious fundamentalism in recent years within the Christian, Jewish, and Muslim traditions has been widely noted. One is inclined to say that the revival of religion in some way attests to a broad unhappiness with the impersonality and spiritual vacuity of liberal consumerist societies. Yet while the emptiness at the core of liberalism is most certainly a defect in the ideology – indeed, a flaw that one does not need the perspective of religion to recognize – it is not at all clear that it is remediable through politics. Modern liberalism itself was historically a consequence of the weakness of religiously-based societies which, failing to agree on the nature of the good life, could not provide even the minimal preconditions of peace and stability. In the contemporary world only Islam has offered a theocratic state as a political alternative to both liberalism and communism. But the doctrine has little appeal for non-Muslims, and it is hard to believe that the movement will take on any universal significance. Other less organized religious impulses have been successfully satisfied within the sphere of personal life that is permitted in liberal societies.

The other major "contradiction" potentially unresolvable by liberalism is the one posed by nationalism and other forms of racial and ethnic consciousness. It is certainly true that a very large degree of conflict since the Battle of Jena has had its roots in nationalism. Two cataclysmic world wars in this century have been spawned by the nationalism of the developed world in various guises, and if those passions have been muted to a certain extent in postwar Europe, they are still extremely powerful in the Third World.

Nationalism has been a threat to liberalism historically in Germany, and continues to be one in isolated parts of "post-historical" Europe like Northern Ireland.

But it is not clear that nationalism represents an irreconcilable contradiction in the heart of liberalism. In the first place, nationalism is not one single phenomenon but several, ranging from mild cultural nostalgia to the highly organized and elaborately articulated doctrine of National Socialism. Only systematic nationalisms of the latter sort can qualify as a formal ideology on the level of liberalism or communism. The vast majority of the world's nationalist movements do not have a political program beyond the negative desire of independence from some other group or people, and do not offer

anything like a comprehensive agenda for socio-economic organization. As such, they are compatible with doctrines and ideologies that do offer such agendas. While they may constitute a source of conflict for liberal societies, this conflict does not arise from liberalism itself so much as from the fact that the liberalism in question is incomplete. Certainly a great deal of the world's ethnic and nationalist tension can be explained in terms of peoples who are forced to live in unrepresentative political systems that they have not chosen.

While it is impossible to rule out the sudden appearance of new ideologies or previously unrecognized contradictions in liberal societies, then, the present world seems to confirm that the fundamental principles of sociopolitical organization have not advanced terribly far since 1806. Many of the wars and revolutions fought since that time have been undertaken in the name of ideologies which claimed to be more advanced than liberalism, but whose pretensions were ultimately unmasked by history. In the meantime, they have helped to spread the universal homogenous state to the point where it could have a significant effect on the overall character of international relations.

## **6. Foreign Minister Shimon Peres, Address to the United Nations General Assembly, Sep. 28, 1993**

... We feel strongly that the time has come for all of us, communities, nations, peoples, families, to finally lay down the last collective wreath on the tombs of the fallen combatants and on the monuments of our beloved. It is the right way to honor their memories and to answer the needs of the newly-born. We have to lay the foundations for a new Middle East.

The peace agreement between us and the Palestinians is not just an accord signed by political leaders. It is an ongoing profound commitment to the next generation, Arabs and Israelis, Christians, Moslems and Jews.

We know that it is not enough to declare an end to war. We have to try to eradicate the roots of all hostilities.

If we shall only bring violence down, but ignore misery, we may discover that we have traded one menace for another peril.

Territorial disputes may have been the reason for wars among nations, poverty may become again the seed of violence among peoples. While signing the documents on the lawn of the White House, I could almost sense the breeze of a fresh spring and my imagination began to wander to the skies of our land that may have become brighter to the eyes of all people agreeing and opposing. On the lawn you could almost hear the heavy tread of boots leaving the stage after a hundred years of

hostility. You could have listened to the gentle tiptoeing of new steps making a debut in the awaiting world for peace...

The last decade was comprised of great changes. It saw the finale of East-West confrontation. It opened the gradual disappearance of the North-South polarization. The great continent of Asia, the picturesque continent of South America, introduced the dynamics of an economic making of their own. The dramatic event in South Africa is a great declaration to the same effect. So, contrary to all assumptions it has been demonstrated that neither geography nor race is a harassment or an advantage to an economic promise.

We witnessed the end of some wars only to discover that the warriors did not reach their own promised land. Some colonized people gained their independence, but they hardly enjoyed its fruits. The dangers may have been over but their hopes evaporated. We have learned that the end of a war should be the beginning of a new genesis which will end belligerency, and put an end to psychological prejudices.

No nation, rich or poor, is able nowadays to attain security, if the region in which they live becomes secure. The scope of the regional security must exceed the range of ballistic missiles which may hit each and all of us. We are striving to achieve comprehensive peace. No wound must remain unhealed...

I am not sure if there is a new order in the world, but all of us feel there is a new world awaiting an order...

As a Jew, may I say that the virtue, the essence of our history since the times of Abraham and the commandments of Moses, have been an uncompromising opposition to any form of occupation, of domination, of discrimination.

For us, Israel is not just a territorial homeland, but a permanent moral commitment as well. There are other questions concerning the building of a common market in the Middle East. Questions are raised as to how to attain this when the governments are so varied and the economies are so different. The differences in government and economies should not prevent us from doing together what can be done together in combatting the desert and offering fertility to an arid land...

Mr. President, it wasn't simple to open the locked doors to peace. In the name of God, let them not be closed again so that peace will be comprehensive, embracing all issues, all countries, all generations...

Maybe we now have the right to say to other people in conflict: "Don't give up. Do not surrender to old obsessions and do not take fresh disappointments at face value." What we did others can do as well.



Mr. President, we are determined to make the agreement with the Palestinians into a permanent success. Israel would consider an economic success of the Palestinians as though it were its own, and I believe that a newly-achieved security will serve the aspirations of the Israelis and the necessities of the Palestinians.

Gaza, after 7,000 years of suffering, can emancipate itself from want. Jericho without her fallen walls can see her gardens blossom again.

As the twentieth century comes to a close, we have learned from the United States and Russia that there are no military answers to the new military dangers, only political solutions. Successful economies are no longer a monopoly of the rich and the mighty. They represent an open invitation to every nation ready to adopt the combination of science and open-mindedness. We see at the end of this century that politics can achieve more by goodwill than by power, and that the young generation watching their televisions, compare their lot with the fortunes or misfortunes of others. They see freedom, watch peace and view prosperity in real time. They know that they can attain more if they work harder.

If we want to represent their hopes, we have to combine wise policies and regional security with market economies. Historically we were born equal and equally we can give birth to a new age.

“Behold days are coming, says the Lord, when the ploughman shall overtake the reaper and the trader of grapes, him who sows the seeds and the mountains shall drop sweet wine and all the hills shall melt.”

**7. Aharon Barak, "A Judge on Judging: The Role of a Supreme Court in a Democracy," Foreword to *The Supreme Court, 2001 Term*, Excerpt**

Since the Holocaust, all of us have learned that human rights are the core of substantive democracy.

...The protection of human rights - the rights of every individual and every minority group - cannot be left only in the hands of the legislature and the executive, which, by their nature, reflect majority opinion. Consequently, the question of the judicial branch's role in a democracy arises...

In present times democracy faces the emergent threat of terrorism. Passive democracy has transformed into defensive democracy. All of us are concerned that it not become uncontrollable democracy. As judges, we are aware of the tension between the need to protect the state and the rights of the individual.

Human rights are not the rights of a person on a desert island. Robinson Crusoe does not need human rights. Human rights are the rights of a human being as part of society. The rights of the individual must conform to the existence of society, the existence of a government, and existence of national goals. The power of the state is essential to the existence of the state and the existence of human rights themselves. Therefore, limitations on human rights reflect a national compromise between the needs of the state and the rights of the individual. This compromise is a product of the recognition that human rights should be upheld without disabling the political infrastructure. This balance is intended to prevent the sacrifice of the state on the altar of human rights. As I once stated:

'A constitution is not a prescription for suicide, and civil rights are not an altar for national destruction.... The laws of a people should be interpreted on the basis of the assumption that it wants to continue to exist. Civil rights derive from the existence of the State, and they should not be made into a spade with which to bury it.'

Similarly, human rights should not be sacrificed on the altar of the state. After all, human rights are natural rights that precede the state. Indeed, human rights protections require preservation of the sociopolitical framework, which in turn is based on recognition of the need to protect human right. Both the needs of the state and human rights are part of one constitutional structure, which simultaneously provides for human rights and allows them to be limited...This is the constitutional dialectic. Human rights and the limitations on them derive from the same source, and they reflect the same values. Human rights can be limited, but there are limits to the limitations. The role of the judge in a democracy is to determine and protect the integrity of the proper balance.

### III. Zionism and the Jewish Problem

#### 8. Mishnah Sotah 9:15

משַׁמֵּת רַבִּי עֲקִיבָא, בְּטַל כְּבוֹד הַתּוֹרָה. מִשְׁמֵת רַבִּי חֲנִינָא בֶן דּוּסָא, בְּטַלוּ אַנְשֵׁי מַעֲשֵׂה.  
מִשְׁמֵת רַבִּי יוֹסִי קַטְנוּתָא, פְּסָקוּ חֲסִידִים. וְלָמָּה נִקְרָא שְׁמוֹ קַטְנוּתָא, שֶׁהָיָה קַטְנוּתוֹ  
שֶׁל חֲסִידִים. מִשְׁמֵת רַבִּי יוֹחָנָן בֶּן זִפְאִי, בְּטַל זִיו הַחֲכָמָה. מִשְׁמֵת רַבִּי גַמְלִיאֵל הַזְּקֵן,  
בְּטַל כְּבוֹד הַתּוֹרָה וּמִתָּה טְהָרָה וּפְרִישׁוּת. מִשְׁמֵת רַבִּי יִשְׁמָעֵאל בֶּן פֶּאֲבִי, בְּטַל זִיו  
הַכְּהֵנָה. מִשְׁמֵת רַבִּי, בְּטַלָּה עֲנֻוָּה וְיִרְאֵת חֲטָא. רַבִּי פְּנַחֵס בֶּן יֶאִיר אוֹמֵר, מִשְׁחָרַב בֵּית  
הַמִּקְדָּשׁ, בּוֹשׁוּ חֲבָרִים וּבְנֵי חוֹרֵין, וְחָפוּ רֵאשִׁים, וְנִדְלְדְלוּ אַנְשֵׁי מַעֲשֵׂה, וְגָבְרוּ בְעָלֵי זְרוּעַ  
וּבְעָלֵי לְשׁוֹן, וְאִין דּוֹרֵשׁ וְאִין מְבַקֵּשׁ, וְאִין שׂוֹאֵל, עַל מִי לָנוּ לְהִשְׁעֹן, עַל אָבִינוּ שְׁבַשְׁמִים.  
רַבִּי אֱלִיעֶזֶר הַגְּדוֹל אוֹמֵר, מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ, שָׂרוּ חֲכִימָא לְמַהוּי כְּסָפְרָא,  
וְסָפְרָא כְּחֻזָּא, וְחֻזָּא כְּעֵמָא דְאַרְעָא, וְעֵמָא דְאַרְעָא אֲזָלָא וְדִלְדְלָה, וְאִין מְבַקֵּשׁ, עַל  
מִי יֵשׁ לְהִשְׁעֹן, עַל אָבִינוּ שְׁבַשְׁמִים. בְּעַקְבוֹת מְשִׁיחָא חֲצָפָא יִסְגָּא, וְיִקְרַי אֶמֶר, הַגָּפוֹן  
תִּתֵּן פְּרִיָּה וְהֵינִי בְּיִקְרַי, וְהַמְּלָכוֹת תִּתְהַפְּדוּ לְמִינּוֹת, וְאִין תּוֹכְחָה, בֵּית וְעַד יְהִיָּה לְזֵנוֹת,  
וְהַגְּלִיל יִחָרַב, וְהַגְּבֹל יִשׁוּבּוּ מְעִיר לְעִיר וְלֹא יַחֲוֹנְנוּ, וְחֲכָמַת  
סוֹפְרִים תִּסְרַח, וְיִרְאֵי חֲטָא יִמָּאֶסוּ, וְהָאֵמֶת תִּתְהַא נְעֻדְרַת. נְעָרִים פְּגִי זְקֵנִים יִלְבִּינוּ,  
זְקֵנִים יַעֲמְדוּ מִפְּגִי קַטְנִים. (מִיכָּה ז) בֶּן מִנְבֵּל אֵב, בֵּת קָמָה בְּאֵמָה, פְּלָה בְּחַמְתָּה, אִיבִי  
אִישׁ אַנְשֵׁי בֵיתוֹ. פְּגִי הַדּוֹר כְּפְגִי הַכְּלָב, הֵבֵן אִינוּ מִתְבַּיֵּשׁ מֵאָבִיו. וְעַל מִי יֵשׁ לָנוּ לְהִשְׁעֹן,  
עַל אָבִינוּ שְׁבַשְׁמִים. רַבִּי פְּנַחֵס בֶּן יֶאִיר אוֹמֵר, זְרִיזוֹת מְבִיאָה לִידֵי נְקִיּוֹת, וְנִקְיּוֹת  
מְבִיאָה לִידֵי טְהָרָה, וְטְהָרָה מְבִיאָה לִידֵי פְרִישׁוּת, וּפְרִישׁוֹת מְבִיאָה לִידֵי קְדוּשָׁה,  
וְקְדוּשָׁה מְבִיאָה לִידֵי עֲנֻוָּה, וְעֲנֻוָּה מְבִיאָה לִידֵי יִרְאֵת חֲטָא, וְיִרְאֵת חֲטָא מְבִיאָה לִידֵי  
חֲסִידוּת, וְחֲסִידוּת מְבִיאָה לִידֵי רוּחַ הַקְּדוּשׁ, וְרוּחַ הַקְּדוּשׁ מְבִיאָה לִידֵי תַחֲנִית הַמֵּתִים,  
וְתַחֲנִית הַמֵּתִים בָּא עַל יְדֵי אֱלֹהֵינוּ זְכוּר לְטוֹב, אָמֵן:

When R. Aqiva died, the glory of the Torah ceased. When R. Hanina b. Dosa died, men of good deeds ceased. When R. Yose Qatnuta died, the pious ceased. And why was he called Qatnuta? Because he was of the small remnants of the pious. When Rabban Yohanan b. Zakkai died, the luster of wisdom ceased. When Rabban Gamaliel the Elder died, the glory of the Torah ceased and purity and abstinence died. When R. Ishmael b. Phiabi died, the luster of the priesthood ceased. When Rabbi died, humility and the fear of sin ceased.

R. Phineas b. Jair says: When the Temple was destroyed, the fellows and the free men were shamed and covered their head and the men of good deeds became feeble; and the heavy-handed and the loud-mouthed prevailed, and there is none that searches and none that seeks, and none that inquires. On whom can we rely? On our Parent in heaven.

R. Eliezer the Great says: Since the day that the Temple was destroyed, the Sages began to be like the teachers, and the teachers like the assistants, and the assistants like the people of the land; and the people of the land waxed feeble, and there was none that seeks. On whom can we rely? On our Parent in heaven.

With the footsteps of the Messiah insolence shall increase and costs shall soar; The vine shall yield its fruit but the wine shall be costly; and the empire shall fall into heresy and no reproof. The house of assembly shall be given to fornication.

The Galilee shall be laid waste and Golan shall be made desolate; And the people of the Galilee shall go about from city to city and not be shown compassion. The wisdom of the Scribes shall rot and the sin-fearing shall be loathed. And the truth shall be absent.

Youths shall shame the elders, and the elders shall rise up before children, for the son treats the father with contempt, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

The face of this generation is like the face of a dog. The son will not be put to shame by his father and on whom can we rely? On our Parent in heaven.

R. Phineas b. Jair says: Eagerness leads to cleanliness, and cleanliness leads to purity, and purity leads to abstinence, and abstinence leads to holiness, and holiness leads to humility, and humility leads to the fear of sin, and the fear of sin leads to piety, and piety leads to the Holy Spirit, and the Holy Spirit leads to the resurrection of the dead, and the resurrection of the dead comes through Elijah of blessed memory. Amen.

9. Hayyim Nahman Bialik, "The City of Slaughter," in *Complete Poetic Works of Hayyim Nahman Bialik*, vol. 1, Israel Efros, ed. (New York, 1948), 129–43

קום לך לך אֶל עיר הַהֲרָגָה וּבֹאֵת אֶל-הַחֲצָרוֹת,  
וּבְעֵינֶיךָ תִּרְאֶה וּבִידְךָ תִּמְשֹׁשׁ עַל-הַגְּדֵרוֹת  
וְעַל הָעֵצִים וְעַל הָאֲבָנִים וְעַל-גִּבֵי טִיחַ הַכְּתָלִים  
אֶת-הַדָּם הַקְרוּשׁ וְאֶת-הַמֶּחַ הַנִּקְשָׁה שֶׁל-הַחֲלָלִים.  
וּבֹאֵת מִשָּׁם אֶל-הַחֲרָבוֹת וּפְסָחֹת עַל-הַפְּרָצִים  
וְעִבְרֹת עַל-הַכְּתָלִים הַנִּקְוָבִים וְעַל הַתַּנּוּרִים הַנִּתְצָצִים,  
בְּמִקּוֹם הַעֲמִיק קַרְקַר הַמַּפָּא, הַרְחִיב הַגְּדִיל הַחוּרִים,  
מִחֲשׂוֹף הָאֶבֶן הַשְּׁחֹרָה וְעָרוֹת הַלְּבָנָה הַשְּׂרוּפָה,  
וְהֵם נִרְאִים כְּפִיּוֹת פְּתוּחִים שֶׁל-פְּצָעִים אֲנוּשִׁים וּשְׁחָרִים  
אֲשֶׁר אֵין לָהֶם תִּקְוָה עוֹד וְלֹא-תִהְיֶה לָהֶם תְּרוּפָה,  
וְטָבְעוּ רְגְלֶיךָ בְּנוֹצוֹת וְהַתְּנַגְּפוּ עַל תְּלִי-תְלִים  
שֶׁל-שִׁבְרֵי שִׁבְרִים וְרִסְיֵי רִסְיֵים וְתַבּוּסֹת סְפָרִים וְגוּלִים,  
כְּלִיוֹן עֲמַל לֹא-אֲנוּשׁ וּפְרִי מִשְׁנֵה עֲבוּדַת פָּרֶךְ;  
וְלֹא-תַעֲמֹד עַל-הַהֲרָס וְעִבְרֹת מִשָּׁם הַדָּרֶךְ-  
וּלְבָבוֹ הַשְּׁטִים לִנְגֹדֶךָ וְזָלְפוֹ בְּאֶפְךָ בְּשָׂמִים,

וְצִיָּיֶהוּ חֲצֵיִם נוֹצוֹת וְרִיחַן כְּרִיחַ דְּמִים;  
 וְעַל-אֶפֶס וְעַל-חֲמַתָּה תִּבְיֵא קִטְרֶתוֹ הַזֶּה  
 אֶת-עֲדֹנֵת הָאֲבִיב בְּלִבָּךְ – וְלֹא-תִהְיֶה לָּךְ לְזָרָא;  
 וּבְרִבְבוֹת חֲצִי זָהָב יִפְלַח הַשֶּׁמֶשׁ כְּבִדָּךְ  
 וְשִׁבַע קַרְנִים מִכָּל-רְסִיס זְכוּכִית תִּשְׁמַחְנָה לְאִידָךְ.  
 כִּי-קָרָא אֲדֹנָי לְאֲבִיב וְלִטְבַּח גַּם-יָחַד:  
 הַשֶּׁמֶשׁ זָרְחָה, הַשֶּׁטָה פָּרְחָה וְהַשׁוֹחֵט שָׁחַט.  
 וּבְרִחַת וּבְאֵת אֶל-חֲצָר, וְהַחֲצָר גַּל בּוֹ –  
 עַל הַגֶּל הַזֶּה נִעְרְפוּ שָׁנִים: יְהוּדֵי וְכַלְבוֹ.  
 קַרְדָּם אֶחָד עֲרָפָם וְאֶל-אֲשָׁפָה אַחַת הוֹטְלוּ  
 וּבְעָרַב דָּם שְׁנִינָהּ יַחֲטִטּוּ חֲזִירִים וַיִּתְגַּלְלוּ;  
 מִחֵר יֵרַד גֶּשֶׁם וְסָחַפוּ אֶל-אֶחָד נִחְלֵי הַבְּתוֹת –  
 וְלֹא-יִצְעַק עוֹד הַדָּם מִן הַשֶּׁפְּכִים וְהַאֲשָׁפֹתוֹת,  
 כִּי בְתֵהֶם רָבָה יֵאבֵד אוֹ-יִשְׁקֵן נִעְצוֹץ לְרוֹיָה –  
 וְהַכֵּל יִהְיֶה כְּאֵין, וְהַכֵּל יָשׁוּב כְּלֹא-הָיָה.  
 ...

ARISE and go now to the city of slaughter;  
 Into its courtyard wind thy way;  
 There with thine own hand touch, and with the eyes of  
 thine head,  
 Behold on tree, on stone, on fence, on mural clay,  
 The spattered blood and dried brains of the dead.  
 Proceed thence to the ruins, the split walls reach,  
 Where wider grows the hollow, and greater grows the  
 breach;  
 Pass over the shattered hearth, attain the broken wall  
 Whose burnt and barren brick, whose charred stones reveal  
 The open mouths of such wounds, that no mending  
 Shall ever mend, nor healing ever heal.  
 There will thy feet in feathers sink, and stumble  
 On wreckage doubly wrecked, scroll heaped on manuscript,  
 Fragments again fragmented  
 Pause not upon this havoc; go thy way.  
 The perfumes will be wafted from the acacia bud  
 And half its blossoms will be feathers,  
 Whose smell is the smell of blood!  
 And, spiting thee, strange incense they will bring  
 Banish thy loathing all the beauty of the spring,  
 The thousand golden arrows of the sun,  
 Will flash upon thy malison;

The sevenfold rays of broken glass  
 Over thy sorrow joyously will pass,  
 For God called up the slaughter and the spring together,  
 The slayer slew, the blossom burst, and it was sunny  
 weather!  
 Then wilt thou flee to a yard, observe its mound.  
 Upon the mound lie two, and both are headless  
 A Jew and his hound.  
 The self-same axe struck both, and both were flung  
 Unto the self-same heap where swine seek dung;  
 Tomorrow the rain will wash their mingled blood  
 Into the runners, and it will be lost  
 In rubbish heap, in stagnant pool, in mud.  
 Its cry will not be heard.  
 It will descend into the deep, or water the cockle-burr.  
 And all things will be as they ever were.

...

וּרְאֵה גַם-רְאֵה : בְּאַפְלַת אוֹתָהּ זְנוּיָה,  
 תַּחַת מְדוּכָת מִצָּה זוֹ וּמֵאַחוּרֵי אוֹתָהּ חֲבִית,  
 שְׁכָבוּ בְעֵלִים, חֲתָנִים, אַחִים, הִצִּיצוּ מִן-הַחוּרִים  
 בְּפִרְפֹּר גְּוִיּוֹת קְדוּשׁוֹת תַּחַת בֶּשֶׁר חֲמוּרִים,  
 נִחְנָקוֹת בְּטַמְאָתָן וּמַעֲלֵעוֹת דָּם צִנְאוֹן,  
 וְכַחֲלֵק אִישׁ פֶּת-בְּגוֹ חֵלֶק מִתַּעֲב גּוֹי בְּשֶׁרֶן-  
 שְׁכָבוּ בְּבִשְׁתָּן וַיִּרְאוּ – וְלֹא נָעוּ וְלֹא זָעוּ,  
 וְאֵת-עֵינֵיהֶם לֹא-נִקְרוּ וּמִדַּעְתָּם לֹא נִצְאוּ-  
 וְאוּלַי גַּם-אִישׁ לְנַפְשׁוֹ אִזּוֹ הִתְפַּלֵּל בְּלִבּוֹ:  
 רְבוּנוּ שָׁל-עוֹלָם, עֲשֵׂה נֶס – וְאֵלֵי הִרְעָה לֹא-תָבֵא.  
 וְאֵלֶּה אֲשֶׁר חִיו מִטַּמְאָתָן וְהִקִּיצוּ מִדָּמָן-  
 וְהִנֵּה שְׁקִצוֹ כָּל-חַיֵּיהֶן וְנִטְמָא אֹר עוֹלָמָן  
 שְׁקוּצֵי עוֹלָם, טַמְאָת גּוֹף וְנַפְשׁ, מִבְּחוּץ וּמִבְּפָנִים-  
 וְהִגִּיחוּ בַעֲלֵיהֶן מִחוּרָם וְרָצוּ בֵּית-אֱלֹהִים  
 וַיִּבְרְכוּ עַל-הַנְּסִים שֶׁם אֵל יִשְׁעָם וּמִשְׁגָּבָם;  
 וְהִכְתִּיבֵם שְׁבָהֶם יִצְאוּ וַיִּשְׁאַלוּ אֶת רַבָּם:  
 "רַבִּי! אֲשֶׁתִּי מָה הִיא? מִתְּרַת אוֹ אֲסוּרָה"?!-  
 וְהִכֵּל יָשׁוּב לְמִנְהַגוֹ, וְהִכֵּל יַחְזֹר לְשׁוּרָה.  
 וְעַתָּה לֵךְ וְהִבְאֵתִיךָ אֶל-כָּל הַמַּחְבּוּאִים:  
 בְּתֵי מְחַרְאוֹת, מְכֻלָּאוֹת חֲזִירִים וּשְׁאָר מְקוֹמוֹת צוּאִים.  
 וְרֵאִיתָ בְּעֵינֶיךָ אֵיפֹה הָיוּ מִתְּחַבְּאִים  
 אַחֲדֶיךָ, בְּנֵי עַמֶּךָ וּבְנֵי בְּנֵיהֶם שֶׁל-הַמַּכְפָּבִים,

נִינִי הָאֲרִיּוֹת שָׁבִי אֲב הַרְחֵמֵי" וְזָרַע הַ"קְדוֹשִׁים".  
 עֲשָׂרִים נֶפֶשׁ בְּחֹר אֶחָד וְשִׁלְשִׁים שְׁלֹשִׁים,  
 וְיִגְדְּלוּ כְבוֹדֵי בְּעוֹלָם וְיִקְדְּשׁוּ שְׁמֵי בְּרַבִּים...  
 מְנוּסֵת עֲכָבְרִים נָסוּ וּמִחֲבָא פְּשָׁפְשִׁים הִחְבְּאוּ,  
 וְיָמוּתוּ מוֹת כְּלָבִים שָׁם בְּאֶשֶׁר נִמְצְאוּ,

Note also do not fail to note,  
 In that dark corner, and behind that cask  
 Crouched husbands, bridegrooms, brothers, peering from  
 the cracks,  
 Watching the sacred bodies struggling underneath  
 The bestial breath,  
 Stifled in filth, and swallowing their blood!  
 Watching from the darkness and its mesh  
 The lecherous rabble portioning for booty  
 Their kindred and their flesh!

Crushed in their shame, they saw it all;  
 They did not stir nor move;  
 They did not pluck their eyes out; they  
 Beat not their brains against the wall!  
 Perhaps, perhaps, each watcher had it in his heart to pray:  
 A miracle, O Lord, and spare my skin this day!  
 Those who survived this foulness, who from their blood awoke,  
 Beheld their life polluted, the light of their world gone out  
 How did their menfolk bear it, how did they bear this yoke?  
 They crawled forth from their holes, they fled to the house of the Lord,  
 They offered thanks to Him, the sweet benedictory word.  
 The Cohanim sallied forth, to the Rabbi's house they flitted:  
 Tell me, O Rabbi, tell, is my own wife permitted?  
 The matter ends; and nothing more.  
 And all is as it was before.

Come, now, and I will bring thee to their lairs  
 The privies, jakes and pigpens where the heirs  
 Of Hasmoneans lay, with trembling knees,  
 Concealed and cowering, the sons of the Maccabees!  
 The seed of saints, the scions of the lions!  
 Who, crammed by scores in all the sanctuaries of their shame,  
 So sanctified My name!  
 It was the flight of mice they fled,  
 The scurrying of roaches was their flight;

They died like dogs, and they were dead!  
And on the next morn, after the terrible night  
The son who was nor murdered found  
The spurned cadaver of this father on the ground.  
Now wherefore cost thou weep, O son of man?

...

סָלְחוּ לִי, עֲלוּבֵי עוֹלָם, אֱלֹהֵיכֶם עָנִי כְּמוֹתְכֶם,  
עָנִי הוּא בְּחַיֵּיכֶם וְקֵל וְחֹמֶר בְּמוֹתְכֶם,  
כִּי תִבְאוּ מִחַר עַל-שְׂכַרְכֶם וּדְפַקְתֶּם עַל-דָּלְתִי-  
אֶפְתָּחָה לָכֶם, בָּאוּ וּרְאוּ: יִרְדְּתִי מִנְּכֹסִי!  
וְצַר לִי עֲלֵיכֶם, בְּנִי, וְלִבִּי לִבִּי עֲלֵיכֶם:  
חֲלָלֵיכֶם – חֲלָלֵי חַיִּים, וְגַם-אֲנִי וְגַם-אַתֶּם  
לֹא-יִדְעֶנּוּ לָמָּה מָתָם וְעַל-מִי וְעַל-מָה מָתָם,  
וְאִין טַעַם לְמוֹתְכֶם כְּמוֹ אִין טַעַם לְחַיֵּיכֶם.  
וְשָׁכִינָה מָה אוֹמְרָת? – הִיא תִּכְבֹּשׁ בְּעֵנֶן אֶת רֵאשִׁי  
וּמַעְצָר כְּאֵב וּכְלָמָה פּוֹרֶשֶׁת וּבוֹשָׁה...  
וְגַם-אֲנִי בְּלִילָה בְּלִילָה אֶרְדַּע עַל הַקְּבָרִים,  
אֶעֱמַד אֲבִיט אֶל-הַחֲלָלִים וְאֲבוֹשׁ בְּמִסְתָּרִים-  
וְאוֹלָם, חַי אֲנִי, נְאוּם יְיָ, אִם-אוֹרִיד דְּמָעָה.  
וְגָדוֹל הַכְּאֵב מְאֹד וְגָדוֹל מְאֹד הַכְּלָמָה-  
וּמַה-מְשֻׁנֵּיָהֶם גָּדוֹל? – אֲמַר אֶתָּה, בֶּן אָדָם!  
אוֹ טוֹב מְזָה – שָׁתַק! וְדוּמָם הֲיִה עֲדִי,  
כִּי-מִצְאָתִנִּי בְּקִלְוִנִי וְתִרְאֵנִי בְּיוֹם אֵינִי;  
וְכָשׁוּבָךְ אֶל-בְּנֵי עַמְךָ – אֶל-תְּשׁוּב אֲלֵיהֶם רִיקָם,  
כִּי מוֹסֵר כְּלָמְתִי תִשָּׂא וְהוֹרְדֶתוּ עַל-קִדְקֹדְדָם,  
וּמְכַאֲבֵי תִקַּח עִמָּךְ וְהִשְׁבוֹתוּ אֶל-חֵיקָם.

...

Forgive, ye shamed of the earth, yours is a pauper-Lord!  
Poor was God during your life, and poorer still of late.  
When to my door you come to ask for your reward,  
I'll open wide: See, I am fallen from My high estate.  
I grieve for you, my children. My heart is sad for you.  
Your dead were vainly dead; and neither I nor you  
Know why you died or wherefore, for whom, nor by what  
laws;  
Your deaths are without reason; your lives are without cause.  
What says the Shekinah? In the clouds it hides  
In shame, in agony alone abides;  
I, too, at night, will venture on the tombs,



Regard the dead and weigh their secret shame,  
But never shed a tear, I swear it in My name.  
For great is the anguish, great the shame on the brow;  
But which of these is greater, son of man, say thou  
Or liefer keep thy silence, bear witness in My name

To the hour of My sorrow, the moment of My shame.  
And when thou cost return  
Bring thou the blot of  
My disgrace upon thy people's head,  
And from My suffering do not part,  
But set it like a stone within their heart!

...

וּשְׁטַחְתֶּם אוֹתָם לְשֹׁמֵשׁ עַל-סִמְרֵטוֹי טִיכֶם הַצְּאִים,  
וּבְגָרוֹן נָחַר שִׁירָה קִבְּצָנִית עֲלֵיהֶם תִּשְׁוֹרְרוּ,  
וּקְרֵאתֶם לְחֶסֶד לְאֲמִים וְהִתְפַּלְלֶתֶם לְרַחֲמֵי גוֹיִם,  
וְכֹאֲשֶׁר פָּשַׁטְתֶּם יָד תִּפְשֹׁטוּ, וְכֹאֲשֶׁר שְׁנוֹרְרְתֶם תִּשְׁנֹרְרוּ.  
וְעַתָּה מַה-לָּךְ פֹּה, בֶּן-אָדָם, קוּם בָּרַח הַמִּדְבָּרָה  
וְנִשְׂאתָ עִמָּךְ שָׂמָה אֶת-כּוֹס הַיְגוֹנִים,  
וְקִרְעֵתָ שֵׁם אֶת-נִפְשְׁךָ לַעֲשָׂרָה קִרְעִים  
וְאֶת-לִבְבְּךָ תִּתֵּן מֵאֲכָל לַחֲרוֹן אֵין-אוֹנִים,  
וְדַמְעָתְךָ הַגְּדוֹלָה הוֹרֵד שֵׁם עַל קִדְקֵד הַסְּלָעִים  
וְשִׂאֲגֹתְךָ הַמָּרָה שֶׁלַח – וְתֵאבֵד בְּסַעְרָה.

Those martyred bones that issue from your bags,  
And sing, with raucous voice, your pauper's ditty!  
So will you conjure up the pity of the nations,  
And so their sympathy implore.  
For you are now as you have been of yore  
And as you stretched your hand  
So will you stretch it,  
And as you have been wretched  
So are you wretched!

What is thy business here, O son of man?  
Rise, to the desert fee!  
The cup of affliction thither bear with thee!  
Talc thou thy soul, rend it in many a shred!  
With impotent rage, thy heart deform!  
Thy tear upon the barren boulders shed!  
And send thy bitter cry into the storm!

10. Abba Kovner, "The Historical Meaning of Jewish Opposition," in *Mishelo ve-'alav: Abba Kovner—Shiv'im shanah le-huladeto*, ed. Ruzka Korczak-Merla and Yehudah Tuvim (Giv'at Havivah, 1988), 50–51 (cited in Yael S. Feldman, "Not as Sheep Led to Slaughter"? On Trauma, Selective Memory, and the Making of Historical Consciousness," *Jewish Social Studies: History, Culture, Society* n.s. 19, no. 3 [Spring/Summer 2013], 139–169)

Some issues must be understood in context, in their time and place. I am not prepared to apologize, nor will I relinquish my authorial rights to the proclamation [karoz] I issued in Vilna on January 1, 1942. I do not wish to go into the details of that event—this is perhaps the first time that I give a personal statement in this matter, and let the historians and researchers do with this whatever they want. I wrote the proclamation in two languages. As a student of the Tarbut gymnasium I had good control of Hebrew. Can any of you vouch that you are familiar with even one Hebrew lament [kinah] written over the past 1300 years that does not express the idea of "as sheep to slaughter" [ke-tson la-tevah]? I lived [hayiti] this idea, yet I was never offended by it. This expression is a retort against heaven—[saying that] You, Lord of the Universe, see your chosen people go as sheep to be slaughtered [ke-tson le-tivhah]. I do not know how this idiom was translated to other languages, but in Hebrew, [the phrase] "saintly [or holy] sheep" [tsion kedoshim] does not express insult; it is an expression of something of great depth. This is how those who believe deeply in something—in the eternity [or victory] of Israel [netsah Yisrael]—go to the slaughter.

*Article available here: <https://library.osu.edu/projects/hebrew-lexicon/02731-files/02731509.pdf>*

## IV. Redemption and the Cycle of History

### 11. Babylonian Talmud, Avodah Zarah 54b

גמ' ת"ר שאלו פלוסופין את הזקנים ברומי אם אלהיכם אין רצונו בעבודת כוכבים מפני מה אינו מבטלה אמרו להם אילו לדבר שאין העולם צורך לו היו עובדין הרי הוא מבטלה הרי הן עובדין לחמה וללבנה ולכוכבים ולמזלות יאבד עולם מפני השוטים אלא עולם כמנהגו נוהג ושוטים שקלקלו עתידין ליתן את הדין

**GEMARA:** The Sages taught: Certain philosophers [*filosofin*] asked the Jewish Sages who were in Rome: If it is not your God's will that people should engage in idol worship, for what reason does God not eliminate it? The Sages said to them: Were people worshipping only objects for which the world has no need, God would eliminate it. But they worship the sun and the moon and the stars and the constellations. Should God destroy the world because of the fools? Rather, the world follows its course, and the fools who sinned will be held to judgment in the future.

דבר אחר הרי שגזל סאה של חטים [והלך] וזרעה בקרקע דין הוא שלא תצמח אלא עולם כמנהגו נוהג והולך ושוטים שקלקלו עתידין ליתן את הדין

Another matter: Consider the case of one who stole a *se'a* of wheat and went and planted it in the ground. By right it should not grow. But the world goes along and follows its course and the fools who sinned will be held to judgment in the future.

דבר אחר הרי שבא על אשת חבירו דין הוא שלא תתעבר אלא עולם כמנהגו נוהג והולך ושוטים שקלקלו עתידין ליתן את הדין

Another matter: Consider the case of one who engaged in intercourse with the wife of another. By right she should not become pregnant. But the world goes along and follows its course and the fools who sinned will be held to judgment in the future.

והיינו דאמר ריש לקיש אמר הקב"ה לא דיין לרשעים שעושין סלע שלי פומבי אלא שמטריחין אותי ומחתימין אותי בעל כרחי

And this is as Reish Lakish says: The Holy One, Blessed be God, said: Is it not enough for the wicked that they treat My *sela* coin as if it were ownerless [*pumbi*]? But they also trouble Me and cause Me to sign against My will.

## 12. Maimonides, *Mishneh Torah*, Laws of Kings and Wars 12:1

אל יעלה על הלב שבימות המשיח יבטל דבר ממנהגו של עולם. או יהיה שם חדוש במעשה בראשית. אלא עולם ממנהגו נהג. וזה שנתאמר בישעיה (ישעיה יא, ו) "וְגַר זָאֵב עִם כֶּבֶשׂ וְנֹמֵר עִם גְּדִי יִרְבֹּץ" משל וְחִידָה. עֲנִן הַדָּבָר שִׁיְהִי יִשְׂרָאֵל יוֹשְׁבֵי לְבַטַח עִם רִשְׁעֵי עַבּוּרֵי הַמְּשׁוּלִים כְּזָאֵב וְנֹמֵר. שְׁנֵאמַר (ירמיה ה, ו) "זָאֵב עֲרֵבוֹת יִשְׁדָּדִם וְנֹמֵר שֶׁקֵּד עַל עֲרִיָהִם". וְנִחְזְרוּ כָּלֵם לְדַת הָאֱמֶת. וְלֹא יִגְזְלוּ וְלֹא יִשְׁחִיתוּ. אֲלֵא יֵאָכְלוּ דָבָר הַמִּתֵּר בְּנַחַת עִם יִשְׂרָאֵל. שְׁנֵאמַר (ישעיה יא, ז) "וְאֲרִיָּה כִּבְקָר יֵאָכֵל תִּבְרֹן". וְכֵן כָּל פְּיוּצָא בְּאֵלוֹ הַדְּבָרִים בְּעֲנִין הַמְּשִׁיחַ הֵם מְשָׁלִים. וּבִימֹת הַמֶּלֶךְ הַמְּשִׁיחַ יִנָּדַע לְכָל לְאִי זֶה דָּבָר הִזָּה מְשָׁל. וְמָה עֲנִין רְמִזֵּי בְהֵן:

Do not presume that in the Messianic age any facet of the world's nature will change or there will be innovations in the work of creation. Rather, the world will continue according to its pattern.

Although Isaiah 11:6 states: "The wolf will dwell with the lamb, the leopard will lie down with the young goat," these words are a metaphor and a parable. The interpretation of the prophecy is as follows: Israel will dwell securely together with the wicked gentiles who are likened to a wolf and a leopard, as in the prophecy Jeremiah 5:6: "A wolf from the wilderness shall spoil them and a leopard will stalk their cities." They will all return to the true faith and no longer steal or destroy. Rather, they will eat permitted food at peace with Israel as Isaiah 11:7 states: "The lion will eat straw like an ox."

Similarly, other Messianic prophecies of this nature are metaphors. In the Messianic era, everyone will realize which matters were implied by these metaphors and which allusions they contained.

## 13. Maimonides' 12<sup>th</sup> Principle of Faith, from "Introduction to Helek," trans. J. Abelson

The days of the Messiah. This involves the belief and firm faith in his coming, and that we should not find him slow in coming. "אם יתמהמה חכה לו" "Though he tarry, wait for him" (Habakkuk 2:3). No date must be fixed for his appearance, neither may the scriptures be interpreted with the view of deducing the time of his coming. The Sages said (Sanhedrin 97b), "תפח רוחן של מחשבי קצין" "A plague on those who calculate periods" (for Messiah's appearance).

We must have faith in him, honouring and loving him, and praying for him according to the degree of importance with which he is spoken of by every prophet, from Moses unto Malachi. He that has any doubt about him or holds his authority in light esteem imputes falsehood to the Torah, which clearly promises his coming in פרשת בלעם "the chapter of Balaam" (Numbers 23-24), and in אתם נצבים "Ye stand this day all of

you before the Lord your God" (Deuteronomy 30:1–10). From the general nature of this principle of faith we gather that there will be no king of Israel but from David and the descendants of Solomon exclusively. Every one who disputes the authority of this family denies God and the words of his prophets.

#### 14. Mekhilta D'Rabbi Yishmael Pascha 16:36–39

רבי אלעזר בן עזריה אומר : בזכות אברהם אבינו הוציא המקום את ישראל ממצרים, שניאמר : (תהלים קה, מב-מג) "כי זכר את דבר קדשו, את אברהם עבדו. ויוצא עמו בששון, ברנה את בחיריו."

Rabbi Elazar b. Azaryah says: In the merit of our father Abraham He took them out of Egypt, viz. (Psalms 105: 42-43) "For He remembered His sacred word to Abraham His servant, and He took out His people in gladness, His chosen ones, in song."

רבי שמעון בן יוחי אומר : בזכות המילה הוציא המקום את ישראל ממצרים, שניאמר : (יחזקאל טז, ז) "ואעבר עליך, ואראך מתבוססת בדמך, ואמר לך : בדמך חיי! ואמר לך : בדמך חיי!"

Rabbi Shimon b. Yochai says: He took them out in the merit of circumcision, viz. (Ezekiel 16:6) "And I passed by you, and I saw you steeped in your blood, etc."

רבי אומר : בזריזות יצאו ישראל ממצרים, שניאמר : (שמות יג, ג) "כי בחזק יד הוציא יי אתכם מזה."

Rabbi says: With zeal did Israel leave Egypt, viz. (Exodus 13:3) "For with strength of hand did the Lord take you out of here."

דבר אחר : בזריזות עצמן יצאו ישראל ממצרים, שניאמר : (שמות יב, יא) "וככה תאכלו אתו : מתניכם חגרים, נעליכם ברגליכם, ומקלכם בידכם, ואכלתם אתו בחפזון, פסח הוא ליי."

Variantly: With their own zeal did they leave Egypt, viz. (Ibid. 12:15) "And thus shall you eat it, your thighs, girded (ready for the road), etc." So shall you eat it: Waist girded, shoes on feet, staff in hand—and you shall eat it hurriedly, it is a Pesah to the Lord."

15. **Gershom Scholem, from Ben Ezer, "Zionism—Dialectic of Continuity and Rebellion: Interview with Gershom G. Scholem" (1970), 7, 11**

I came here because I thought, and I still think that *Zionism is not a Messianic movement*. Absolutely not. There are, of course, certain Messianic strains accompanying it in the background. As a sort of overtone, there is a sublime melody that accompanies Zionism, for the Jews have been addicted to Messianism for two thousand years. But *the price of Messianism*, of which I have written, was a fundamental weakness of Jewish history, and it was a terrible price that we paid for that weakness. Our faith in the Messianic concept has cost us in terms of the very substance of the Jewish people, debilitating its powers of survival, as in the Sabbatai Zevi affair.

In this sense, the Orthodox Jews were "right" in their criticism of Zionism. The Zionists did, in fact, rebel against their grandfathers, who had said they must wait for the Messiah, and not act within history. The Zionists were right in that they were no longer prepared to pay the price of the terrible fundamental weakness of the Jewish people's position in exile. This, of course, does not matter to the Jewish intellectual, for he is on his own. He is the great individual contending with himself. But Zionism really did rebel.

*The difference between Zionism and Messianism resides in the fact that Zionism is acting within history, while Messianism remained on a Utopian plane....*

Zionism has never really known itself completely—whether it is a movement of continuation and continuity, or a movement of rebellion. From the very beginning, of its realization, Zionism has contained two utterly contradictory trends. So long as Zionism was not consummated in practice, these two trends could dwell peaceably together, like two books containing contradictory views, standing together on the same bookshelf. Fundamental intellectual trends do not yet clash on the practical plane so long as things do not come to psychophysical consummation.

In my opinion it is manifestly obvious that these two trends have determined the essence of Zionism, as a living thing with a dialectic of its own, and have also determined all the troubles we are confronted with today. Is Zionism a movement that seeks a continuation of what has been the Jewish tradition throughout the generations, or has it come to introduce a change into the historic phenomenon called Judaism? We all know that when we speak of Judaism we are speaking of something that exists, but which it is difficult to define. Nor is there in my opinion any need to define it. The question is whether we have wanted to alter fundamentally the phenomenon called Judaism, or to continue it.