



Circles of Injustice

1. Job 1:20-21

And Job rose and tore his clothing and plucked hair from his head and fell to the ground and bowed. And he said: Unclothed I emerged from my mother's womb, and unclothed I will return there. Gd has given and Gd has taken; may Gd's Name be blessed.

2. Psalms 23:3

...He leads me in circles of justice, for His Name's sake.

...יְנַחֵנִי בְּמַעְגְּלֵי צְדָק לְמַעַן שְׁמוֹ:

3. Ecclesiastes 3:16

And I have also seen beneath the sun: In the place of judgment, there is wickedness, and in the place of righteousness, there is the wicked.

Ode to the Simple Jew

4. Agnon's "HaNidach"

Part 1 <https://www.yutorah.org/lectures/lecture.cfm/1012337/>

Part 2 <https://www.yutorah.org/lectures/lecture.cfm/1015778/>

5. Israel Cohen, The Buczacz Community, <http://www.karniel.org/buchach/book/Community.htm>

Buczacz was characterized by people like R' Avraham David Ben Asher (1770-1840). His life history and philosophy constitute a very important chapter in Buczacz' history. We shall, however, suffice with a concise account of his story. As a boy he already drew attention to himself by his great Talmudic erudition and sharpness. Tsvi Hirsh, author of *Neta Sha'ashuim*, chose him as a son-in-law for his daughter. At twenty he was ready to serve as the rabbi of Yazlovitsh. Buczacz was a town of scholars and Talmudists who did not believe in the tsadikim and their miracles. The war between the Talmudists and the hasidim reached its peak at that time, and it greatly troubled R' Avraham. When his son fell ill, his wife and friends urged him to bring the sick child to R' Levi Yitskhak of Berditshev. After refusing for a long while, he finally consented. From that day on he was a different man. He was greatly influenced by R' Levi Yitskhak, who helped him in reconciling his Talmudic and hasidic views, positions that were polarized in his town. The hasidim could not imagine a greater joy, for many of them feared his mastery of the Talmud and rabbinical law. Nevertheless, after he inherited his father-in-law's position, everyone marveled at his religious knowledge but opposed his way of life, his following the teachings of the Baal Shem Tov. In the practice of rabbinical law, he would draw his judgment from the Talmud and from rabbinical authorities [poskim], and not from the principles of the Kabbala. His wide-ranging literary work was basically rationalistic, Talmudic and exegetic. His essay *Da'at Kedoshim*, as well as *Eshel Avraham*, was incorporated as an independent section of the *Shulkhan Arukh*. In addition to all of his other books, he wrote a Kabbalistic commentary named *Birkat David* [David's Blessing]. At one point in his life his reason was somewhat shaken, and according to tradition he was cured by the rabbi of Sasov. He acted as Buczacz' rabbi till the day he died, approximately fifty years, and bestowed his spirit upon the town.

6. Sefer Dorot HeChadash

It once happened with the great and holy Rabbi Avraham David of Buczacz, author of *Birkat David*, that he went to the outhouse, and one of his opponents locked him in the outhouse for about an hour. The righteous and holy sage was very upset because of the fumes, and because he needed to narrow his holy thoughts, for he never ceased thinking holy thoughts, cleaving to the Creator of all. And when his household realized and opened the door for him, they said he should avenge himself against his enemies and issue a ban against them, for the honour of Heaven and Torah. He almost listened to their counsel, and he took a shofar to trumpet the ban, but then the holy one said to himself, "Tell me – are you truly and completely concerned for the honour of His Name and His Torah? Perhaps you are concerned for your own honour – how will you know the truth?" In a moment the holy one became someone else, and refrained.

7. Talmud, Sanhedrin 106b

Rava said... And Rav Yehudah removes his shoes and rain comes, and we cry out and no one pays attention to us! But Gd desires the heart, as it says, "And Gd sees the heart."

Satire of the Search for Christian Support

8. Prof. Neta Stahl, *Other and Brother: Jesus in the 20th Century Jewish Literary Landscape* pg. 185

"The Lady and the Peddler" is not a story about Jesus, but rather a story about the Jewish Self and what happens to it when it gives itself away for the sake of assimilating into the Christian world. Following the encounters with Jesus, the Jew realizes his own foreignness... He also realizes the threat embodied in Christianity...

Don't rely on the Balfour Declaration

9. The British White Papers, <https://www.jewishvirtuallibrary.org/the-british-white-papers>

The first official manifesto interpreting the Balfour Declaration, it was issued on June 3, 1922, after the Haycraft Commission of Inquiry published its findings on the Arab riots of 1921. Although the White Paper stated that the Balfour Declaration could not be amended and that the Jews were in Palestine by right, it reduced the area of the Mandate by excluding the area east of the Jordan River, which was given to the Emir Abdullah. This document also established the principle of "economic absorptive capacity" as a factor for determining the immigration quota of Jews to Palestine.

10. Erela Abramson, במעגלי צדק

It was written as a response to the partition of Mandatory Israel (1921) between the eastern side of the Jordan and western Israel. This response contained expression of disappointment in the promises of the nations, given via the Balfour Declaration and then annulled.

11. Rabbi Jeffrey Saks, Agnon and the 100th Balfour Anniversary

The 16 minute mark of <https://www.youtube.com/watch?v=JuGD7YHOW6w>

12. Lamentations 4:17, Kings II 15:19, Hosea 12:2

Our eyes are still finished, waiting for empty help; in our hopes we anticipated a nation which does not save.

King Pul of Assyria came upon the land, and Menachem gave Pul 1,000 silver *kikar* to aid him, to keep the kingdom in his hands.

Ephraim joins with the wind, pursuing the east wind all day, increasing lies and theft. They make a covenant with Assyria, and oil is brought to Egypt.

A Polemic Against Anti-Zionism

13. Song of Songs 2:7

I have made you swear, daughters of Jerusalem... lest you awaken and lest you arouse the love when you desire it.

14. Talmud, Ketuvot 111a

What is the purpose of these three oaths? That the Jews should not ascend as a wall, that the Jews should not rebel against the nations, and that the nations should not overly oppress the Jews.

15. Zechariah 2:9

And I will be for them a wall of fire, surrounding them.

16. Jeremiah 27:21-22

For so says Gd... regarding the vessels that remain in the house of Gd and in the house of the king of Judah and Jerusalem. They will be brought to Babylon, and there they will remain until the day I remember them, says Gd, and I will bring them up and return them to this site.

Zionism is a Secular Religion which leads to Judaism

17. Talmud, Ketuvot 111a

Ulla regularly traveled to Israel, but he died outside of Israel. They informed Rabbi Elazar, who said, "You, Ulla, will die on impure soil (Amos 7)!?"

Rabbi Elazar was then informed that Ulla's casket had arrived. He said, "One who is absorbed while alive cannot be compared to one who is absorbed after death."

18. Jerusalem Talmud, Ketuvot 12:3

One who gives it up to the heart of his mother cannot be compared with one who gives it up to the heart of a stranger. Rabbah bar Karya and Rabbi Elazar were traveling in Istreen and they saw caskets coming from outside of Israel.

Rabbah bar Karya said to Rabbi Elazar, "What good is this? I say regarding this, 'They have rejected My portion (Jeremiah 2)' while alive, 'and they have contaminated My land' in their death!"

Rabbi Elazar replied, "When they arrive in Israel they take a clump of earth and put it on their caskets, as it is written, 'His land will atone for His nation. (Deuteronomy 32)'"

19. Rabbi Abraham Isaac Kook (20th century Israel), Orot haTehiyah 9 (Naor translation)

If at a certain time there should be found an arousal, whereby people will speak only of the spirit of the nation and will attempt to negate the spirit of Gd... What should the righteous of the generation do? To rebel against the spirit of the nation, even verbally, and to reject its assets, this is something impossible: The spirit of the Lord and the spirit of Israel are one. Rather, the righteous must work hard to reveal the light and the holiness in the national spirit...

Conclusion: Redemption

20. Midrash Mishlei 9:2

And his student Rabbi Yehoshua haGarsi served [Rabbi Akiva in jail]. On the eve of Yom Tov he left him and went home, and Elijah came to the entrance of his home. He said, "Greetings, my master." [Elijah] replied, "Greetings, my master and teacher." He asked, "Do you need something?" [Elijah] replied, "I am a kohen, and I have come to tell you that Rabbi Akiva has died in the prison." Immediately, both of them went to the prison and found the prison entrance open and the warden sleeping, and all of the prisoners sleeping. They lay Rabbi Akiva on a bed and left...

21. Talmud, Ketuvot 104a

Rabbi Elazar said: When a righteous person passes away, three groups of ministering *malachim* go out to greet him...

22. Tosefta, Negaim 6:2

We do not leave a corpse and we do not leave human bones there... And we do not establish graves, other than the graves of the house of David and of Chuldah the Prophetess, which were there since the times of the early prophets...