**Class # 14 – Herzl, Dreyfus and crying out to Hashem**

Senior Fellowship Leadership Program

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12 Steps to Redemption

<https://www.youtube.com/watch?v=iPMyUmK4m_E>

1. What problem did Herzl want to solve?
2. What was his initial solution?
3. What does the initial solution show about the observance of Jews at the time of Herzl?
4. Were the Jews at the time of Herzl and Dreyfus more or less observant than the Egyptian Jews?
5. Why was Herzl at the trial of Dreyfus?
6. What nationality did Herzl have? Dreyfus? Why was Dreyfus’s nationality particularly significant to Herzl?
7. What crime was Dreyfus accused of? What effect did this accusation have on public opinion?
8. What cataclysmic change did the outbreak of antisemitism following the trial produce in assimilated Jews like Herzl? What had such Jews thought about anti-Semitism previously?
9. Which statement about anti-Semitism in the seder did Herzl and the Zionist movement generally awaken to?
10. How do you think Herzl felt about his previous fantasy-based confidence in European society, he had prior to being awoken by the Dreyfus trial? What mitzva is this awakening part of?

Share the Rav’s explanation of the sin of the American Jewish community of the deification of FDR.

1. In what way is intermarriage today the same program as Herzl’s conversion to Christianity plan?

New Oppression

2:23 A long time then passed, and the king of Egypt died. The Israelites were still groaning because of their subjugation. When they cried out because of their slavery, their pleas went up before God.

2:24 God heard their groans, and He remembered His covenant with Abraham, Isaac and Jacob.

2:25 God saw the Israelites, and Hashem related (V’yedah)

R’ Avraham ben Ha’rambam

**They Groaned**: .. “They were in pain and sad because of the great difficulty of the slavery. This [was intensified] because after this wicked king died another wicked king took his place. There was no salvation or respite from the oppression.

**They cried out:** This crying refers to Zaka form of [cry out] Tefilla to the G-d, It was if they grabbed an opportune time after the death of the king and received a little respite in their labors that they used to gather to pray [as a community].

**Their groans:** deathly groans, as in the type one hears when people are crying from intense pain. Their prayers were accepted as the verse in Psalms says, “A broken and contrite heart, God, You will not despise.”

1. In what way did the Jews in Egypt share the same Cheyt of Herzl?
2. What did the Jews imagine would happen after the first Pharoh died?

Share the 12 step program idea – that you cannot start until you hit rock bottom and fully accept the reality as it is. The Jews finally saw that Paroh will never help them. The new regime is like the old regime and will never change.

The Jew loves -the love of the Goy! R’ Meir Kahane

1. Where do we see the Tshuva of the Egyptian Jews? What are the elements of this Tshuva?
2. How did they go from being non-daveners to daveners?
3. Why would zaaka –crying out- best characterize their davening?

**Rambam, Laws of Fasts 1:1-3**

It is a positive Torah commandment to cry out [Zaaka] and to sound trumpets in the event of any difficulty that arises which affects the community, as [[Numbers 10:9](https://www.chabad.org/9938#v9)] states: "[When you go out to war... against] an enemy who attacks you and you sound the trumpets...." [This commandment is not restricted to such a limited scope; rather] the intent is: Whenever you are distressed by difficulties - e.g., famine, plague, locusts, or the like - cry out [to God] because of them and sound the trumpets.

1. Why is Zaaka-type prayer a biblical commandment in times of trouble?
2. Using Nechemiah prayer, how should the Eygptian Jews expressed their Zaaka?
3. How should we express our Zaaka to the rising threat of Anti-Semitism?