

Rabbi Mordechai Eliyahu (continued)

1. The Knesset Website, *What was the Zealots' Alliance?*

The Zealots' Alliance ("Brit Hakana-im") was the name of a radical religious underground that operated in Israel during the years 1950-1953. Their goal was to force Jewish religious law on Israeli citizens and to establish a state based on Jewish law. The General Security Service received information that this group was going to cut the electricity and toss a smoke bomb into the Knesset Plenum during a Knesset debate on the recruitment of women into the armed forces. On May 26, 1953, two members of the group were apprehended when they were on their way to placing a bomb at the Ministry of Education building in protest over the public school system. Among the Zealots' Alliance were included Rabbi Mordechai Eliyahu (later the chief Sefardic Rabbi), and MK Shlomo Lorincz of Agudat Yisrael, who was later the chairman of the Knesset Finance Committee.

2. Quotations from Knesset Debate of May 21, 1951, <https://yated.com/menachem-begin-call-israeli-laws-nazi-laws/>  
"I don't believe you when you say that illegal weapons were found," Begin said, "and I do not believe you when you try to declare yourself a judge. A weapon was found somewhere, but no one knows to whom it belonged. The judge will decide whose weapon it was; you will not decide that. I do not believe you or your secret police. Do we have judges here in Israel, or don't we?"

Later in his speech, Begin said, "You should not be shocked by the accusation that was mentioned here by MK Nurock, that the prisoners were tortured. It is not my intention to establish this as a fact; I do not know whether there was indeed torture that took place. I do know, however, that the members of your secret police include people who collaborated with the British secret police, sadistic people who tortured the prisoners under their control. Why, then, should you be shocked? Why should you pretend that it is unthinkable? Haven't there been trials in Israel concerning the use of torture? I am not making accusations; I am merely saying that I want facts, and I want the court to rule on these matters. If you have evidence, then why did you use the emergency provisions of the law? And if you don't have evidence, then what allowed you to open a concentration camp in Israel? What you have done is a shameful act of terror, a deliberate act that brings more disgrace upon this state than all the crimes that Brit HaKanoim has committed or planned to commit. For today, there is a concentration camp in the State of Israel."

3. Rabbi Mordechai Eliyahu, as cited at <http://www.harav.org/Dmuto/ArticleDetail.asp?IDPI=45>

I admit that the path I walked in the past is not appropriate for our generation. It is not that the Torah has changed, Gd forbid, but rather that the path to instill it in the nation has changed.

4. Rabbi Mordechai Eliyahu, Maamar Mordechai 3: Kedushat Eretz Yisrael 6

The security situation, without getting into specifics, is such that the leaders of the country have personal interests, and they exalt themselves in the name of peace, and abandon the issue of security. They are not a factor when it comes to saving lives [or: they do not weigh as a factor the issue of saving lives].

5. *Avihem shel Yisrael*, <http://shiratdevorah.blogspot.com/2012/06/amazing-stories-of-rabbi-mordechai.html>

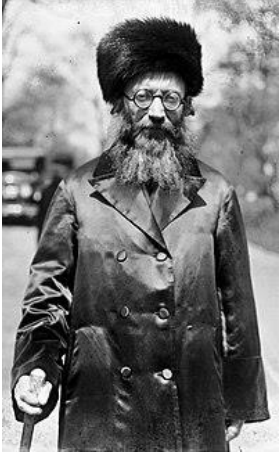
Once, a woman who had just gotten married and had just moved to Neveh Yaakov had some Taharat Hamishpacha questions and didn't know whom to ask. She was too embarrassed to ask her husband at the time. She was told by her neighbors to ask R' Mordechai Eliyahu. She called him up and Rav Eliyahu told her that he needs to see the question and cannot make a Psak [ruling] over the telephone, so he told her to come to his Beit Midrash in the Bucharim neighborhood. She replied that "it's too far to go there, so forget it, I'll just be stringent on myself." Rav Eliyahu replied that it's a sin to be stringent unnecessarily.

The woman started to cry and said that she was too embarrassed to come so far and she's very confused about the matter. Rav Eliyahu told her that he's waiting for her in the Beit Midrash for another half hour. She replied that he doesn't need to do so.

At 1:00 that afternoon, her husband came home from Kollel unexpectedly saying, "Rav Mordechai Eliyahu came to my Kollel and told me, 'While you are sitting here learning, your wife is sitting at home troubled because she has unresolved questions. Go home and bring the questions and I'll wait for you until you come.'"

The woman told her husband that she indeed had called Rav Eliyahu, but didn't say who she was, so how did he know who she was and how to contact her husband?

### Rabbi Avraham Yitzchak Kook: Biography



More photographs - [https://en.wikipedia.org/wiki/Abraham\\_Isaac\\_Kook](https://en.wikipedia.org/wiki/Abraham_Isaac_Kook)

#### 6. Rabbi Avraham Yitzchak Kook, Orot, Eretz Yisrael 1

The Land of Israel is not an external thing, an external prize acquired by the nation, a means toward the end of national unification and reinforcement of the nation's physical or even spiritual survival. The Land of Israel is an independent entity, bound to the nation in the bond of life...

#### 7. Rabbi Avraham Yitzchak Kook, Orot mei'Ofel 4

A Jew cannot be devoted and faithful to his thoughts and ideas and imaginings outside Israel, as he can in Israel. Manifestations of sanctity, on every level, are purest in Israel.

#### 8. Samuel Thrope, *Many Admirers, Few Disciples: The Life and Legacy of Rav Kook*, LA Review of Books Oct. '14

In the fall of 1913, Avraham Yitzhak Kook, then serving as chief rabbi of Jaffa, set out on a journey north. Accompanied by other rabbis, Rav Kook, as he was commonly known, traveled to the new Zionist settlements along the coastal plain and in the fertile Galilee region of Ottoman-ruled Palestine. The rabbi's goal was to teach and preach to the young socialists who had founded these small communities, part of a wave of Jewish immigration in the years leading up to the First World War that came to be known as the Second Aliyah. Between 1904 and 1914 some 20,000 Jews arrived in Palestine, mostly from the Russian empire.

These pioneers — as they were known — were fiery idealists, hoping to remake themselves, the land, and Jewish history through communal labor and cultural revolution. They were also vociferously anti-religious, having abandoned traditional, commandment-bound observance for the Zionist promise of a new Hebrew life, a fact that Rav Kook knew well. On kibbutz settlements like Deganya, Kinneret, and Ein Harod, kosher food was not to be found, and even (and especially) Yom Kippur went uncelebrated.

In his own way, Rav Kook was no less radical than the young pioneers. Unlike other representatives of traditional Judaism in Palestine, he did not dismiss the anti-religious Zionists as heretics and sinners. Rav Kook's response to Zionism's revolutionary, secular challenge to tradition — its claim to have wrested the mantle of Jewishness from Judaism — was to transform it into theology. Even as the pioneers sought to sacralize their secular undertaking, Rav Kook intended to re-appropriate Jewish nationalism as a religious movement springing from the deepest wells of the faith. The pioneers might have seen themselves as socialists and enlightened rebels; in Rav Kook's admiring eyes they were unwitting saints. Through their active commitment to building Jewish life in the Holy Land they were unknowingly fulfilling

a divinely ordained plan. Returning them to traditional piety would, the rabbi believed, strengthen their resolve and hasten the swiftly approaching messianic age.

As Yehudah Mirsky reveals in *Rav Kook: Mystic in a Time of Revolution*, this mission of religious revival did not succeed in the short term. A few communities — such as the small settlement of Poria, where the rabbi ecstatically danced all night around a campfire with the pioneers — received him warmly. Most others were far less welcoming, if not openly hostile. During his month away in 1913, Rav Kook convinced no one to return to Jewish religious practice. “Try as they might,” Mirsky writes, the rabbis “could not talk the young revolutionaries into embracing precisely what they had come to Palestine to reject.”

9. Motti Inbari, *Religious Zionism and the Temple Mount Dilemma – Key Trends* pp. 32-33 (Israel Studies 12:2)

According to Rabbi Kook, the process of national revival of the Jewish people was perceived as a Revealed End and was ultimately due to lead to the full redemption of Israel, namely: the establishment of the religious kingdom and the renewal of the rites on the Temple Mount. To this end, he established the Torat Cohanim yeshiva in 1921. This institute of religious higher learning was planned, as its declared intentions stated, to study “the Talmudic order of Kodshim, the regulation of worship in the Temple, the commandments that relate to the Land of Israel and the religious laws relating to the state.” The yeshiva was founded on the expectation that the national revival movement led by Zionism, which was characterized by a disconnection from religion, would rapidly return to the fold of sanctity, the completion of ultimate redemption, and the building of the Temple.

As is clear from his pamphlet *Sefatei Cohen* (Lips of a Priest) in which he described the goals of the new yeshiva, Kook believed that the revival of the Hebrew nation, despite the fact that it was constituted primarily as a secular initiative by Jews who rejected religious authority, was nevertheless intended to secure a sublime spiritual purpose. It would ultimately emerge that the final purpose of this revival was to bring the religious redemption of the Jewish people, the zenith of which is the building of the Temple: “The anticipation of seeing the priests at their worship and the Levites on their stand and Israel in their presence—this is the foundation that bears this entire revival.”

According to Rabbi Kook, this day was steadily emerging and therefore preparations must be made. Torat Cohanim yeshiva was thus intended to attend to the practical preparation of priests and Levites for their worship in the Temple, based on the acute messianic expectation that the Temple would indeed be built “speedily and in our days”.

Rabbi Kook taught the tractate of *Kodshim* in the context of this hope that the sacrifices would be reinstated, and this seems to have formed the background for the establishment of Torat Cohanim yeshiva. A correspondent from the London newspaper *The Christian* visited the yeshiva, which was situated in the Muslim Quarter of the Old City of Jerusalem. He informed his readers that Rabbi Kook had established the yeshiva due to his sense of extreme urgency regarding the establishment of the Temple. The Zionist executive in London demanded explanations following this report, and Rabbi Kook replied that the requirement to study the Temple worship was now more pressing than ever:

*Our faith is firm that days are coming when all the nations shall recognize that this place, which the Lord has chosen for all eternity as the site of our Temple, must return to its true owners, and the great and holy House must be built thereon . . . An official British committee some time ago asked for my opinion regarding the location of the Temple according to our estimation. I told them that just as you see that we have the right to the entire Land [following the Balfour Declaration of 1917], even though the entire world was distant from this . . . so days shall come when all the nations shall recognize our rights to the site of the Temple.*

### A Unified Jewish Community

10. Rabbi Naftali Zvi Yehudah Berlin, Introduction to the Book of Genesis

This book is called *Bereishit*, but it is [also] called *The Book of the Straight [Yashar]* in the Prophets... Gd is straight, and He will not tolerate such righteous people [who are not straight], unless they walk a straight path in their worldly matters as well, and do not act crookedly – even altruistically. Such conduct causes the ruin of Divine creation and the destruction of civilization. This was the praise for our patriarchs, that aside from being righteous, pious and lovers of Gd in the extreme, they were also straight. Meaning, they acted thus with the nations of the world, even worshippers of ugly idols; they were with them lovingly and they were concerned for their benefit, supporting the world, as we see how our ancestor Avraham threw himself on the ground to pray for Sdom...

11. Rabbi Naftali Zvi Yehudah Berlin, Commentary to Numbers 24:6

That which grows in a garden is not like that which grows in a field; a field is planted with only one or two varieties, as opposed to gardens which have many kinds of seeds. Still, each garden has one central variety, and small quantities of other varieties are planted around it. So, too, each Jew is filled with the mitzvot of G-d, but each has one special mitzvah in which he is extra careful, as is seen in Mechilta Beshalach 251, "One who performs a single mitzvah, faithfully, is worthy of Divine inspiration."

12. Rabbi Avraham Yitzchak Kook, Orot haTehiyah 20

There is no end to the material and spiritual ills involved in splitting the nation into segments, even though a full separation, as imagined by those who would cut cruelly, cannot and will not be. Such is an idolatrous plan...

13. Rabbi Avraham Yitzchak Kook, Beer Eliyahu to Choshen Mishpat 25:7

It appears correct to say that regarding the establishment of law, outside of the framework of decrees and enactments, the rule of "A court cannot cancel the words of another court" is not truly relevant, and you may only follow the judge of your day. However, regarding a tradition which has been accepted in Israel and has spread to rule like one of the disputants regarding a particular law, the concept of an "enactment" is relevant.

14. Rabbi Avraham Yitzchak Kook, אל חכי שופר

We will not measure every acquisition by our personal measure.

We will know that each individual is only a unit,  
one portion, a share of our community,  
and how could the whole judge, but little?...

Each person toward his heart's desire will travel and succeed,  
and from the fruit of their hands, their nation will be elevated.

Each in his trade will breathe the breath of life;

when he builds for himself a home, the ruin of our people will be rebuilt.

15. Rabbi Avraham Yitzchak Kook, Olat Ra'ayah 2:361

If you marvel at your ability to speak, listen, smell, sense, see, comprehend and feel, then take this to heart: All who live now and all who preceded you, in their great numbers, influenced your entire existence. Not a single, small entity is superfluous; all are needed, all serve a purpose. You do the same for all who are beneath you, and you are bound to all who ascend above you.

16. Rabbi Avraham Yitzchak Kook, Introduction to Song of Songs

Literature, painting and sculpture aim to bring to realization all the spiritual concepts impressed deep in the human soul.

17. Rabbi Avraham Yitzchak Kook, Jewish Chronicle, 9 September 1935, cited in Dr. Yehuda Gelman, *The World of Rav Kook's Thought* pg. 206

When G-d created the light [on the first day], it was so strong and luminous that it was possible to see from one end of the world to the other... From time to time there are great men whom G-d blesses with a vision of that hidden light. I believe that Rembrandt was one of them, and the light in his paintings is that light which G-d created....

18. Rabbi Avraham Yitzchak Kook, Igrot HaRa'ayah 89

All nations which follow proper social laws are already viewed as *ger toshav* for all human duties.

19. Rabbi Mordechai Torczyner, *Religious Coercion?*, Toronto Torah Matot Masei 5778

In a 1986 essay, Rabbi Nachum Rabinovich proposed that capital punishment was eliminated toward the end of the Second Beit haMikdash not as a concession to reality, but as an act of progress. Rabbi Rabinovich cited Rabbi Shimon bar Yochai's statement of thanks to G-d for the removal of that judicial power (Talmud Yerushalmi Sanhedrin 1:1) and contended that replacing harsh penalties with judicial compromise was "the elevation of the judicial system to a higher

level." To him, "All Torah affairs, *halachic* rulings and judgments in matters that relate to man and his Creator belong solely to the domain of the Torah authorities, etc." However, "The Torah authority may not exercise coercive tactics at all, except insofar as the entire public has granted such powers, etc." To Rabbi Rabinovich, the existence of a State of Israel in which halachah is authoritative but not coercive is a sign of our imminent redemption. (Translation by S. Stollman, published in *Religious Zionism* (WZO 1988), pp. 277-308)

#### Not Your Kindly Uncle

20. Rabbi Avraham Yitzchak Kook, Mishpat Kohen 58

Now, if the stress is truly great, to the point where the destruction of the community is in the balance, Gd forbid, it appears appropriate to permit, in this matter of rabbinic law, to sell it, in the manner of the sale of chametz which is customary in a case of need...

21. Rabbi Avraham Yitzchak Kook, Daat Kohen 154

Further, those who accept them violate *lifnei iver* no matter what... If they are converts, they are liable for the entire Torah, and the judges are making them stumble in this and making them liable for violation of biblical prohibitions...

22. Poster encouraging participation in Jewish Agency Operations, 1920's

<http://www.zionistarchives.org.il/en/datelist/Pages/chief-rabbinat-elections.aspx>

In a long back-and-forth with the designees of the Knesset Yisrael, we have acted, thank Gd, to introduce important improvements in religious matters in the laws of the Knesset Yisrael. Now that the leadership of the National Committee has accepted upon themselves to support the Rabbinat's efforts to prevent public desecration of religion, and certainly not to provide financial support for institutions involving desecration of religion, and that the elections for committees in municipalities which have a strong *Chareidi* presence will only be with Gd-fearing men, and further important details... There is a sacred obligation on all who tremble at the word of Gd to join with the Jewish Agency, to be a legion defending all matters of the sanctity of Israel...

#### Controversies

23. Ian Lustick, *For the Land and the Lord: Jewish Fundamentalism in Israel*, pp. 93-94

The extraordinary range of interpretation among those seeking the "authentic" teaching of the Kooks is also exemplified in the contrasting views of Eleazar Waldman and Yisrael Yaacov Yuval regarding Abraham Isaac Kook's attitude toward war and its relationship to the redemptive process... "On the one hand," comments Waldman, "war is accompanied by destruction and death, on the other hand, it increases the power of the Messiah... Unfortunately, it is still impossible to achieve the completion of Redemption by any means other than war."

In sharp contrast to this view that Rav Kook sanctioned war as necessary to Israel's efforts to advance the redemption process, Yuval learns from *Orot* about "the dangers inherent in extremist nationalism."...

24. Rabbi Avraham Yitzchak Kook, The Eulogy in Jerusalem, 20 Tammuz 1904

Complete perfection is when the body is appropriately strong and developed, and the soul is healthy and strong and developed... So Gd prepared in Israel, especially, these two forces – the force that is parallel to the value of the human form, desiring the good of the nation in its material position and development, which is the proper foundation for all of the great and holy programs in which Israel excels, to be a holy nation for Hashem, Gd of Israel, and to be one nation in the land, a light for the nations, and a second side, the force that develops the spirituality itself.