March 21, 2025
כ"א אדר תשפ"ה
Volume 19 Issue 35

THE SHOPPER

COMMUNITY AND NATIONAL NEWS AND PHOTOS

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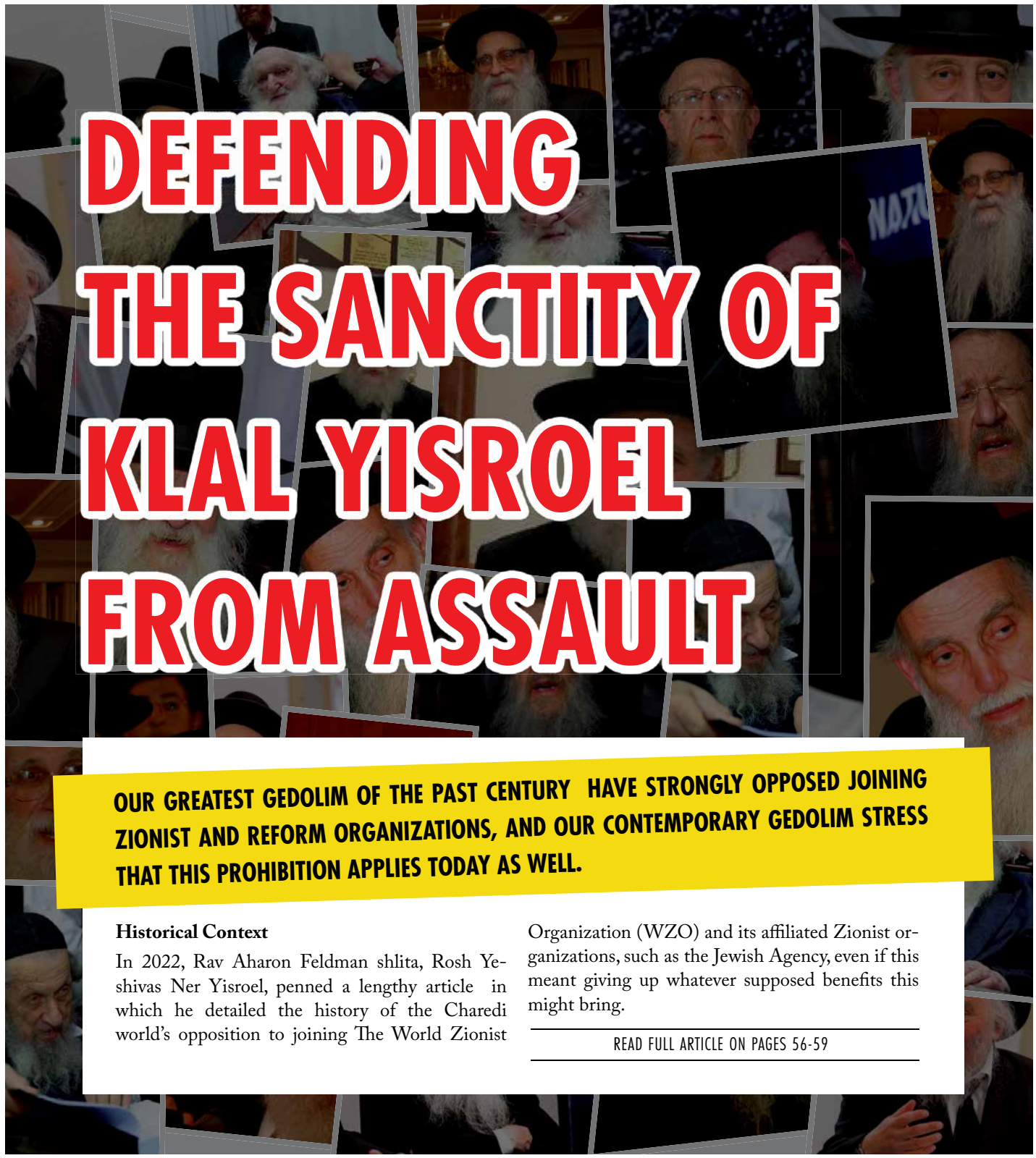


DEFENDING THE SANCTITY OF KLAL YISROEL FROM ASSAULT

OUR GREATEST GEDOLIM OF THE PAST CENTURY HAVE STRONGLY OPPOSED JOINING ZIONIST AND REFORM ORGANIZATIONS, AND OUR CONTEMPORARY GEDOLIM STRESS THAT THIS PROHIBITION APPLIES TODAY AS WELL.

Historical Context

In 2022, Rav Aharon Feldman shlita, Rosh Yeshivas Ner Yisroel, penned a lengthy article in which he detailed the history of the Charedi world's opposition to joining The World Zionist Organization (WZO) and its affiliated Zionist organizations, such as the Jewish Agency, even if this meant giving up whatever supposed benefits this might bring.

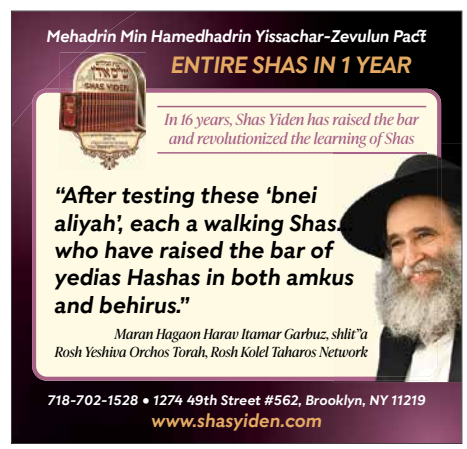
READ FULL ARTICLE ON PAGES 56-59

Dirshu

LIMUDIM FOR THE WEEK OF
כ"ג - כ"ט אדר
Sun. 03/23 - Shabbos 03/29

דף יומי בבלי	עמוד היומי	חבורת ש"ס
מסכת: סנהדרין צו - קב	עירובין מה: - מח:	בבא בתרא נא. - נג.

דף יומי בהלכה	קנין חכמה
מ"ב ח"ג: מדף קג: סימן ש"ז סעיף ט"ז עד דף קה: סימן ש"ח סעיף ו'	תנא דבי אליהו זוטא: פרק ג' עד סוף פרק ג'



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HISTORICAL CONTEXT

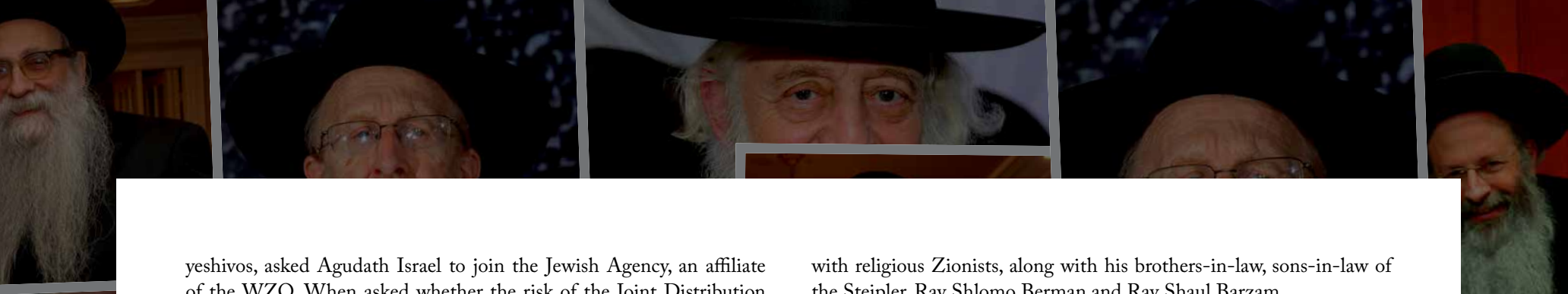
In 2022, Rav Aharon Feldman *shlita*, Rosh Yeshivas Ner Yisroel, penned a lengthy article in which he detailed the history of the Charedi world's opposition to joining The World Zionist Organization (WZO) and its affiliated Zionist organizations, such as the Jewish Agency, even if this meant giving up whatever supposed benefits this might bring.

The reason for his article was that in 2020, a self-styled "Charedi" party called "Eretz Hakodesh" was created to compete in the 2020 elections for the 38th World Zionist Congress. That is a gathering of Zionists from around the world which is held every five years by the WZO.

Rav Feldman writes: "Time after time during these past 125 years, preeminent Torah leaders were asked the identical question: Is it permitted for Torah Jews to recognize Zionism and join with the Zionist Organization in order to achieve various spiritual and material benefits? And each time the ruling was unequivocal: it was unthinkable because Zionism is irredeemably treif – far beyond the Jewish pale in both halacha and hashkafa, no matter what benefits would ensue by joining it."

He goes on to relate the following numerous instances in which *Gedolei Olam paskened* this way, *halacha l'maaseh:*

The heads of Minsk's Jewish community told Rav Chaim Soloveichik *zt"l* that Theodor Herzl (the founder of modern Zionism) had approached them to ask for their support for a Jewish state in return for his promise to give its religious citizens control over Shabbos, Shemita and the official rabbinate. Rav Chaim replied that the choice was theirs: They could be with him (Rav Chaim) in Olam Haba, or be with Herzl where he was destined to be. Rav Moshe Sternbuch *shlita*, was told this story by his great-uncle, Rav Avrohom Pines, who heard it from Rav Chaim.In 1929, when the yeshivos of Eastern Europe were in extreme financial crisis, with the *talmidim* near starvation, the Joint Distribution Committee, which helped support all of the



yeshivos, asked Agudath Israel to join the Jewish Agency, an affiliate of the WZO. When asked whether the risk of the Joint Distribution Committee's cessation of support for yeshivos justified such a move, the Chofetz Chaim *zt"l* told Rav Elchonon Wasserman *zt"l* that it was prohibited to join the Jewish Agency even if a majority of yeshivos were to close as a result. (This story is found in Koveitz Maamarim, vol. 1, page 154.)

In 1934, a proposal arose for Agudath Israel in Eretz Yisroel to join the Vaad Leumi, the internal communal counterpart of the Jewish Agency. Rav Elchonon cited the aforementioned ruling of the Chofetz Chaim in declaring it prohibited for Agudath Israel to do so. (Rav Yaakov Eliezer Schwartzman *shlita* attests that he was told many times by his grandfather, Rav Aharon Kotler *zt"l,* that all the Gedolei Hador, led by the Chofetz Chaim, were opposed to Agudah joining the Jewish Agency, despite intense pressure to do so.)

During World War II, as reports of the decimation of European Jewry reached Eretz Yisroel, Rav Moshe Blau *zt"l,* head of Agudath Israel in Eretz Yisroel, asked the Chazon Ish *zt"l* whether it was permitted to join forces with the WZO, without which it seemed impossible to save Jewish lives. The Chazon Ish replied, "After 120 years, when you come before the Heavenly tribunal and are asked why you didn't save more Jewish lives during the war, if you answer that there was no way to do so without joining the WZO, I will back you."

THE CHOFETZ CHAIM ZT"L TOLD RAV ELCHONON WASSERMAN ZT"L THAT IT WAS PROHIBITED TO JOIN THE JEWISH AGENCY EVEN IF A MAJORITY OF YESHIVOS WERE TO CLOSE AS A RESULT.

In 2010, when an Orthodox Israeli political party joined the WZO, Rav Yosef Sholom Elyashiv *zt"l* directed that an article be published in Yated Neeman denouncing this move in the strongest possible terms, under the heading "*Nevolah Ne'esesa BeYisroel* – a disgusting deed has been done in Klal Yisroel."

It did not matter whether that political party stood to benefit monetarily or otherwise by joining WZO.

In an article by well-known writer Rabbi Eytan Kobre, he adds another telling story on this topic:

In the fall of 1959, Rav Chaim Kanievsky *zt"l* was one of 93 leading *talmidei chachamim* of Bnei Brak who sent an urgent letter to Rav Yitzchok Meir Levin *zt"l* regarding a proposal then being considered by Agudas Yisroel to form a united religious electoral bloc with the religious Zionist party on a temporary basis.

They wrote, in part: 'Upon hearing this news, we were shaken to the core. Can it be that Agudas Yisroel, which was founded by Gedolei Olam for the purpose of fighting the Mizrachi, would give its hand to it in partnership, even temporarily ...? We are therefore obligated to declare and warn that we will not remain silent in a time like this. We will go forth with all our might in an open *milchemes mitzvah* against this united religious bloc and will do everything within our power to prevent Torah Jews from voting for it."

Rav Chaim Kanievsky signed that letter declaring "an open *milchemes mitzvah*" against even a temporary partnership with Zionists, and even with religious Zionists, along with his brothers-in-law, sons-in-law of the Steipler, Rav Shlomo Berman and Rav Shaul Barzam.

Of course, Rav Chaim's view on the prohibition on joining with Zionists was in full agreement with that of his revered uncle, the Chazon Ish, and his revered father-in-law, Rav Elyashiv, as discussed earlier. Rav Chaim's father, the Steipler Gaon, described frum Jews in Eretz Yisroel as "living under Amoleik," and he was one of the greatest fighters against the Mizrachi party.

Rav Chaim was joined in signing that letter by the elite of the Torah world of Bnei Brak at the time, future Gedolei Hador like Rav Yisroel Yitzchok Kalmanowitz, Rav Nissim Karelitz, Rav Michel Yehuda Lefkowitz, Rav Gedaliah Nadel, Rav Boruch Rosenberg, Rav Zalman Rotberg, Rav Yehuda Shapira, and Rav Binyomin Zilber.

Rav Aharon Leib Steinman *zt"l* and Rav Gershon Edelstein *zt"l* both signed that letter, and in recent years both of them expressed their opposition to Charedim joining the WZO. Another Gadol who signed that letter was Rav Dov Landau, who has now issued a letter strongly prohibiting voting in the WZO elections, which he calls "support for *kefirah, shemad* and *chilul Shem Shomayim*."

Voting in order for Charedim to join the WZO, in which Reform and Conservative parties are full members, also violates the 1956 *psak* issued by eleven of America's greatest Gedolim, halachically prohibiting Orthodox Jews from joining communal organizations that include Reform and Conservative member groups. The *psak* was signed by the following Torah giants *zt"l*: Rav Avrohom Joffen, Rav Avrohom Kalmanowitz, Rav Aharon Kotler, Rav Moshe Feinstein, Rav Gedaliah Schorr, Rav Chaim Mordechai Katz, Rav Yaakov Kamenetzky, Rav Yaakov Yitzchok Ruderman, Rav Yitzchok Hutner, Rav Menachem Yosef Zaks, and Rav Dovid Lipschitz.

THE VIEW OF CONTEMPORARY GEDOLIM

In the open letter issued by thirteen leading American Gedolei Torah prohibiting any support for or involvement with Eretz Hakodesh, the so-called "Charedi" party running in the WZO elections, they refer to that party as a "*chilul Hashem norah*," an awesome desecration of Hashem's Name.

The signatories include *shlita*: the four Roshei Yeshiva of BMG, Rav Yankel Horowitz, Rav Aharon Dovid Goldberg, Rav Hillel David, Rav Yonason David, Rav Yosef Harrari-Raful, Rav Elya Ber Wachtfogel, Rav Shlomo Miller, Rav Aharon Feldman and Rav Yitzchok Sorotzkin.

Rav Yeruchim Olshin *shlita* referred to joining the WZO as "joining the side of Amalek", and he reiterated that it is 100% forbidden to do so.

Rav Malkiel Kotler *shlita* said that all the Gedolei Hador of both previous generations and current times have forbidden joining the WZO and "nothing has changed since the old times.

>>>

Nothing has gotten better. If anything it got worse. Even if there is something to gain, the Chofetz Chaim said it is *k'dai* to close more than half the yeshivos rather than to join them.

There is absolutely no *heter*.

"Besides for the separate *issur* to join an organization together with the Reform and Conservative, to join this group one has to sign a declaration of *apikorsis*, and there is no *heter* in the world for that. Any gains we would have would not be worth it but, in truth, there are no gains at all."

Rav Yisroel Neumann *shlita* added, "The Rosh Yeshiva Rav Aharon and all of today's Roshei Yeshiva hold that having any *kesher* with the WZO in any form is an *issur gamur* and it is *k'negged* the whole *olam haTorah*."

The pledge that Rav Malkiel was referring to is known as the Jerusalem Program," which is the Pledge of Allegiance to Zionism, and every person voting in the WZO elections must take that pledge and pay a fee called the "Zionist Shekel." By doing so, the voter becomes an official member of the World Zionist Organization. This Pledge of Allegiance now features a newly-added paragraph supporting Sherut Leumi, national service for women exempt from the military draft, which in 1953 the Chazon Ish declared to be prohibited with the severity of *yehoreig v'al yaavor*. Those voting for Eretz Hakodesh will thus be declaring their support for the very Sherut Leumi law which the Chazon Ish ruled must be defied by Jewish girls on pain of death.

ATTEMPTING TO GAIN ACCESS TO OUR MOST SANCTIFIED PLACES

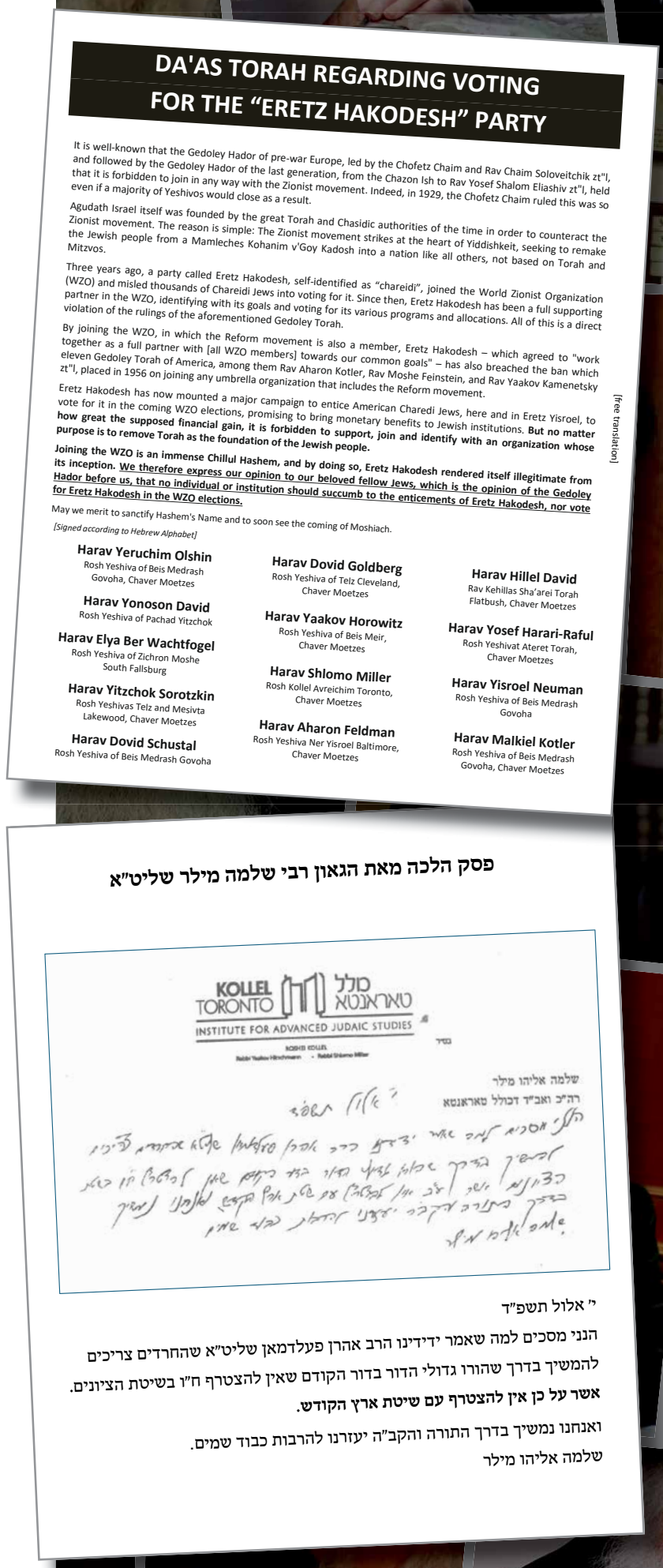
Rabbi Kobre quotes the Brisker Rav as saying that he never saw his father, Rav Chaim, more deeply anguished than the day on which the Zionists succeeded in gaining access to the Great Synagogue of Brisk for a memorial gathering following Herzl's death.

Learning of their intention to do so, Rav Chaim ordered the shammas of the Shul to lock its doors. When the shammas balked, fearing the Zionists, Rav Chaim told him to hand over the keys. When an elderly, honorable-looking Mizrachi rabbi visited Rav Chaim to attempt to convince him to acquiesce, Rav Chaim refused to speak with him and left the room.

When a crowd gathered at the Shul, threatening to break down the doors, Rav Chaim sent his son, later the Brisker Rav, to alert the police that a mob was seeking to destroy the Shul. The police dispersed the crowd and arrested some of its more unruly members. But at a later date, the Zionists managed to gain entry to the Shul and held an event at which eulogies were delivered for the founder of the Zionist movement. As this event took place, the Brisker Rav recalled, his father paced back and forth in his house, furious at the desecration of the Shul.

Rabbi Kobre concludes: "In our time, too, the Zionists have gained access to the Shul, after so-called Charedi Zionists opened the doors and let them in. This time, however, they seek not to eulogize Herzl but, incredibly, to bring him and his dream of secular-religious unity under the Zionist banner back to life. It was, after all, Herzl, that unparalleled *chotey u'machti es ha'rabbim*, who told the delegates at the first Zionist Congress in 1897, including a handful of Orthodox rabbis, 'Zionism has already brought about something remarkable, heretofore regarded as impossible: a close union between the ultramodern and ultraconservative elements of Jewry.'

"*Lema'an Hashem vetoraso*, we must do everything in our power to remove Herzl and his dream – which has become Klal Yisroel's nightmare -- from the premises. And we must lock the doors."



DA'AS TORAH REGARDING VOTING FOR THE "ERETZ HAKODESH" PARTY

It is well-known that the Gedoley Hador of pre-war Europe, led by the Chofetz Chaim and Rav Chaim Soloveitchik zt"l, and followed by the Gedoley Hador of the last generation, from the Chazon Ish to Rav Yosef Shalom Eliashiv zt"l, held that it is forbidden to join in any way with the Zionist movement. Indeed, in 1929, the Chofetz Chaim ruled this was so even if a majority of Yeshivos would close as a result.

Agudath Israel itself was founded by the great Torah and Chasidic authorities of the time in order to counteract the Zionist movement. The reason is simple: The Zionist movement strikes at the heart of Yiddishkeit, seeking to remake the Jewish people from a Mamleches Kohanim v'Goy Kadosh into a nation like all others, not based on Torah and Mitzvos.

Three years ago, a party called Eretz Hakodesh, self-identified as "chareidi", joined the World Zionist Organization (WZO) and misled thousands of Chareidi Jews into voting for it. Since then, Eretz Hakodesh has been a full supporting partner in the WZO, identifying with its goals and voting for its various programs and allocations. All of this is a direct violation of the rulings of the aforementioned Gedoley Torah.

By joining the WZO, in which the Reform movement is also a member, Eretz Hakodesh – which agreed to "work together as a full partner with [all WZO members] towards our common goals" – has also breached the ban which eleven Gedoley Torah of America, among them Rav Aharon Kotler, Rav Moshe Feinstein, and Rav Yaakov Kamenetsky zt"l, placed in 1956 on joining any umbrella organization that includes the Reform movement.

Eretz Hakodesh has now mounted a major campaign to entice American Charedi Jews, here and in Eretz Yisroel, to vote for it in the coming WZO elections, promising to bring monetary benefits to Jewish institutions. **But no matter how great the supposed financial gain, it is forbidden to support, join and identify with an organization whose purpose is to remove Torah as the foundation of the Jewish people.**

Joining the WZO is an immense Chillul Hashem, and by doing so, Eretz Hakodesh rendered itself illegitimate from its inception. We therefore express our opinion to our beloved fellow Jews, which is the opinion of the Gedoley Hador before us, that no individual or institution should succumb to the enticements of Eretz Hakodesh, nor vote for Eretz Hakodesh in the WZO elections.

May we merit to sanctify Hashem's Name and to soon see the coming of Moshiach.

[Signed according to Hebrew Alphabet]

Harav Yeruchim Olshin
Rosh Yeshiva of Beis Medrash Govoha, Chaver Moetzes

Harav Yonoson David
Rosh Yeshiva of Pachad Yitzchok

Harav Elya Ber Wachtfogel
Rosh Yeshiva of Zichron Moshe South Fallsburg

Harav Yitzchok Sorotzkin
Rosh Yeshivas Telz and Mesivta Lakewood, Chaver Moetzes

Harav Dovid Schustal
Rosh Yeshiva of Beis Medrash Govoha

Harav Dovid Goldberg
Rosh Yeshiva of Telz Cleveland, Chaver Moetzes

Harav Yaakov Horowitz
Rosh Yeshiva of Beis Meir, Chaver Moetzes

Harav Shlomo Miller
Rosh Kollel Avreichim Toronto, Chaver Moetzes

Harav Aharon Feldman
Rosh Yeshiva Ner Yisroel Baltimore, Chaver Moetzes

Harav Hillel David
Rav Kehillas Sha'arei Torah Flatbush, Chaver Moetzes

Harav Yosef Harari-Raful
Rosh Yeshivat Ateret Torah, Chaver Moetzes

Harav Yisroel Neuman
Rosh Yeshiva of Beis Medrash Govoha

Harav Malkiel Kotler
Rosh Yeshiva of Beis Medrash Govoha, Chaver Moetzes

[free translation]

פסק הלכה מאת הגאון רבי שלמה מילר שליט"א

KOLLEL TORONTO כולל טאראנטא
INSTITUTE FOR ADVANCED JUDAIC STUDIES

שלמה אליהו מילר
רה"י ואב"ד דכולל טאראנטא

י' אלול תשפ"ד

הנני מסכים למה שאמר ידידינו הרב אהרן פעלדמאן שליט"א שהחרדים צריכים להמשיך בדרך שהורו גדולי הדור בדור הקודם שאין להצטרף ח"ו בשיטת הציונים.

אשר על כן אין להצטרף עם שיטת ארץ הקודש.

ואנחנו נמשיך בדרך התורה והקב"ה יעזרנו להרבות כבוד שמים.

שלמה אליהו מילר

Agudath Israel of America
אגודת ישראל באמריקה

Statement of Agudath Israel on Charedi Principles

Recent organizational statements from representatives of the Zionist movement have implied that Chareidi Jews have accepted the Jerusalem Program of the World Zionist Organization. This Program, which is a statement of the Zionist ideology, declares Zionism to be "the national liberation movement of the Jewish people" and avers to "the centrality of the State of Israel . . . in the life of the nation."

The Jewish people is a nation based on the belief in One Hashem and the Torah He gave us, and nothing else. By omitting this truth, the Jerusalem Program – and the Zionist ideology it embodies – attempt to redefine the essence of the Jewish people as a political entity similar to all other nations of the world. This redefinition goes against the essence of our emunah and mesorah.

Among the foundational principles upon which the Torah giants of the past century established the Agudas Yisroel movement was the firm rejection of the Zionist redefinition of Jewish peoplehood. Throughout its history Agudas Yisroel has remained faithful to that essential principle, and it will continue to do so. We therefore reiterate: Any suggestion that the ideology of Zionism is compatible with Chareidi Jewry's fundamental beliefs has no basis and must be rejected.

Also without basis is the notion that a party identifying itself as representing Chareidi Jews has the authority to sign a coalition agreement within the World Zionist Congress together with other Jewish parties including non-Orthodox religious groups, as happened last week. Chareidi Jewry has long abided by the halachic ruling of the most revered Torah leaders of a generation ago that it is forbidden to join Jewish organizations whose purpose is to bring Orthodox Jewry together with non-Orthodox under one organizational umbrella. What happened last week at the World Zionist Congress transgresses the spirit of that ruling, and represents a departure from accepted Chareidi norms. Whatever financial benefits may accrue to worthy institutions as a result of this coalition agreement, they do not justify the abandonment of principle.

At a time when there is so much confusion in our Jewish world, it is essential that we Chareidim remind ourselves that we stand for principle – and that we cannot stand silently by when fundamental values are distorted.

GEDOLEI HADOR UNITE

WITH CLEAR DAAS TORAH AND PSAK HALACHA ON THE WZO ELECTIONS

Maran Posek Hador Rav Moshe Sternbuch

... I personally witnessed repeatedly the extent to which the gedolei hador of the previous generation, led by the Gaon Rav Elchonon Wasserman and the Brisker Rov, zatzal, worked to prevent any connection to the Zionists and their institutions, whom they declared to be heretics and haters of Hashem against whom we are obligated to fight. Whoever thought we would reach a point where it is necessary to explain fundamentals that were once self-evident to all? ...

At this moment, we too call to the Jews of America who are loyal to Yiddishkeit: **If you follow in the ways of our ancestors, you will be with them in the eternal World. If you go with the Zionists, your future lot will be there with them.** We will soon see the salvation of Hashem, when the believers in Him will rejoice, while the others will be eternally humiliated upon seeing how much pain and shame they caused to the holy Shechina....

Moshe Sternbuch

I concur with all that has been said above. Woe to us that we have sinned and have come to a situation as unbelievable as this one.

Meshulam Dovid Halevi Soloveichik
(his last handwritten signature)

Rav Aharon Feldman

... The reaction within Torah Jewry to the formation of Eretz Hakodesh was also one of astonishment, but of a far different sort. Since the inception of the Zionist movement at the turn of the 19th century, the leading *gedoley Torah* of each successive generation had rejected any identification with Zionism, regardless of any benefit which would accrue to the Torah community by recognizing it.

Time af[illegible]ne during these past 125 years, preeminent [illegible]s were asked the identical question: Is it [illegible]Torah Jews to recognize Zionism and join [illegible]t Organization in order to achieve various [illegible]material benefits? And each time, the [illegible]quivocal: it was unthinkable, because [illegible]eemably *treif* — far beyond the Jewish [illegible]lacha and hashkafa, no matter what [illegible]nsue by joining it. ...

[illegible]ppreciate just how radical is the very [illegible] Hakodesh. Its aim is to lead Chareidi [illegible]efy and discard rulings which *gedoley* [illegible]r well over a century in Halacha and [illegible] *emunah*, and it succeeded in [illegible] of frum Jews to do so....

[illegible]retz Hakodesh has never once [illegible]e addressed, the unanimous *da'as* [illegible] which for well over a century has [illegible] with the WZO.

[illegible]nsive article on the topic in *Dialogue* #9)

Gedolei Roshei Hayeshivos of America

...Three years ago, a party called Eretz Hakodesh, self-identified as Chareidi, joined the World Zionist Organization (WZO) and misled thousands of Chareidi Jews into voting for it. Since then, Eretz Hakodesh has been a full supporting partner in the WZO, identifying with its goals and voting for its various programs and allocations. **All of this is a direct violation of the rulings of the aforementioned Gedoley Torah.** ...

Eretz Hakodesh has now mounted a major campaign to entice American Charedi Jews, here and in Eretz Yisroel, to vote for it in the coming WZO elections, promising to bring monetary benefits to Jewish institutions. But no matter how great the supposed financial gain, it is forbidden to support, join and identify with an organization whose purpose is to remove Torah as the foundation of the Jewish people. **Joining the WZO is an immense Chillul Hashem, and by doing so, Eretz Hakodesh rendered itself illegitimate from its inception.** We therefore express our opinion to our beloved fellow Jews, which is the opinion of the Gedoley Hador before us, that no individual or institution should succumb to the enticements of Eretz Hakodesh, nor vote for Eretz Hakodesh in the WZO elections.

SIGNED (ACCORDING TO ALEF-BEIS):

Harav Yeruchim Olshin
Rosh Yeshiva of Beis Midrash Govoha, Chaver Moetzes

Harav Aharon Dovid Goldberg
Rosh Yeshiva of Telz Chicago, Chaver Moetzes

Harav Hillel David
Rav Kehillas Sha'arei Torah Flatbush, Chaver Moetzes

Harav Yonoson David
Rosh Yeshiva of Pachad Yitzchok

Harav Yaakov Horowitz
Rosh Yeshiva of Beis Meir, Chaver Moetzes

Harav Yosef Harari - Raful
Rosh Yeshivat Ateret Torah, Chaver Moetzes

Harav Elya Ber Wachtfogel
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Rosh Yeshiva Ner Yisroel Baltimore, Chaver Moetzes

Harav Malkiel Kotler
Rosh Yeshiva of Beis Midrash Govoha, Chaver Moetzes

Harav Dovid Schustal
Rosh Yeshiva of Beis Midrash Govoha

Maran Rav Dov Landau Rosh Yeshivas Slabodka

Zionism is a movement with the goal or establishing the Jewish people as based upon a entirely secular base comprised of kefira and merida in Malchus Shomayim. All the nationalistic institutions are built on this premise.

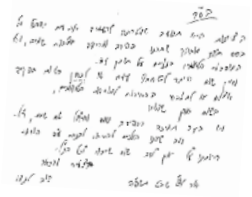
There is no heter to join with them, to serve in any position in them, or to participate in elections for the nationalistic institutions, in any form.

Doing so is supporting kefira and shmad, and is a chillul HaShem.

That which we participate in the elections for the Knesset, has no connection to any of of the above.

With distress and pain,

Dov Landau



[The reference to "**all** the nationalistic institutions" is to include not just the WZO but also the KKL (Keren Kayemet) and the Jewish Agency. "Eretz Hakodesh" has representatives which serve in positions within both these agencies, against the clear psak halocha of all Gedolei Yisroel.]

Rav Ezriel Aurbach

In 5770 when some from the fringes of the community began some affiliation with the WZO, **my father-in-law Rabbon Shel Yisroel Rav Yosef Shalom Elyashev voiced his vociferous protest** ... What is there for us to say today, when people who present themselves as Chareidi, out of their desire for funds and jobs, have become partners in the "Eretz Hakodesh" party, and have launched a campaign to incite Chareidim to participate in the elections for the WZO, with the same excuses that the Mizrachi always had...

Ezriel Aurbach

Rav Shlomo Miller

I concur with what our colleague Rav Aharon Feldman has expressed: Chareidim must follow in the path which the Gedolei Hador of the previous generation have ruled, [i.e.] one may not Chas V'Sholom participate with the Zionist ideology. **Therefore, one may not participate with "Eretz Hakodesh".**

Shlomo Eliyohu Miller

Rav Gershon Eidelstein זצ"ל

16th Av 5784. I hereby testify that Rabbeinu the Rosh Yeshiva **Rav Gershon Eidelstein** zt"l expressed his displeasure in the actions of Chareidi individuals taking part in the World Zionist Organization and its institutions. He intended to publicize a letter to the public on this, but to our regret the opportunity passed.

Signed, **Meir Kessler** [Rav of Kiryat Sefer]

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גילוי דעת בענין הבחירות למפלגת "ארץ הקודש"

אל נא אחי תרעו!

ידוע דעתם של גדולי הדור של המאה שנים האחרונות ובראשם מרנן החפץ חיים ורבי חיים מבריסק זצוק"ל ואחריהם גדולי דור האחרון מהחזון איש ועד הגרי"ש אלישיב זצ"ל שאסור להשתתף בתנועת הציונות כדין המפורש במשנה "אל תתחבר לרשע". ובשנת תרפ"ט פסק החפץ חיים זצ"ל שאסור להשתתף עם הציונות גם אם יש סכנה שרוב הישיבות תסגרנה.

וכל עיקר ייסודה של "אגודת ישראל" ע"י גדולי התורה והחסידות היה כידוע כדי שלא ימשכו שלומי אמוני ישראל אחרי תנועת הציונות. והטעם לכל זה מפני שיסוד התנועה הזאת הוא הפיכת עם ישראל ממלכת כהנים וגוי קדוש להיות ככל הגוים בלי תורה ובלי מצוות.

כמו כן ידוע האיסור של שנת תשט"ז של אחד עשר גדולי תורה של אמעריקא ביניהם הגר"א קוטלר, הגר"מ פיינשטיין, והגרי' קמנצקי זצ"ל שאסור להשתתף בשום ארגון שתנועות הרפורמים הם חבריהם, ותנועות הרפורמים הם חברי "הסתדרות הציונית העולמית" הנקרא "W.Z.O." (World Zionist Organization) / "W.Z.C." (World Zionist Congress)

והנה לפני כשלש שנים קמה מפלגת "**ארץ הקודש**" המזהה את עצמה כמפלגה חרדית והשתתפה לה-WZO, וגם הצהירה שהיא מזדהה עם מטרותיה של ה WZO, וזאת אחרי שהצליחה "**ארץ הקודש**" להטעות אלפי שומרי תורה ומצוות להצביע בעדה, ומאז פועלת "**ארץ הקודש**" כשותף מלא ב WZO, כולל בהצבעות עבור תכניות המיועדות לעקירת התורה. וכל זה בניגוד לאיסורם של גדולי התורה הנ"ל.

ועכשיו שמה "**ארץ הקודש**" את פניה להרחיב את נציגותה ב WZO בבחירות הבאות ע"י פרסומים שונים ופיתויי כסף למיניהם בתוך היהדות החרדית בכל העולם ובפרט באמריקא, כאילו "**ארץ הקודש**" תביא הצלחה לעם ישראל, ופשוט שאפילו אם היינו מרויחים הון רב ע"ז זה, שאסור להשתתף לתמוך ולהזדהות עם ארגון המבוסס על עקירת הדת.

לכן באנו להכריז לפני אחינו בני ישראל דעתנו שהיא דעת גדולי הדורות שלפנינו שאף יחיד או מוסד **לא יאבה ולא ישמע לקול הפיתויים של "ארץ הקודש", וכל שכן שאף אחד לא ישתתף בבחירות עבורה כי התמיכה וההשתתפות בה היא חילול ה' נורא!** ואסור שתהיה נציגות חרדית בתוך ארגון המצהיר שאין לה חלק באלקי ישראל.

ואנו קוראים לציבור: אל תשט אל דרכיה של "ארץ הקודש", כי המפלגה הזאת פסולה מעיקרה, וראוי לראשי הישיבה ולרבני הקהילות להסביר לתלמידיהם ולקהילותיהם את רבת המכשול שיש בה.

ויהי רצון שעם ישראל יתחזק בתורה וביראה, ונזכה כולנו לקדש שם שמים כל הימים ולביאת גואל צדק במהרה בימינו.

[החתימות לפי סדר הא"ב]

ירוחם אולשין אהרן דוד הלוי גולדברג הלל דייוויד יונתן דייוויד יעקב שרגא הורוביץ
יוסף הררי-רפול אלי' דב וכטפויגל שלמה אליהו מילר ישראל צבי נוימאן
יצחק סורוצקין אהרן פלדמן ארי' מלכיאל קוטלר דוד צבי שוסטאל

Da'as Torah from Hagaon Harav Dov Landau Shlit"a Regarding the W.Z.O. Elections

(Hebrew Yated Ne'eman Feb.18, 2025)

מכתב עוז מרבינו מרן הגר"ד לנדו שליט"א
בחומר האיסור להשתתף ולכהן במוסדות הלאומיים

בס"ד

הציונות היא תנועה שמטרתה להעמיד את עם ישראל על בסיס חילוני מובהק שתכנו בפירה ומרידה במלכות שמים, וכל המוסדות הלאומיים* בנויים על תוכן זה.

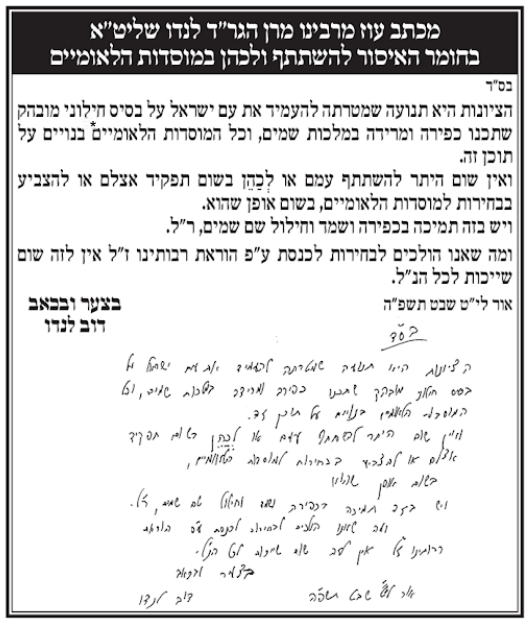
ואין שום היתר להשתתף עמם או לְכַהֵן בשום תפקיד אצלם או להצביע בבחירות למוסדות הלאומיים, בשום אופן שהוא.

ויש בזה תמיכה בכפירה ושמד וחילול שם שמים, ר"ל.

ומה שאנו הולכים לבחירות לכנסת ע"פ הוראת רבותינו ז"ל אין לזה שום שייכות לכל הנ"ל.

אור ליו"ט שבט תשפ"ה

בצער ובכאב
דוב לנדו



*Mosdot HaLeumi'im are the World Zionist Organization (W.Z.O.), the Jewish Agency, Keren Kayemet L'Yisrael (KaKaL) and Keren HaYesod – located in the Mosdot HaLeumi'im Building Complex on King George St. in Jerusalem.