



תלמוד בבלי, סוטה יא.

“ויקם מלך חדש” (שמות א:ח): רב ושמואל, חד אמר חדש ממש וחד אמר שנתחדשו גזירותיו. מאן דאמר חדש ממש, דכתיב “חדש”. ומאן דאמר שנתחדשו גזירותיו, דלא כתיב “וימת וימלוך”. “אשר לא ידע את יוסף”: דהוה דמי כמאן דלא ידע ליה כלל.

“A new king arose” (Exodus 1:8): Rav and Shmuel debated: one claimed it was literally a new king and one claimed that he instituted new decrees. The former based his position on the word: “new.” The latter based his position on the fact that Scripture does not state that [an old king] “died and a new one started his reign.” “Who did not know Joseph:” like some who never knew him.

**Rabbi Joseph Hertz, “In Ancient Egypt and Present-Day Germany,”
Passover 1933**

Suddenly, a **new dynasty comes into power and breaks completely with the ways of its predecessors**. A ‘nationalist’ Pharaoh ascends the throne, and announces his resolve to rid Egypt of all aliens and alien influences ... I shall not labour the Egyptian analogy. But one need be neither Rabbi nor even religionist to see that the world is built somehow on moral foundations, and that no nation which chooses anti-Semitism, i.e., the will to hate, as the basis of its national life, can have a future ... It is the fervent prayer of all good men and true that, both for the sake of Jewry and of Germany, the eyes of its blind rules be opened, racial hysteria and oppression vanish like so much smoke from that land, and righteousness and peace and freedom again become mighty on earth.

ס פ ר

שארית יעקב

על מועדים וימים נוראים

הוא חלק שני מספרי כל ישראל חברים

כולל דברי אגדה דרוש ומופר אשר זכני השי"ת לדרוש
בכל חג וחג, לפני חברים מקשיבים המבקשים את דבר ד',
לעורר אהבת ישראל לאבינו שבשמים, אחבה וריעות
בין אדם לחבירו, ולעורר על ידי זה רחמי שמים עלינו
ועל פליטתנו ועל ארצנו הקרושה, לגאולה שלימה במהרה
על ידי גואל צדק משב"ד בבי"א.

דער מאמר „אמונה און בטחון“ אויך די „פתיחה“ וועגען דעם
הייליגען שבת זיינען אין אידיש, יעדער זאל עס קענען ליענען.

חובר בעזר השי"ת על ידי הצעיר

חיים יעקב ישראל בערגער

רב בקליוולאנד, אחי"א

הרב יעקב ישראל בערגער, שארית יעקב, עמ' קמ"ה (תש"ח)

הרבה מבני ישראל אשר פוסחים על שתי הסעיפים חשבו כי
אמנם כבר הגיע השעה לאסוף נדחי ישראל ולקבץ נפוצי יהודה
מארבע כנפות הארץ, הם פני לימין ולשמאל לממלכת הנאורות
מכל המפלגות, אבל התנוכחו כי שוא תשועת אדם, כל אלו אשר
בידם לעזור לנו בגדו בישראל, הממשלה הנאורה אשר זה עתה
לקחה גורל ארצנו בידה, פשטה את הרגל לכל ההבטחות של
המושלים אשר לפניהם, ויקם מלך חדש אשר נתחדשו גזירותיו
בגזירות ורדיפות על הישוב אשר כבר נמצא באדמת הקדוש.

Many Jews, standing upon two dividers, thought that
the time had come to gather Israel's dispersed and to
gather Judah out of the four corners of the world.
They turned right and left, to the most exalted of the
nations, but they reconsidered, realizing that the
salvation of man is in vain—all of those who had the
capacity to help eventually betrayed Israel. The
exalted nation that most recently held the fate of the
land in its hands went bankrupt with all the promises
of the rulers before them. **And a new king arose,
whose decrees were renewed with decrees and
persecutions against the community already in the
Holy Land.**

we find: "Bring your father and your household. Take - bring father - do not long for your goods; the land of Egypt is before you." He gets the impression that Pharaoh would take the whole family to Rome! Why? He appreciated Joseph, recognized him as a genius, who fore saw the future and told Pharaoh how to prepare. He had unlimited confidence! "If one is a genius they may all be!" "If you have to spend money don't worry. The land of Egypt is before you!" It was a strong statement. Apparently his successor changed. In Seder VAYEHIE we find that a whole multitude of Egyptians went to bury Jacob. It was a great mourning. What is amazing is that the Egyptians mourned Jacob. The place of mourning is called "AYVAL MITZRAIM" - Egyptian Mourning. Egypt actual was in despair. Jacob asks a question "why?" The answer is that they already beheld the decline of Egypt as a world power. It commenced to become a secondary power. Chazal says that as long as Jacob was in Egypt the Nile River used to rise to water the land. With his death, it stopped rising. They intuitively felt that Egypt will face money crises which will eventually reduce it as a nation. They almost feel the same here in Russian feeling towards America. They feel that we are declining. "With the passing of this old Jew something radical will happen." Of course if they hadn't started

with the Jews it wouldn't have brought plague. With Joseph's death there was no one to qualify to guide the destiny of the Egyptian nation. Therefore the statement in Parashah "Hovo Nischama Bo" - "Let us act with guile against them" means automatically, the decline of Egypt. The same applied to Germany.

174 What was actually the plan of G-d regarding Yehuda Metzram? G-d told Moshe: "Go to Pharaoh and tell him to let the people go for three days. They will offer their Korbanos and will come back as usual. Pharaoh refused! "Nirpim Atem" - You are lazy! If you inspect you find nothing about liberation of slaves. It merely states a three day festival. Pharaoh refused and so began a drama. But what was the nature? What if Pharaoh had complied? What impression do you get when you read it? What if he had said yes! G-d would have taken them out in 5 seconds if he so desired. Why the engagement of debates, the months of threats? Apparently they wanted to convince Pharaoh, to get the people out without coercion. He waited a long time so that he, Pharaoh should realize that he is wrong and the people are right. In fact Pharaoh did realize but a little too late. He finds in Seder "Bo" "You too will send your cattle along!" What does Moshe mean by this? It means, you will ask us to sacrifice for you and your nation. You'll

In a sense, Pharaoh indeed did not know what Joseph did for Egypt. Earlier, we read that Joseph settled his father and his brothers ... as Pharaoh has maintained (Genesis 47:11). Pharaoh instructed that the family be fed no matter how long the family remained. Now a new king appears who did not honor the agreement, who did not appreciate what Joseph did ... Chazal say that as long as Jacob was in Egypt the Nile River used to rise to water the land, and with his death, it stopped rising. Later, upon Joseph's death, there was no one qualified to guide the destiny of the Egyptian nation. The decline of Egypt was signaled by Pharaoh's desire to let us deal shrewdly with them (Ex. 1:10), which further precipitated Egypt's decline. A similar decline took place in Germany in the wake of German persecution of the Jews.

-- Rabbi Joseph B. Soloveitchik, Parsha Shiur in Boston (1980)



מדרש תנחומא פ' כי תצא סי"ג

משל למה הדבר דומה, לאמבטי רותחת שלא היה בריה יכולה לירד בתוכה, בא בן בליעל אחד קפץ וירד לתוכה, אע"פ שנכוה, הקירה לפני אחרים.

To what is [Amalek] comparable? To a hot bath that no living being can submerge into. This good-for-nothing-person came and jumped into it. Even though he was scalded, he cooled it off sufficiently for others to enter it.

הרב אלחנן וסרמן, "אומר אני מעשי למלך", קובץ מאמרים (1874-1941)

והנה כתוב (שמות יז:טז): "מלחמה לה' בעמלק מדור דור", והעידה תורה בזה כי המלחמה הזאת קיימת בכל הדורות עד בוא המשיח, אלא שבדורות הקודמין עת שלטון התורה בישראל, נהלו המלחמה זרע עמלק מעוה"ע, אבל מעת שפרקנו עול התורה ממנו, שרצו זרע עמלק בתוכנו ונתרבו בינינו המומרים להכעיס, כמו היעווסעקעס הנמצאים לא לבד במדינה האדומה, כי אם בכל תפוצות ישראל, מקצה הארץ ועד קצה הארץ וגם באה"ק, אשר המתיוונים שמה הן אותן היעווסעקעס בעצמן ואין שום הדביל ביניהם, רק שאלו כותבין בזארגון יידיש, ואלו כותבים ומפטטים בזארגון עברי—נ"י העברעאיש—אבל על הללו והללו נשבע הקב"ה שאין שמו שלם ואין כסאו שלם עד שימחו מן העולם.

It is written (Exodus 17:16): there will be a holy war against Amalek for all generations. The Torah testifies that this war will persist until the messianic age. However, in the instances of the earlier generations the Jewish people possessed Torah, so the **seed of Amalek** remained within the gentile nations. Once the yoke of Torah was removed from the Jewish people, the seed of Amalek infected Jewish ranks and festered along with spiteful heresy. For example, the Communists who are found in our regions and beyond, in all dispersed Jewish communities, whether in Europe or in Israel, have acculturated to the Communist spirit and there is no longer a difference between [the Jewish representation in Europe and Israel]. The only difference is that one group speaks in Yiddish while the other writes and converses in Hebrew. Yet, both ensure that the name of God and the thrown of God will not be complete until they are wiped out from the world.



הרב יוסף דוב סולובייצ'יק, דברי השקפה, עמ' 183 (1903-1993)
עמלק הוא תמצית הרע והעוול, אדם-שטן. אבא מרי היה אומר לי בשם אביו, כי מי שמבטא בצורה מושלמת את עמלק הם הרשעים האומרים: "לכן ונכחידם מגוי ולא יזכר שם ישראל עוד" (תהילים פג:ה) ... וגדולה מזו: אין כלל נפקא מנה בין הגישות השונות שעמלק מייצג שעה שהוא מבטא את שנאתו לישראל. יש שהוא מייצג גישה מיוחדת על רקע חברתי-פוליטי, יש שהוא מופיע כגורם פרוגרסיבי ויש שהוא מופיע כגורם שמרני; יש שהוא אפיקורוס חילוני גמור ויש שהוא לובש מסיכה של דתיות קנאית. הרבה פנים יש לו לעמלק. האופי העמלקי-השטני קבוע ועומד בו ללא כל קשר לעמדותיו המוצהרות בבעיות השונות של החברה והחיים.

Amalek is the essence of evil and injustice, a human devil. My father would say in the name of his father that he who optimizes Amalek is the type of wickedness that affirms (Psalms 83:5): "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." More than this, there is no substantive difference between all of the various articulations of this sort of evil and hatred of the Jewish people. There was an element that was animated to act in a sociopolitical manner, some that maintained influence as a progressive element while another carried impact in a conservative milieu. Some identified as atheistic while others as religiously fanatic. There are many forms of Amalek. The character of the Satanic Amalek perseveres, regardless of the various challenges that confront society and life.



Menachem Begin (Herut): Honorable Knesset members: On 13 March 1951, the Foreign Minister, Mr. [Moshe] Sharett read out to us the note which he had sent to America, England, France and Russia, regarding what he called reparations from Germany. During the debate, I attempted to share with the members of the Knesset the tremendous shock which I felt ... My third appeal is to the members of the religious parties. This was not the issue on which you fought the election. You contested the election in the name of the religion of Israel, the Torah of Israel. **What connection is there between the Torah of Israel and negotiations with Amalek?** For by this vote you will wipe off an entire verse which has been sanctified by the Torah: "The Lord will be at war with Amalek throughout the ages (Exodus 17:16). How can the Lord fight Amalek if you, the defenders of the religion, vote for peace with Amalek, for receiving money from Amalek?

-- Netanel Lorch, *Major Knesset Debates, 1948-1981* (Lanham: University Press of America, 1993), 722, 727 (1951)

תלמוד בבלי, סנהדרין קב.

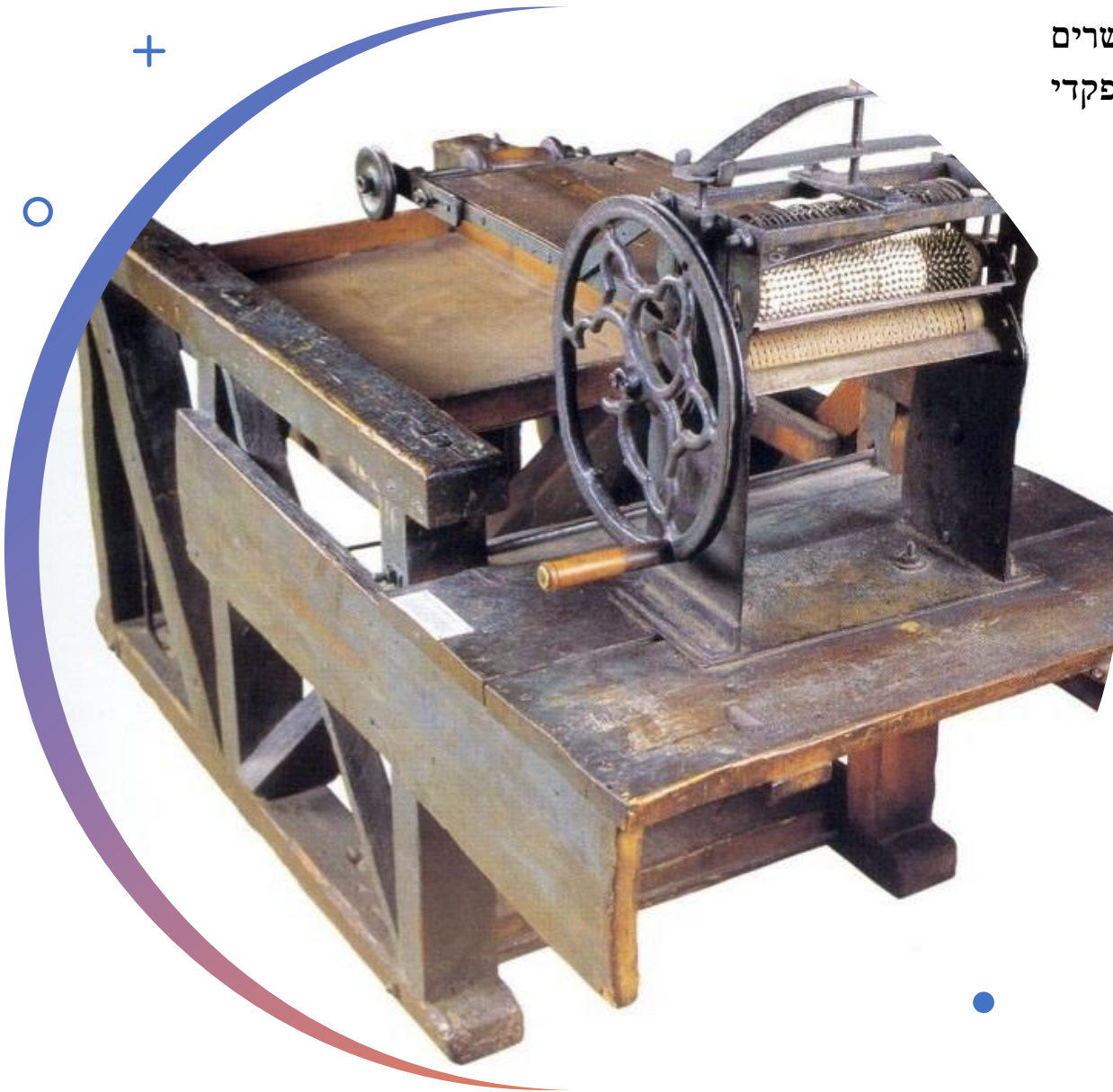
אמר רבי יצחק: אין לך כל פורענות ופורענות שבאה לעולם שאין בה אחד מעשרים וארבעה בהכרע ליטרא של עגל הראשון, שנאמר (כי תשא לב:לד) "וביום פקדי ופקדתי עליהם חטאתם".

Rabbi Yitzhak said: "No retribution whatsoever comes upon the world which does not contain a slight fraction of the first calf, as it is written, 'nevertheless in the day when I visit, I will visit their sin upon them.'"

Responsum from Rabbi Moshe Nahum Yerusalimsky of Tomashpol to Rabbi Moshe Pritzker of Berdichev (1897)

I received your letter today and I am responding in the matter of the new *mashinen* that have been invented to roll the *matzos*, and your query whether it is permissible to bake Passover *matzos* on these machines ... Even though the *machina* has been modified since [my last responsum on the matter], when all the great rabbinical authorities raised their voices against it ... nevertheless, although the intention of those who modified the machine was to eliminate the problem, in the process they have violated other prohibitions and raised other doubts, and all of their "corrections" merely undermine the very foundations of our law, for our many sins. Therefore it is incumbent upon all the leaders of the generation to step into the breach ... I can only reiterate what I wrote in my letter to Kremenchug. Although my words contained no new point of law, they were written with great sincerity and found their way to the hearts of those who faithfully keep the law of Israel, so that they all banded together and resolved to **banish this golden calf** the device from Kremenchug ... For it is a creation of the evil inclination and its infernal machinations.

-- cited in Eli Lederhendler, *Jewish Responses to Modernity*, 94-95





הרב אברהם יצחק הכהן קוק, אורות, עמ' יד-טו (1920)

לולא חטא העגל היו האומות יושבות ארץ-ישראל משלימות עם ישראל ומודות להם, כי שם ד' הנקרא עליהם היה מעורר בהן יראת הרוממות, ולא היתה שום שיטת מלחמה נוהגת, וההשפעה היתה הולכת בדרכי שלום כבימות המשיח. רק החטא גרם ונתאחר הדבר אלפי שנים, וכל מסבות העולם הנן אחוזות זו בזו להביא את אור ד' בעולם, וחטא העגל ימחה לגמרי וממילא (ישעיהו סא:ט): "כל רואיהם יכירום כי הם זרע ברך ד'", והעולם יתוקן באורח שלום ורגשי אהבה, ונעם ד' יוחש בכל לבב, לענג רוח ולעדן נשמה ולכל בהם תחיה נפש כל חי. והכבישה המוסרית שעל-פי התרבות החולונית, ששלטה הרבה על העמים העיקה על לבם, והרבה מדות רעות, חליים וקצפונות נצברו במעמקי נשמותיהם. והם יוצאים מחרצבותיהם על-ידי המלחמות רבות-הדמים וגדולות-האכזריות, הנאותה יותר לטבעם הבלתי-מזוקק עדיין כעת.

Were it not for the **sin of the Golden Calf**, the inhabitants of the Land of Israel would have been reconciled with the people of Israel, for the name of God called upon them would have aroused awe. No war would have been necessary, and the influence would have proceeded peacefully as in the days of the Messiah. Only sin intervened and the thing has been delayed thousands of years. All the causes of the world are interlocked to bring the light of God into the world; the **sin of the Calf** will be totally erased, and thereby all will recognize the Jewish people as *seed blessed by God*. The world will be perfected in a way of peace and feelings of love. The pleasantness of God will be felt in every heart as a spiritual pleasure and delight, and all in whom there is a soul will be revived. The **ethical suppression by which secular civilization dominated peoples caused them anxiety, and many evil traits**, illnesses, and rages gathered in the depths of their souls. These are unfettered by the bloody, cruel wars, fitting their nature that is as yet unrefined.



הרב יואל טייטלבוים, קונטרס על הגאולה ועל התמורה, עמ' יט-כ (1967)

ובעוונותינו הרבים גם עכשיו נעשתה התועבה הזאת בישראל שיש חושבים שמספרים נסים ונפלאות מהשי"ת ממש נסי מצרים, ואינם שמים על לב כי הדברים סובבים לרומם כח הטומאה של הציונים הגרועים באלפים דרגות מהעגל הזהב, שלא הי' כפירה גמורה כ"כ כמו הציונות, כי הן המה אשר על הכלל כולו יצאו כנודע, ואין צריך להאריך בזה. ובעוונותינו הרבים זעירין אינן לאותן שנמלטו מהטומאה העמוקה של הציונות, ואף אותן הנזהרים בסיפור הנסים שלא להזכיר אלא בלתי לה' לבדו אבל אחרים גומרין עליהם את ההלל על הכופרים והצבא של אבי אבות הטומאה, ולפעמים המספר בעצמו שמתחיל בשבח ומסיים בגנות, כי בא בסיום דבריו לשבח הציונים שזה חירוף וגידוף נגד ה' ותורתו הקדושה.

Due to our many sins, the Jewish people now endure this terrible evil, as there are those who think and recount that there are miracles from God akin to the kind experienced in Egypt. These individuals do not comprehend that these matters are entrenched in the potent impure force of the miserable Zionists, **which is thousands of times worse than the Golden Calf**, which unlike Zionism, was not completely heretical. All of this is well known and does not require elaboration. And, because of these many sins, there are just a few who flee from the penetrating impurity of Zionism and identify the latest miracles as part of the sole work of God. However, others recite Hallel on the heretics and the army of the primal impurity. Sometimes, these people recount in a manner that begins with worthy praise but concludes in disgrace, as at the end of their remarks they praise the Zionists, who are an affront to God and his holy Torah.



Even though the **Molech cult** in the actual sense of the word is non-existent today, the application of the *mitzvah* has bearing upon us too. R. Yosaif Chaim Sonnenfeld and other *gedolim* described a parent who entrusted his child to secular school (whether to a non-Jewish school or a Jewish school founded upon non-Torah principles) as one who “delivered his child to the Molech.” Just as a parent is responsible for the physical care of his offspring, so must he be aware that the development of his child’s soul depends largely upon his initiative ... In the case of an adolescent being sent to college, a parent will formulate ever so many justifications and rationalizations. Yet there is no question that the parent is unable to calculate and foresee the damage which will be inflicted upon the child’s soul once he is exposed to the immoral environment of the university and the decadent philosophies cleverly espoused by sophisticated professors. As soon as he has passed “into the domain of the Molech priests,” they are granted power over his mind. It is a Jew’s task to educate his offspring in an environment of *kedusha* and develop all their capabilities in the service of Hashem.

-- Rabbi Moshe Weissman, *The Midrash Says: The Book of Vayikra*, p. 221 (1982)



הרב יעקב יוסף הכהן, תולדות יעקב יוסף פ' יתרו (1780)
והנה על ידי אור החכמה תוכל הנשמה לידבק בקונה אחר
שנעשה דרך ומסלול. האומר אך כאשר חנו ברפידים שריפו ידים
מדברי תורה, אז ויבא עמלק שהוא היצר הרע.

By the light of wisdom a soul is able to cleave to the Creator, but only after the straightest path [is selected]. That is why when the Israelites encamped in Riphidim and loosened their connection to Torah, **Amalek** arrived, i.e., they were overwhelmed with the evil inclination.



הרב דוב כ"ץ, תנועת המוסר, עמ' 26-225 (1872)

בהיותו בגרמניה תמך בשיטת האורודוכסים שם למזיגת "תורה ודרך ארץ". כן מילא את ידי תלמידו ר' שמחה זיסל לפתוח בקלם ובגורובין ישיבה לנערים עם תכנית רחבה של שפות וידיעות כלליות, תחת פיקוח הממשלה, כדי למשוך את בני העשירים ולהחדיר את התורה בכל השכלות. אולם, ר' ישראל ראה שברוסיה דורש צעד זה הדרכה זהירה ומחוכמת וכרוכה בו סכנה רבה, במובן הרוחני, ורק אישיות ברוכה כרבי שמחה זיסל—המצויינת בגאונות תורנית, בכשרון החכמה ובכוחות חינוכיים מופלאים—ראויה לתפקיד זה. **פעם שאל את רש"ז אם הוא יודע שעלול לצאת מזה "עגל", ואחרי שקיבל ממנו תשובה חיובית אישר לו שכדאי הוא לסמוך עליו, כלומר אחרי שהוא מכיר את הסכנה שבדבר, יש לבטוח בו שידע לנהל את הענין שלא תצא ממנו תקלה.**

The German culture at that time supported the Orthodox position to combine Torah and secular studies. This was also accomplished by [Rabbi Yisrael Salanter's] student, Rabbi Simhah Zissel, when he opened day schools in Kelm and Grobin that featured broad programs in language and general knowledge, under government supervision, to attract the rich and introduce the Torah in all its many levels. However, Rabbi Yisrael observed that in Russia that this step required careful guidance and wisdom and involved much danger, in a spiritual sense, and only gifted individuals like Rabbi Simcha Zissel—excellent and Torah geniuses, wise and possessing wonderful powers of education—can properly incorporate [secular studies]. Once, [Rabbi Yisrael Salanter] asked [Rabbi Simhah Zissel] if he understood that it was **liable that a [Golden] Calf might come out of this**. After receiving a positive answer from him, [Rabbi Yisrael Salanter] explained that he would trust him. That is, after [Rabbi Simhah Zissel] recognized the danger, he could trust that he would take care of the danger and not permit it to falter.