

mendous sacrifices as Rabbi Akiva and Reb Chanine ben Taradyon and the other eight Tanoim, Rabbi Meier Rottenberg to mention a few of our great sacrifices of the past who lived 100% as Jews observing the 613 precepts, declared as unblemished after the most careful scrutiny. They were great in Torah, great in faith, wholesome Jews, Tzadikim. Those were sublime sacrifices. Crippled sacrifices, on the other hand, may be considered as sinful. Such sacrifices are improper, ineffective and have no point. It is said: "Ain m'kablim korbonois min hamumor." Even when the sacrifice itself may be unblemished, it may not be placed upon the Altar if such sacrifice is brought by sinners, "Ainom Shovim" who have no intention and no desire to repent.

At this time, when "Chatas Yehudo, — K'suvo b'ait barzel", when Jewish history is being written by digressors. When the sacrifices and those who bring the sacrifices are "mumrim sh'ainom shovim", those who are ready to transcribe the Torah "B'ait barzel" with an iron pen. They would use a hatchet to cut off the traditional branches and fruit of our Torah and to cut the cord which unites us with our forebears, with our Torah and with our Creator.

They destroy the Sabbath, desecrate the holy days, make unclean our tables, undermine traditional Jewish morality and modesty. They are full of imperfections and blemishes, these popular korbonois who are sacrificing themselves for Palestine. Our leaders of the Synagogues, leaders of our Talmud Torahs, leaders of ordinary Jewish organizations, and charitable institutions. Can such sacrifices be effective? They who are ready to make known publicly that they discard the Sabbath, kashrut, and all the precepts of our Torah, are we going to accept them for sacrifices. We may not even consider them for sacrifices. We must not become involved with any appeasement proposals. They are "M'chusrai aiver" unfit for sacrifice, unfit for leadership.

We, the leaders of the "Charaidim" strict traditional Judaism, most certainly must be extremely careful to avoid all "K'somim v'revav", all imperfections and blemishes. Our leaders must be free from every blemish. They must be strict observers of the precepts of the Torah, only "Shomrai dat." Such leaders will provide battlements, "Maakeh al hagag". Such leaders will be the "Shomrai Ha-chomos". "Ilmolai shomru yisroel sh'tai shabbosas mi-yad nigeolim". When the Jews will observe two consecutive sabbaths, they will be redeemed.