

# ההשקפה הימנית

## The Right Hashkafa

The Path of the Torah, a Chasidic way, a Kabbalistic truth



YA'AKOV HATALMID

Hitachduth HaYereim

**This Sefer is meant to be an explanation of our principles and a manual  
for a Jew who follows the right hashkafa.**

**ספר זה נועד להיות הסבר לעקרונות שלנו ומדריך ליהודי העוקב אחר  
ההשקפה הנכונה.**



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## בס"ד

# THE BASICS OF OUR MOVEMENT

- The Torah is completely divine, sent by G-d to Moses in the Mount Sinai.
- The Torah was transmitted by the Sages to the current sages through a chain of transmission.
- We pledge to abide by the words of the Sages of all ages.
- The core of Jewish life is Halakhah and the Halakhic mindset. Which is about piety and dedication of every detail in life to God.
- There is a Kabbalistic theurgical significance to Halakhos.
- The Torah is the literal backbone of the world, to disrupt its practice is to damage this world and the beings living within it.
- Those who are against the Torah must be fought against, since it is revealed such thing in the Torah itself.



# Living a Jewish Life

A particular emphasis is to be put on preserving purity of thought and faith, concentration during prayer, and maintaining a high degree of intentionality throughout the day. The role of the human mind is exalted as a ruler of the heart and essential for developing love and fear of G-d. Detailed study of Chasidic and other mystical texts, including the Rebbe's writings, constitutes the daily routine of a Jew. In-depth studies and mystical meditational practices are reserved for men only. Male Jews, including young unmarried boys, are to study esoteric literature under proper guidance.

Jews must take part in the weekday morning prayer that may last up to three hours, which is often recited aloud, in accordance with Toldos Aharon. Jewish men must practice daily immersions in ritual bath (Mikvah) for the sake of spiritual purification.

Every Jew is encouraged to join a Chasidic group. The Rebbe should issue a number of takkanos (decrees), which will usually heighten the level of self-control, modesty and gender separation. They may also introduce fasts, all-night vigils and other ascetic practices and rituals specific to the community. These decrees are inspired by certain Judaic sources, which call for greater strictness in Judaic observance. The takkanos form what may be considered the specific tradition and mode of behavior.

Jewish women and girls above the age of 3 shall wear chadors or burqas that hide the form of the female body, which we consider to be required by Jewish laws of modesty.

Those of whom adhere to our Hashkafa dream of fulfilling the commandment of Kiddush Hashem. Furthermore, it says in the Shulchan Aruch:

The heretics, and those who practice idol worship (literally: worship of the stars), or who do sins for the sake of provocation, even one who ate forbidden foods or wore shatnez in order to provoke, this person is a heretic; an the apikorsim, and those who do not believe in the Torah and in the Jewish prophecy, it is a mitzvah to kill them. If one has strength in his hand to kill them with a sword, in public, he should kill him.

# Laws of Taqlid

Read the last portions of the Sefer Vayoel Moshe, 143-175. It explains to us that we are forbidden from deriving Halacha from the Aggados about Rabbonim, because Halacha is derived אהרי הדרישה וחקירה, in the system that H"l laid out for us at Sinai, and not by individual actions of Tzadikim. This is said when it comes to matters of Halacha. That we don't derive Halacha from historical reports of Tzadikim performing actions, as that's not the system of Halacha. This is especially the case when someone who isn't infallible, I. E. someone who isn't Chazal performs an action that we don't derive Halacha from their actions.

Furthermore the Satmar Rebbe A"Sh continues in the same portions to attack the idea that one must follow a Gadol even if they do something blatantly wrong or that we are to assume the Gadol is correct because he is a Gadol. No, rather we look into his words with דרישה וחקירה and discern what the Gadol has said is objective and correct. As because we are living after Chazal, no one, not even those who raise the dead are infallible. The Rebbe Yoel A"Sh represents one end of 1000 years of continuity against such a concept.

The Rambam and his school condemned a practice among the Arabs that continues to this day called Taqlid. Taqlid is this practice of following the Gadol and acting upon his words without דרישה וחקירה in accordance with the system of Halacha. The Arabs continue this to the modern day. The grandson of the Rambam and his successor, R' Ovadyo Maimuni A"Sh, said "It is better for the one that does Taqlid, that he would have never been born."

Gedolim today are almost infallible, as in they are sitting just on the very thin border of infallibility. However because we are living after Chazal, Gedolim are closer than anyone to being infallible, and are thereby almost infallible, where to find an incorrect statement in the words of a Gadol is nearly impossible in any manner, he is not infallible. Meaning we go by what the Rebbe Yoel A"Sh says and we see that what he has declared in his Sefer is the correct Maamor because we have already learned from Chazal that even if someone learns Torah like Moshe Rabbeinu A"Sh He may go to Gehinom.



## Laws of Ijtihad

Gedolim today are Mujtahidun. The difference between our Ijtihad and the Ijtihad of the Arabs is that ours is legitimate. As in, the Gedolim verify their reasoning, by demonstrating that their interpretations are not their own, rather, they are the interpretations passed down to them by סדרי השתלשלות and that they have not made some new reasoning in the Mesorah. Their reasoning for a ruling was given over to them in unbroken continuity back to Chazal and Chazal back to the prophets. The Arabs Ijtihad is illegitimate, their Ijtihad is not proper, as they do not require a source from the Hadith in order to demonstrate that their reasoning was passed down to them by way of Sanad.





# Laws of Takfir

No such thing as a Jewish heretic.

A Jew who is a heretic is a Goy.

A Reform Jew, those who have unbroken Yichus back to Sinai on account of their heresy, they are not Jewish.

They are Jewish once they do Teshuva.

And because of their Yichus they are not needed to immerse in the Mikveh, see Hilchos Shabbos 30:15 that a Jew who is a Kofar is a Goy.

In the eyes of the Arabs we would be Khawarij.



## How Does a Jew Fight Kefirah?

Rabbinical judges experienced difficulty in inflicting punishment when Jewish autonomy was limited by secular authorities. The Jewish religious authorities perpetrated most of the violence against Jews who were considered to be heretics or religious dissenters. The punishments imposed had to be warranted by the Talmud, or at least by interpretation of the Talmud. The Talmud was composed under the rule and authority of two strong empires, the Roman Empire and the Sassanid; both of these empires limited the powers of Jewish autonomy much more than did subsequent medieval regimes.

The question is posed: What is a pious Jew to do when he sees a human being drowning in the sea or having fallen into a well? The talmudic answer, still accepted by traditional Judaism, is that the answer is dependent upon the category to which the human being belongs. If the person is either a pious Jew or one guilty of no more than ordinary offenses, he should be saved. If the person is a non-Jew or a Jew who is a "shepherd of sheep and goats," a category that lapsed after talmudic times, he should neither be saved nor pushed into the sea or well. If, however, the person is a Jewish heretic, he should either be pushed down into the well or into the sea or; if the person is already in the well or sea, he should not be rescued. This legal stipulation, although mutilated by censorship in certain editions of the Talmud and even more in most translations, appears in Tractate Avoda Zara (pp. 26a-b). Maimonides also explained this stipulation in three places: In the Laws of Murderer and Preservation of Life> Maimonides contrasted the fate of non-Jews with that of Jewish heretics. In the passages from Laws of Idolatry Maimonides only discussed Jewish heretics. In Laws of Murderer and Preservation of Life (chapter 4, rules 10-1 1), he wrote:

The [Jewish] heretics are those [Jews] who commit sins on purpose; even one who eats meat not ritually slaughtered or who dresses in a sha'atnez clothes (made of linen and wool woven together) on purpose is called a heretic [as are] those [Jews] who deny the Torah and prophecy. They should be killed. If he [a Jew] has the power to kill them by the sword, he should do so. But if he has not [the power to do so], he should behave so deceitfully to them that death would ensue. How? If he [a Jew] sees one of them who has fallen into a well and there is a ladder into the well, he [should] take it away and say: "I need it [the ladder] to take my son down from the roof," or [he should say] similar things. Deaths of non-Jews with whom we are not at war and Jewish shepherds of sheep and goats and similar people should not be caused, although it is forbidden to save them if they are at the point of death. If, for example, one of them is seen falling into the sea, he should not be rescued. As it is written: "Neither shall you stand against the blood of your fellow" (Leviticus 19:16) but he [the non-Jew] is not your fellow.

# Groups that are Against the Torah

## MODERN ORTHODOXY & THE REFORMISTS

This is from R. Aharon Kotler's eulogy for R. Yitzchak Ze'ev Soloveitchik:

And on top of all these, they have now added those who are called "Modern Orthodox", who claim that their way is the way of faithful Judaism and their path is the path of the Torah that was given over to us from generation to generation, except that they add in a little "modernization" and small changes without significant import in order to endear the path of the Torah to the populace. The truth is that this small point is the exact point of Reform, and is the heart of the great distancing from the path of Torah and fear in the last generations. They change practices and they distort fundamentals, and they change the synagogues – the mini sanctuaries – slightly from how they must be. Aside from this, with their connection in an organizational manner with the heretics and Reform they are certifying that that which the Reform call a synagogue is worthy to be called that, and that which they call rabbi is fitting to be called that. And this contains a great destruction.

The word “Modern” and “Orthodox” contradict each other.

How can you consider yourself a Jew and participate in secular life?

It says in Leviticus 20:23 "You shall not follow gentile customs"

The Cofetz Chaim says “He who observes the Torah is a Jew”

We cannot have women Rabbis because Rambam states in Hilchot Melachim 1:5 which is based on a Mishna:

אין מעמידין אשה במלכות שונאמר (דברים יז טו) "עליה מלך" ולא מלכה. וכן כל משימות  
שבין ישראל אין ממנים בהם אלא איש:

A woman may not be appointed queen, as it says, “upon yourselves a king” (Deut. 17:15) - a “king” and not a “queen”. A woman may not be appointed to any Public Position in Israel. Only may a man.

Rav Moshe Feinstein (Shu"t Igrot Moshe Orach Chayyim IV 91) prohibits davening in a Conservative or Reform synagogue ... because of Conservative and Reform rejection of basic principles of faith and observance. Unfortunately it is no secret that according to Conservative and Reform Judaism as it is today in the U.S., the use of a car on Shabbat is permitted as well as the use of microphones in the synagogue not to mention the use of electricity in the home. These actions are an outright violation of the Halacha and regrettably these are only a few examples. Halacha is the transmission of the Oral Law which was given to Moshe on Mount Sinai. Being indifferent to the Halacha is an abandonment of the principle of faith set down by the Rambam that the Torah which is transmitted to us shall not be altered or exchanged.

The reform movement accepts all modern critical scholarship about the Bible at face value. As such, they do not feel halacha is binding. You can't really quantify "Reform Jewish theology". It's really dependent on the individual Reform Jew.

# **Groups that are Against the Torah**

## **CHABAD LUBAVITCH**

**This refutation isn't against early Chabad, their Rebbes and their seforim such as the Tanya. This is a refutation of the modern day Chabad sect and the kefirah it promotes. I will be referencing Rav Shach in this refutation. For those wanting to discredit me: In his letters printed in michtavim umaamarim (Simanim 534 and 535), Rav Shach responded to an accusation of disliking chasidim in general. He vehemently denied this, stating as proof that there were many chasidim that had learned in his Yeshiva.**

**Rav Shach never objected to the Rebbe's philosophy, as Judaism is an open playing field in this area, he objected to halachic aberrations such as not sleeping in the sukkah and other issues.**

**The Rebbe got very upset when R' Shach spoke really sharply against non religious Jews and kibbutznikim, saying that they forfeited their right to be called Jews. My question to Chabad is simple: What do you call a Jew that doesn't keep shabbos? It says in Exodus 31:14 "Observe the Sabbath, because it is holy to you. Anyone who desecrates it is to be put to death; those who do any work on that day must be cut off from their people."**

**The senior Rabbi of Chabad Lubavitch hosted an event, addressing the 5,000 shluchim. After his remarks, he offered this blessing:**

**"may the Rebbe look upon our gathering favorably, his presence is here with us now and may he grant our requests"**

**These were a group of 5,000 of the most respected and mainstream people Chabad Lubavitch has, people who are the very core of the modern Chabad movement. There was no single noticeable word or act of protest in response, a significant leading figure clearly identified their departed rebbe, rather than God, as the one who has the power to grant the requests offered through human prayer.**

**Furthermore, after the tragic Mumbai massacres a Chabad shaliach said:**

**רבי, תציל ותגן על כל אחד ואחד מהשלוחים במקומו, שלא יהיה להם כל נזק.**

**Chabad also supports the tzionim, the goal of the zionism is to destroy Judaism and to rebel against G-d.**

# **Groups that are Against the Torah**

## **THE TZIONIM**

**It is said that Reb Ahrele was once taking a walk in the field and his disciples wanted to bring him a chair to sit on and rest. But Rabbi Roth refused, preferring to sit down on a rock. "I don't want to sit on something that the wicked Zionists made," he said. "I would like to sit on a place that these wicked people did not yet touch and defile."**

**Why is this?**

**Zionism is based upon various false and western concepts that do not fit within our religion like the idea of the political nation, of national sovereignty & of democracy.**

**They organize Kofar Pride Marches in Jerusalem so they can destroy the Torah and emunah of the Jewish people.**

**When Jews attempt to fulfill the commandment of Kiddush Hashem, protect the sanctity of Yerushalayim and Eretz Yisroel, they get brutally treated and imprisoned by the Tzionim. When leftists from Tel Aviv desecrate the Torah, they not only get mercy, they get praised.**

**IT IS THE DUTY OF TORAH OBSERVING JEWS TO FIGHT  
AGAINST THE TZIONIM WITH WORDS AND ACTIONS**





# The Importance of Gerim

Gerim are here to fix the world and suffer a lot for it. They end up fixing a lot of things but at their expense. So gerim end up being the sacrifice. They fix things but not without suffering. I think this is the case. I'm talking about real converts. Not Christina the reform convert who's fighting for palestinian rights or who is the the "scholar" in residence at "temple" Beit Shalom. The gerim are a legion of seekers of sacrifice, this is the emunah that gerim have, our dream is to fulfill the mitzvah of Kiddush Hashem.

Abraham ben Abraham also known as Valentine Potocki, was a Polish nobleman (*szlachta*) of the Potocki family who converted to Judaism and was burned at the stake by the Roman Catholic Church because he had renounced Catholicism and had become an observant Jew. According to Jewish oral traditions, he was known to the revered Talmudic sage, the Vilna Gaon, and his ashes were interred in the relocated grave of the Vilna Gaon in Vilna's new Jewish cemetery.

The authorities once ordered one of the converts who had become a Breslover Chasid to perform some clerical work for the government, however the convert would not accept the position because it entailed desecration of the Sabbath. Instead, they gave him the extremely difficult job cutting water-soaked lumber. As a result, the man became so sick that his appearance was almost unrecognizable. "Do you have to risk your life for this?" his wife asked. "Did I become a Jew in order to desecrate the Sabbath?" the man retorted. Within a short time, he died from cruel treatment, in sanctification of the Divine Name.



**THIS SEFER IS DEDICATED TO  
THE GER TZEDEK OF VILNA**

**ספר זה מוקדש ל  
אברהם בן אברהם**