

5 July 1987

I recently read the transcript of the first part of a lecture that you gave at the Yeshiva College and Stern College for Women on 6 May 1986. This appeared in the Jewish Press on 9 January 1987 which I have only now come across. The title of the article is "The Face of G-D: Thoughts on the Holocaust". At the outset I would like to make three introductory comments:-

1. Please forgive me if you take any offence at my remarks. I am priveleged to have read a number of your works and admire them greatly.
2. In discussing your attitude to the Holocaust I must stress that I feel as bewildered as any other second generation "survivor" by the events and do not conceive of any alternative approach to that offered by yourself.
3. I do not have the whole series of articles before me and imagine that a more "balanced thesis" may be shown by the series as a whole (incidentally is your 6 May address publicly available?).

1. ^{ר' יוסף} You have brushed away the answer of ^{הנהגת} with regard to the Holocaust too simply. For example you write "How dare anyone even suggest that any "Sin" committed by any significant faction of European Jewry was worthy of all the pain and anguish and depth etc", surely you are aware of all the ^{השואה} ^{האנטישמיות} which associated the most terrible personal tragedies with certain ^{האנטישמיות}.

a) For example, we say in our חבירה on אגת קודש
(א) עס עסל עבירה נלים מרת גלסת עידון עס אלן זכורא גאסה גנצו
אגהדקה דר
ג' אגה מין ברענאלא באן עס/ס עס אגה זלי עבירה וכו' רענעל גלזא בא
do you believe that the "punishments fit the crime"?
The only conceivable parallel to the Holocaust was חרבן בית
ג' detailed in great extent which עבירה they held
responsible for that holocaust. Were their suggestions "massively irrelevant,
impudent and insensitive?"

The 8's 6'11'1 7'2 wrote that the reason for the 6'11'1 7'2 was because of talking during 8'2 1'1. Where^{6'11'1} "arrogant" was that sin worthy of all the anguish and death visited upon them by Ghemnizki 1'2 1'1.

2. In general philosophical terms you write "in sum if we ask if we may resort to the tylcoth jani rationale for the holocaust my answer is a resounding no - indeed six million times NO!

a) surely you are aware of the כשת נמנעו in ה' נא
|/ט יבא יו ילד ילד ילד נמנעו נמנעו
 How do you come to terms with נמנעו נמנעו?

Are you saying that history has now proven him wrong? Did ג'רן prove him wrong?

b) The principle of *לכך אלהים* is that our *הוא* is decided in relation to our deeds. The *נביא* writes: *בשר*
 "אולי יסורי אילב געט שנה און שנים ערז כחם יסורי הנקל בעולם"
 if no sins deserve a holocaust which sins deserve a one second of *לך*
 in the next world?

In the light of the /247 how do you come to terms with the letter written by 12522 to his wife?

ישיבת חכמי צדק

3. you write " I am also troubled by a certain moral deficiency.....
their sense of utter self-confidence, their dogmatic in fallibility etc."
Surely a similar argument could be used against any י'אמנ.

I recall having read by a biographer the following description of the
philosopher Betrand Russell "The finest minds will always be attracted
to ultimate questions that remain unsolved. Lesser minds are content
with "answers to questions for which there is no evidence"

Within the framework of your own life situation you allow yourself the
"certainty" of הנהגות ודעות
and as a Rabbi answer השאלות which decide often intimate
details of other people's lifestyles. Are you not entering into the
same category of "conviction and infallibility" of which you accuse The
Satmar Rav הרב and the other 2 Rabbis?

4. This brings me to the final point. I recall at least one previous
criticism by yourself of the Satmar ideology published in Tradition
magazine.

I am sure that you do not intend to be personally insulting but when in
one article you describe the Satmarer Rebbe's ideology as "criminal arrogance
callousness..... insensitive arrogance" are you not dangerously close to
"the border". You base your criticism on serious character weaknesses
(an ignorance of hebrew grammar!) which you maintain the satmarer (and the
other rabbis) had? (Incidentally הנהגות you are historically
inaccurate. The Satmarer largely formulated his views after having been
through Bergen Belsen and his disciples, many of them outstanding אנשי
also suffered terribly at the hands of the Nazis הנאצים. It is this
calibre of person you have to answer, not one "sitting in an American
paradise!")

May I wish you בהצלחה in your efforts לשקט את הלבבות
and I look forward to reading more books by yourself and to hearing your
replies especially about the above.

Yours sincerely,