

Editorial

RABBI YITZCHOK FRANKFURTER

Anyone who thinks of religious zealotry as something of the distant past—like Pinchas's slaying of Zimri and the Midianite woman—or believes it is something brand new, may do well to heed the Torah's suggestion: "Ask your father, he will inform you, your elders—they will tell you" (Devarim 32:7). Zealotry was around when your father was a youngster; indeed, probably as long as there has been a Jewish nation.

One case that comes to mind is that of Rabbi Chaim Zvi Schneersohn, a great-grandson of the Baal Hatanya, the founder of Chabad-Lubavitch. Because of various troubles in his native Russia, Chaim Zvi's parents moved the young boy, his siblings, and grandmother from Russia to Eretz Yisrael in 1843 or 1844 to begin a new life. However, some thirty years later, as a result of his idea to establish a Jewish agricultural colony in Tiberia, Schneersohn ran into difficulties in the Holy Land.

As historian Jonathan D. Sarna recounts in a recently published essay entitled *President Grant and the Chabadnik*, "Schneersohn argued that a successful agricultural colony would encourage Jewish immigration to the Land of Israel and help bring an end to Jewish dependence upon charity."

"The Jewish religious establishment in Tiberias vehemently disagreed. They viewed Schneersohn as an interloper and considered his planned colony a threat both to the Tiberian holy traditions and to its settled norms. Religious zealots—then and now part of the fabric of Jewish society in the Land of Israel—soon excommunicated the great-grandson of Schneur Zalman of Liadi and spread scurrilous reports concerning his activities. On November 28, 1874, they set upon him with stones, robbed him of his worldly possessions, stripped him stark naked, tied him to the back of a [donkey], and paraded him through the streets and outside the city walls. To shocked onlookers, they explained that Schneersohn thought he was the messiah (who, by legend, is supposed to arrive on a donkey). Schneersohn never fully recovered from this attack. Though he maintained friends in high places and was even able to enlist American diplomats on his behalf, all efforts to retrieve his possessions and bring his persecutors to justice failed."



Quite a disturbing account, if it is accurate. But leaving the alleged terrible treatment of Rabbi Schneersohn aside, contrary to what some bloggers might think, religious vigilantism over Jewish history was not an altogether negative phenomenon. On the contrary, zealotry has played an important role in Jewish life, especially when the Jews were unable to maintain judicial autonomy under the political sovereignty of the governments under whose rule they lived. Under those circumstances, a degree of zealotry became the only means available to the Jewish community for protecting its traditions and mores.

Every country that issues rules and laws must have a penal code to enforce them. Otherwise anarchy would take hold. The same is true for a religious community. When the political-legal reality made it impossible for the existence of an autonomous

Jewish group with its own judicial autonomy, the Jewish community inevitably had to turn to a form of zealous vigilantism to implement its norms and dictates. (The Yam Shel Shlomo, Bava Kama 3:9, quoting the Terumas Ha-Deshen, deduces from Bava Kama 28a that any Jew may hit another Jew to prevent him from sinning.)

Today, in the Age of Cyberspace, when someone spits on a street corner in Jerusalem, rightly or wrongly, people across the globe get wet. As a result, vigilantism has undergone a profound change. The positive aspect of this is that zealotry will be less abused, as it unfortunately often is; but on the other hand we may lose the protective shield that vigilantism once provided.

The vigilantism of Pinchas celebrated in this week's Torah reading is a case in point. In essence, it was not extralegal. Halacha sanctioned the killing of Zimri and the Midianite by a zealot. Nonetheless, then as now there was a schism between the Torah's view of the zealot's actions, and those of the people. G-d Himself had to announce: "Pinchas, son of Elazar, son of Aharon the Kohen turned back my anger from upon the Jewish people, when he zealously avenged me among them" (Bamidbar 25:11). Until then the common folks and the ignoramuses jeered at Pinchas, saying: "His grandfather used to fatten calves to sacrifice to idols. Who is he to go killing Jewish leaders?!" (Rashi, ad loc.)

There apparently have been bloggers way before there were blogs. These rabble rousers just didn't call themselves that. ●

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