

MANIFESTO

of the Army of Mashiach

גילוי דעת צבא המשיח



Rabbi `Oseh Ben David of Gaza

“I have come to make you understand that which is to befall your People in the *Acharit Ha’Yamim*, the Final Days [of the Age], for there is yet a Vision for the Days to Come...” (*Daniyel* 10:14)

**ובאתי להבינך את אשר יקרה לעמך באחרית הימים כי
עוד חזון לימים**

בשם יהוה אל עולם

In the Name of *Ha'Shem*, the Universal Oneness of Divine Existence...

The time has come for a MOVEMENT *by, for and of* the JEWISH PEOPLE — a REVOLUTIONARY VANGUARD — ready, willing, and able to take up arms against ALL who perpetrate injustice and oppression against the Jewish People...

Such an ideology and Movement must necessarily gather the physical and moral strength to defend ourselves, our families, and our communities from the forces of bigotry and oppression that have been perpetrated against the Jewish People throughout the ages.

This Movement is not a new idea, but an idea and program of ACTION which has gone by many names — often working within and manifesting as various organizations, which may on the surface seem to be unrelated and disconnected one from the other.

Our belief system, and WAY OF LIFE, lives by ONE SINGLE ETHIC: that ALL Life is inherently sacred and must have the right to exist in Peace without interference, unless they have aggressed against another. As such, ALL, of any background, gender, sexual orientation, or sex, are guaranteed the right to exist unhindered, regardless of one's personal bias against them, or perceived right to exploit or subjugate them. Some may refer

to this as “Democracy”, but it is a concept much older than that — it is the Natural Law, the Primordial Law, the *Torah* which existed long before it was ever set to pen.

Under the principles of our Movement, all may be permitted to do as they please so long as their actions do not harm, in any way, the rights of others. Any action that *does* interfere with such innate rights will *not* be considered a “right” and therefore will *not* be tolerated. Those who hurt or destroy life around them or create a situation in which that life or the quality of it is threatened or compromised, will from then on no longer be considered *innocent* life, and thus will in turn, no longer have rights themselves.

As such, we stand in defense of our own families and communities, but we do not hesitate at any time to act in solidarity with other oppressed peoples who righteously support our Movement. Knowing that LIBERATION cannot come to pass while still shackled within the chains of *Bavl* — the chains of BABYLON, of confusion and captivity — we strive for Justice and Liberation BY ANY MEANS NECESSARY.

Though our belief in violence is limited to SELF-DEFENSE and DEFENSE of other INNOCENTS, our enemies are as numerous as they are willing to initiate illegitimate violence, in an attempt to thwart us from our mission, and further delay the inevitable handing over of their false and manmade power structures and institutions, to the *Malkhut Ha'Mashiach*, that is near at hand.

Along with our moral uprightness, which we manifest in everyday life, the Revolutionaries of this Movement must strive to liberate, not only the Jewish people from our enemies, but also the rest of the world. For our enemies rarely fix their sights only on us. Those who hate the Jewish people, often have roots of hatred which extend far deeper than

what it seems on the surface. By confronting these forces and their genocidal ambitions — whether from the political Right or Left — we protect not only our own communities, but also the rest of the world. Thus, in striving to liberate the oppressed and downtrodden from their chains, we commit to saving life in some cases, through DIRECT ACTION and TACTICAL OPERATIONS, and in others, to dealing out Justice to those guilty of destroying it.

The Children of Light and the Children of Darkness

Our enemies are those who intentionally bring suffering to, or destroy innocent life around them, or even create a situation in which that life or the quality of it is threatened or compromised, for their own imagined gain. These are those who in the pursuit of power have waged war upon us, for merely existing – whether in *Eretz Yisrael* – or anywhere else.

These are forces that today have the audacity to call *Yebudim*, Judeans, by the term “colonizers” and “settlers” of the Land of *Yebudah*, Judea – the Land of our *Ethnogenesis*. Such accusations are audacious, not merely because this is the Indigenous Land of our Ancestors, but because they themselves are the children of the Arab Caliphate Colonizers.

These are those who rape and murder our children, holding them hostage and demanding that we do not fight back. To add insult to injury, while we take great pains to ensure civilian death tolls are lower than that of any other nation in military history, we are accused of perpetrating the very things which the *goyyim* — including the Arab Colonizers — have carried out against us!

They call their quadrupling population growth, which we have done nothing but help, a “genocide.” They call fleeing their homes, when their neighboring nations attempted to ethnically cleans the Land of us, a *Nakba* (Arabic for *Sboab*) — a “Holocaust.” They claim we perpetrated this against them, rather than this *catastrophe* having been brought upon themselves, in their eagerness to see us purged from our homes. These were, up until then, homes which had been part of existing Jewish communities in the land, as well as those purchased from our Arab neighbors — often at greatly inflated prices.

For those of their brethren who remained within what became the borders of *Medinat Yisrael*, we afforded them full citizenship, equal rights — even some surpassing those we grant to our own children. While they are permitted full access to the site of our ancient and inevitably *future* Temple, the *Beyt Ha’Miqdash*, we are barred from it by police force. While we must dedicate our children to military service, they are exempt, even as citizens in the same land. Indeed, we have willingly imposed upon ourselves *more* restrictions than are imposed upon them. Yet still, we are told by the *Goyyim* — the Nations of the World — that we are committing “Apartheid” in doing so.

This is the twisted thinking of the enemies of the Jewish People. They accuse us of their *own* historical crimes, and of the crimes our enemies carry out against us still. Their hopes are that this projection and redirection will absolve them from the wickedness their ancestors perpetrated against us, or at least deflect attention from this historical reality.

They gaslight us, telling us that we have always existed in a state of blissful peace under their rule. Such an outrageous claim could only be further from the truth if the Christian Church had made it! Yes, indeed we *have* historically viewed Muslim rule, and that

of the Fascist Caliphate, as preferable to Christian rule, which was more consistent with their pogroms against our communities.

The myth and the lie which they propagate today, however, is that we were *always* “at peace” with one another “before Zionism.” They use this amorphous term of “Zionism,” as both a “weasel word,” which they cannot define, and as a dogwhistle for their own hatred of our traditions, our Ancestors, Prophets, and even our very existence. They speak of *Tzzyonut* as though it were one singular, monolithic movement. Here again, nothing could be further from the truth.

Originally, these liars knew that they were spreading falsehoods, and Arab Colonial propaganda. This, they did, in an attempt to delegitimize the Judean presence and return to Judea — and indeed all of *Eretz Yisrael Hashlamah*, from the *River to the River*. Today, however, their grandchildren have been raised on this amalgam of lies and tragically believe such racist propaganda to be historical truths.

As such, though the *Ma`aseh Ha'Mashiach* and the *Tzava Ha'Mashiach*, is a program of defense of self, family, and community, it also exists to continue the injunction of *Ha'Shem*, that we be an *Aur l'goyim* — a Light unto the Nations (*Yeshayahu* 42:6; 49:6; 60:3). While we willingly – even eagerly – step forward to educate those who are willing to listen, we refuse to do so any longer at our own expense.

While our WAY is a TRUE PATH which Sages and scholars, mystics and warriors of our Israelite ancestors have walked for generations, this Program of Action and Israelite Martial Culture, has been necessarily RESURRECTED and renewed in this era of darkness and utter ignorance. It has today been renewed, not out of hatred, but out of *Ahavat Yisrael*

– the Love and the LIBERATION of our People and the restoration of *Eretz Yisrael Hashlamah*, within the *Malkhut Ha'Mashiach*, the Dominion of the Anointed Ruler of the Land and the People of Israel.

A Declaration of War

This is a DECLARATION OF WAR. War against ignorance. War against the hatred, bigotry and sadism embodied by our avowed enemies.

This is a War of Truth and Light, the War of the Children of Light against the Children of Darkness – *Milchemet B'nei Aur B'nei Choshbekh* – a War culminating in the War of Mashiach Ben David against all who oppose our *Deror*, our Liberty and *our very existence!*

Indeed, this is the *Milchemet Ha'Mashiach!*

This is a War against Terror.

This is a War against Fear.

This is a War against the conditioning the *Goyyim* have imposed upon us over the millennia through their abuse – abuse which has caused us for too long to cower and pray for deliverance. Indeed, we have been invested by *Ha'Shem* with the power to manifest LIBERATION through our *own* hands, and the ability to bring relief from beneath our *own* feet!

Some pray to *Ha'Shem* as a “God.” Others focus on *Ha'Shem*, the Holy Name of *Yud-Hey-Vav-Hey*, as the *Verb* that It is. Regardless of our perception of the Divine, our enemies hate us just the same. Thus, while we are characterized as a people by the maxim

“two Jews, three opinions” – there can no longer be any room for theological or sectarian discord which our enemies use to divide and conquer.

There can be no doubt that this is the Message which we have had passed down since the *Megillat Esther*. Without one mention of a Divine Name in the entire Scroll, the seemingly secular Esther listens to the council of her observant Elder Mordecai. Through their collective tact and Wisdom, the forces of our Adversary – and the genocide he and his sons plotted – were dismantled, and our people Liberated!

In this is a lesson for those who reflect!

Indeed, a key element of this lesson teaches us Jewish Unity.

Those apparently secular, as well as those who are more religiously observant are both Jews. Our enemies do not care what our level of observance is.

They do not care whether we believe women may lay *tefillin* or wear *tallitot*, pray at the *Kotel*, or whether we are *Sefardi* or *Ashkenazi*.

They do not care what our sexual orientation is, or what our interpretations of *Halakhab* related to such matters are.

They do not care if we come from Morocco, Egypt, Ethiopia, Uganda, Iraq, Iran, Yemen, Germany, Ukraine, Russia, Poland or anywhere else.

They do not care if our skin is the whitest alabaster, as dark as Blackest Onyx, nor any color or hue in between!

They do not care if we keep *kosher*, or if we drive on *Shabbat*.

They do not care if we are born Jewish by *Halakhab* – whether our mother is or is not Jewish – nor if we are *Gerei Tzaddiq* who have immigrated to our People, from among

the nations. Indeed, many Great *Mequbalim* have reasoned that those who join us from amongst the *Goyyim* are not only “born anew” (Talmud Bavli, *Yevamot* 22a, 62a, 48b; Talmud Yerushlami, *Bikkurim* 3:3), but that they were drawn to our Nation by the *Gilgul Neshamot* of their returning spirits, which were indeed with us at *Har Sinai* (*Shavnot* 39a).

This is not a matter of proselytism, nor is it any sort of theological stretch. Indeed, this was the key to our turning the tide against our Adversary and his family, in the aforementioned *Megillat Esther*. Overnight, we went from a *minority*, to “many Persians” having *mityabadim* – becoming *Yehudim* (*Esther* 8:17).

We know from the *Nevi'im* that this too is part of the *Ma`asim Ha'Mashiach* (*Yeshayahu* 19:18-25; *Yechezqel* 37:23; *Zekhariyah* 14:16 et al.), as is the return and *teshuvah* of the Lost Tribes of Israel (*Yechezqel* 37, 47; Talmud Yerushalmi, *Sanhedrin* 10; *Zohar*, “*VaYechi?*”). While this is not our primary focus, as a movement, we must not neglect its importance, and must take care to not alienate the *gerim* (*Sh'mot* 23:9), nor those who have been robbed of their ancestral identities, who might seek to return to our Holy Nation (Talmud Bavli, *Sanhedrin* 110b; Talmud Yerushlami, *Sanhedrin* 10:5).

Our enemies do not care if we fall on the Right or Left of the political spectrum. They do not even care if we love Muslims or hate them, for that matter!

Indeed, these ideological descendants of the Fascist Caliphate did not spare Muhammad's own daughter, nor his grandson – who they decapitated and paraded around on a spear, on none other than *Yom Kippur*! They did not spare his infant great-grandson, who they shot through the throat with an arrow! If this is how they treat the one they

consider their prophet, and his family, then how can we be so delusional as to believe that they will spare us and our children?

It is time to WISE UP.

It is time to WAKE UP.

It is time to face REALITY.

This is the very *nature* of the Caliphate, and of its actions from its inception. Today, an array of Terror Cults seek to reinstitute that Fascist Empire. We must never allow that to happen again.

We must understand that “Never Again” does not simply refer to Nazi Fascism, but also to the Fascist Caliphate Empire and the Colonizers who swept our Indigenous Land of Judea and *Eretz Yisrael Hashlamah* in general. We must realize that “Never Again” means taking the defense of ourselves, families, communities or even our Ancestral Indigenous Land into our own hands. This is the true call of *Tziyon!*

We must reinstitute the Ancient Martial Culture of the *B'nei Yisrael*. That Martial Israeli Culture — whether in *Eretz Yisrael* or our communities in the *Galut* — must not merely be for those of conscripted military service. Nor can it be restricted to training in a moderate degree of close quarters empty-hand and Tactical Weapons Craft. Martial arts and the science of combat must be restored as part and parcel of what it means to *be* a benefit to and protectors of our communities – each according to their ability. For those who cannot engage in such training, it is up to those of us who can, to be the *Shomrim* of the *Yachad Yisrael*.

At our core, we seek no more than the *Rosh Ha'Gidud*, the *Mefaqed Ha'Elyon*, the *Sarer Ha'Sarim* – the One Commander, the 12 *Sarim*, or “Generals,” and 300 *Gidud*. This was as commanded to Gid'on to seek only the most refined, of superior merit. At the same time, there are those who are a part of our Movement who are not best suited for physical defense. These remain counted among our numbers: scholars, rabbis, activists, authors, and disseminators of our writings and works. They are no less a part of this *Tzava*, just as many in leadership and commanding various divisions in any War are the *Zeqenim*, the Elders whose physical bodies are no longer suited for combat, but who are nevertheless filled with Wisdom borne only of lived experience.

The youth walk fast, but it is the *Zaqen*, the Elder who knows the Way.

As one hand washes the other, so too do those with experience and knowledge instruct the warriors of the Vanguard, on the Frontlines for Liberation. In the same way, so too do the latter protect the former and act as their hands on the field of combat, whether in formal battles, or on the streets of the nations of the world – protecting our people, wherever we may be.

There must no longer be any Jew, young or old, who is afraid of our enemies. Instead, the degree to which we train must itself strike fear into the hearts of the Oppressors and their Terrorist chattel.

While we hope for the best, we must prepare in every possible way for the worst. For we have seen what the worst looks like, whether under the crushing oppression of Rome, the Third Reich, or the violence of *Chamas*, which *Ha'Shem* promises will be eradicated from the Land (*Yeshayahu* 60:18).

If we remain in this state of readiness and preparation, then we will never be faced again with a situation where we are caught unprepared for even the most horrific of assaults on our lives and liberties. This is no longer an option for those of us who demand that our children, families, communities, and Nation be kept safe. We must reintegrate such training into our culture, today, just as it was in the days of *David Ha'Melekh*.

Zeh Ha'Derekh.

This is the Way.

Unveiling the Lies

All of these realizations emanate from the central axis of antisemitism today and revolving around Yerushalayim — *Tzzyon*. In 1848, as documented by then-journalist Karl Marx, the Jewish population of Yerushalayim was *twice* that of the Muslim population. Even then, long before the advent of political Zionism, *Tzzyonut*, and decades before the birth of Theodore Herzl, author of *Der Judenstaat* (1896), we were – according to Marx – being relentlessly bullied and subjugated by Arabs in the Holy City of *Tzzyon*. These oppressors did not fear retaliation, even from our greater numbers, because they were backed by the Fascist Colonializing forces of the Ottoman Caliphate, which then controlled *Syria Palestina* — a region that has never in history been controlled by an ethnically-Palestinian people.

This new generation believes that this conflict began in 1948. They are deliberately kept in the dark, as to the true origins of this conflict, in the decades of pogroms against Jews in Mandate Era Palestine – whether 1834 when the family of the later Grand Muftis would immigrate from Turkey; or the Nabi Musa attempted pogrom “Riots” (1920); the

Chevron and Tz'vat massacres (1928); the Nazi-Funded “Arab Revolts” of the 1930s; the Mufti's brother using Nazi funding to launch the *Farhud* in Iraq in 1941; or even the declaration of GENOCIDAL war against Jewish presence in Judea, from 1947-49.

For centuries, we cried out: *L'Shanah Haba'ah B'Yerushalayim* – that is “Next year in Jerusalem,” at the end of the *Pesach* or “Passover,” *Seder* and at the end of the *Ne'ilah* service on *Yom Kippur*. This is not a new concept, call or yearning to return – it has been with us since the destruction of the *Beit Ha'Midqash* and the Roman Colonizers expulsion of our people from our Nation's Eternal Capital of Yerushalayim.

We did not bring this fight to the Islamicate Extremists and Caliphatist Colonizers. Instead, they brought it to us, and each time we tried to avoid it, we tried to give land for peace, even accepting partitions of our ancestral, indigenous homeland, which would have granted us much less than the new-formed “Palestinian” identity – which only ethnically cemented as Arab opposition to our existence in the home of our Ancestors increased.

They are deliberately kept in the dark, as to the true origins of this conflict, throughout the centuries of Caliphate oppression, and genocidal literary propaganda, beginning as far back as the Abbasids (750–1517 CE). They speak of the Rambam (1138–1204) acting as vizier to Saladin (c. 1137–1193), yet they ignore his expulsion from Andalusia by the Almohad Caliphate (1121–1269 CE), which led him to North Africa and the Levant in the first place!

When they could no longer keep us locked within physical chains of bondage, servitude, and *Dhimmitude*, they chose instead to keep us shackled in mental slavery and spiritual bondage, putting us constantly on the defensive, even while they have aggressed

against us. Finally, when these forces of oppression and ignorance realized they could no longer control us, they attempted to wipe out entire peoples and communities through GENOCIDE.

The time for apologizing for our Jewishness is over!

The time for cowering and merely hoping and praying for the best is over!

The time for trying in vain to explain our rights to return to the Land of our Ancestors in Peace is over!

The time for trying in vain to explain that we are not the source of the failure of the *Goyyim* to accomplish and achieve what we have, in so many cases, is over!

The time for apologizing for our intelligence, critical-thinking, skepticism, reasoning and calling out of the lies and propaganda of the *Goyyim* is over!

And related to this, the time of allowing those who have appropriated bastardized versions of our culture, traditions, rites, misinterpretations of our scriptures and prophets, while at the same time paying no homage to the source of that which they have appropriated and warped, is also finally over!

Indeed, the hatred of the *Goyyim* for us is born out of their warped concept of Replacement Theology. They perverted our teachings, rites, and scriptures, claimed them as their own, and then sought to convert us by the sword, to remove the evidence of their plagiarism and appropriation. When they could not wipe us out, they sought to repress us, and keep us from speaking out and speaking up.

Again: those days are over!

Today, the terrorism and antisemitism are merely an outward manifestation of a warped and genocidal theology — whether Christian or Islamicate — borne of fantasy battles, penned by a Colonial Empire, centuries after the events which they claimed to describe.

Today, this perversion of religion, borne of Neo-Salafi founder Rashid Rida (1865-1935), his disciple the Nazi Grand Mufti Hajj Amin al-Husseini (1895-1974) and his nephew Yasser Arafat (1929-2004), and those groups emanating from their racist ideologies, continues. Meanwhile, the Islamicate *Ummah* prays that the world does not notice these hateful fairytales within their Satanic *Sirah* and Hearsay *Hadith* genre, nor their deliberate obfuscation of the fact that the Qur'an not only tells them to defer to us in understanding Biblical teachings, but also reaffirms that *Ha'Shem* in fact commanded us to enter into *Eretz Yisrael Hashlamah*, apportioning it for us, and admonishing us to never willingly abandon it (*Qur'an* 5:21)!

To accomplish this, they begin by twisting the words of their own scripture, mistranslating it to suit their own bigotry, and hoping that neither their own congregants, nor the rest of the world wises up and calls them to account for their deliberate concealing of the truth – for *they*, not us, are the true *Koferim* (*Sanhedrin* 90-103; *Mishneh Torah*, “Hilkhot Teshuvah” 3:6-8).

Along with acts of psychological and spiritual oppression, other insidious methods of ethnic cleansing continue. These were indeed initiated by their Settler-Colonialist ancestors. Today, they continue their LEGACY OF BRUTALITY in the Holy Land of *Eretz Yisrael Hashlamah*, and indeed, throughout so much of the world.

Yet they cry out for “Peace! Peace”

...but there is no Peace (*Yiramiyahu* 6:14).

The Internal Struggle

In contrast to such greed, bigotry, and unwillingness to respect the rights and lives of one’s neighbor, our MOVEMENT is an ideology that is ethically pure and righteous. It is one that cannot be bought, nor led astray by temptation, moral compromise, or personal weakness. Our focus is not merely *outward* on the world, in which we are all a part of it is also internal — with an eye towards self-critique, spiritual purification, and constant alignment of our words and deeds with what is morally UPRIGHT and strategically intelligent.

This Movement is an overall view on LIFE that not only deals with the external, but also the INTERNAL. It thus necessarily realizes that a physical manifestation of oppression, such as Islamicate Imperialism, religious-extremism, and terrorism, is merely an outward manifestation of the warped values and often demonic theology held within the darkened hearts of the forces seeking to restore that Colonial Empire of the Caliphate and resume their expansion and colonization of the entire planet.

We will NEVER AGAIN allow this to happen!

Just as the *‘Ossiyim Ha’Torah*, the Diaspora Essenes of Persia rose against the Abbasid forces *‘Ovadyah Yitzchaq Ben Ya`qov* (*fl.* 685-755 CE), we rise today against the Neo-Caliphate. Just as this *Moreh Tzedeq* drew a circle with a branch of myrtle, around his *Gidud* – calmly instructing them to stand back while he single-handedly decimated the “elite”

first wave of the Caliphate forces – we too, with only 300 *Gidud*, like those of *Gid'on*, will make straight the ways in the desert, for the coming of the Messianic Era.

As such, our ideology and method of ACTION has gone by many names amongst our ancestors, from generation to generation. We derive inspiration from and pay homage to social justice REVOLUTIONARIES throughout the ages. There are abundant examples of such an array of militant movements for self and community defense, and their parallels and inspirations for this Movement of the *Tzava Ha'Mashiach*, should be obvious.

Indeed, our Spiritual roots reach back into every resistance movement against the Jewish People throughout our history. As well, we derive inspiration from other indigenous uprisings and decolonization efforts against imperialism around the world — just as we have decolonized from both British rule and that of the Imperialist Caliphate Colonizers.

We draw inspiration and connect to our roots in movements such as that of the *Gidud David*, those who trained and organized closely with the future King, while in preparing for the Rise within `Aza.

As well, we find the same inspiration in the *Makkabbim* and the Revolt against the Seleucid Greek Colonizers; the Revolt of Shim'on Ben Yosef who rose against Herod the Terrible (4 BCE), the agent of the Roman oppressors, the *Qana'im* founded by Yehudah *Ha'Galili* (20 BCE-ca. 100 CE) and his brother “*Tzadiq Ha'P'rushi*” (d. ca. 53 CE) as well as the *Siqariyim* led by Menachem Ben Yehudah (fl. 66 CE) in the Great Revolt against the Roman *Cheivab* — whether fighting Roman imperialists on the raised fortress of Masada, *defeating* them, and moving on to the next front in Egypt, where we fought against pogroms erupting there, or executing collaborators with the Roman Colonizers in the marketplace.

Prepare For Battle

Whether in *Eretz Yisrael*, or in the *Galut*, the Diaspora, we must face the reality that we are in a war that we did not initiate, but which we must nevertheless conclude. This will not happen through the gentle means of negotiation and concession; nor will it come about by protests and rallies where we ask for our rights to be respected; neither will it result from victory in academic debates about our right to exist.

First and foremost, we must begin preparing for the Inevitable – all who are able. What this entails will be different for each individual. Broadly speaking, we must purify our diets, increase our exercise, and martial training, as well as proficiency and armament in weapons of self and community defense. The *Goyyim* have proven time and time again that we cannot count on them to effectively defend us. As it was written millennia ago: “neither friendship nor hatred last forever. He who is a friend today may be an enemy tomorrow, and he who is an enemy today may be a friend tomorrow. Therefore, one should know what is in their best interests and act according to these alone.”

Thus, we must take these actions into our *own* hands, protect our *own* communities, our *own* best interests, and teach a deterrent lesson to those who would promote our misfortune, suffering and the genocidal destruction of our People, *Am Yisrael*.

Only with the dedication and conviction of living a life in harmony with these stated goals and beliefs — gaining the strength from purification of body and mind, while actively opposing those who are destroying this world with their poisonous thoughts, deeds, and pollution — can we be victorious in our STRUGGLE for TOTAL LIBERATION.

In this way too, we serve as an *Aur l'Goyyim*, illuminating the Path to Freedom from Tyranny and Decolonization - first of own our people, as well as intersectionally for all who are oppressed — those who will naturally benefit from the destruction of our shared enemies (whether Nazis, Caliphatist or Fascists in general, who seek in vain to control personal liberty).

Such an external victory must first be established upon the Foundation of an inward Spiritual Struggle of self-critique, refinement, improvement on a Path of Perfection. This, we must manifest in the uplifting of our families, community, and people.

Secondarily, and upon that foundation, we must build up our Nation by waging an *outward* Struggle against the forces of hatred that have historically oppressed us and sought to dominate our communities and even those of our neighbors.

Rules of War and Divine Blessing

The Divine Blessings upon the Jewish People – the *B'rakhot Ha'Qadosh Barukh Hu* – is only fully realized through obedience to the *Torah*, and in this context, its Rules of War. Indeed, *Ha'Shem* has promised to bless those who bless us and curse those who curse us (*Berashit* 12:1-3).

Yes, the Torah teaches that *Ha'Shem Eloheinu* will bless us in the Land which we were assigned to and apportioned as a *Natan*, a Divine Gift (*Devarim* 28:8). But this gift is not free, it comes with responsibilities. We are Commanded to *Do*, even to *pursue*, “Justice! Justice!” — *Tzedeq! Tzedeq tirdof!* within the Land (*Devarim* 16:20). We are Commanded to hold *ourselves* to a higher standard, as a *Goy Qadosh* — a Holy Nation (*Shmot* 19:6). We are

obligated not to be as the *Goyyim*, for emulating the nations is the *Chuqat Ha'Goyyim*, and is contrary to the Way, the *Derekb Ha'Shem*.

It is with this Knowledge that the *Tzava Ha'Mashiach* eschews all violence born of emotions of hatred and fear. We do not target innocents, no matter the errant perceived military or strategic “advantage” in doing so. This is because our true advantage is now, as it always has been, found in the Divine Blessing from *Ha'Shem*. That *B'rakhab* is intensified correlative to our adherence to the *Mitzvot* of the Torah, related specifically to *Tzedeq* – Justice, which is inherently “Righteousness.”

Any violence which the *Gidud* of the *Tzava Ha'Mashiach* may engage in is purely in DEFENSE of SELF, FAMILY and COMMUNITY. We do not glorify violence, nor war. The Talmud teaches that war is, in most cases, an avoidable evil. Thus, it is written that “the sword comes to the world for the delay of judgment, and for the perversion of judgment,” (*Pirgei Avot* 5:8).

The Ancient *Milchemet Reshut* - an offensive war, requires both the approval of the Sanhedrin, as well as that of the *Kohen Ha'Gadol*. The latter must ascertain whether or not *Ha'Shem* is in fact on the side of such a *Milchemet Reshut* (Talmud Yerushlami, *Sotah* 8:10 - 23a). Until the *Yamot Ha'Mashiach*, such a war is strictly forbidden to the *Ossiyim Ha'Torah* — the *Doers* of the Torah – and we thus have no interest in such things, nor do we desire the deprivation of *B'rakhab* which engaging in such ego-driven conflicts would surely bring about.

A *Milchemet Mitzvah*, by contrast, refers to a War or *Milchemet* which is Obligatory, a literal Commandment — a *Mitzvah* — hence the name of a “Commanded War.” Such

DEFENSIVE violence, as a Nation, or self-defense individually, does not require such socioreligious checks and balances. This is because DEFENSE of SELF, FAMILY and COMMUNITY is an absolute religious *Mitzvah*, which we are simply not permitted to turn away from! As such, the *Tzava Ha'Mashiach* must be ready, willing, and able to step up to defend any in facet of *Am Yisrael* — in *Eretz Yisrael* or the *Galut* — which may find itself in need of our services.

Until the *Yamot Ha'Mashiach*, there is no permissibility of any other type of war or offensive violence — collectively or individually. Accordingly, we REFUSE to lower ourselves to the level of those *sheddim*, who through their disobedience, infractions, spreading of mischief and violence — *Chamas* — have been abased due to their lawlessness and transgression.

We are the antithesis of such base *Cheyot*. Indeed, this was the teaching of the story of Gid'on and his *Gidud* of 300 (*Shoftim* 8:4-28). The masses clamored to join the ranks as his soldiers, but *Ha'Shem* instructed that they were too many. Thus, he led them to this spring at En Harod, at the base of Mount Gilboa, in the southeast of *Emek Yizra'el*. There, those who drank like *cheyot*, like beasts were disqualified from service. Conversely, those who scooped water with their hands demonstrated the potential for refinement as warriors, not merely of the physical body, but of the Spirit as well.

In *Halakhab*, one must always seek Justice and Peace before waging even a defensive war (*Devarim* 20:10). It is forbidden to break vessels, tear clothing, wreck that which is built up, stop fountains, or waste food in a destructive manner. Killing an animal needlessly or offering poisoned water to livestock are forbidden as well. Most importantly, *Halakhab*

forbids the killing of innocent *B'nei Adam*, even in the course of an otherwise legitimate military engagement.

We must always take the greatest of pains to make certain that innocent blood is not shed — non-aggressing lives are not taken. Thus, it is written: “Whoever destroys a single innocent soul, it is as though they destroyed an entire world,” just as Qayin destroyed the potential for the *Yamot Ha'Mashiach* in Ancient Days, by murdering his brother Hevel. Thus, the Torah calls him by this name, to indicate that he was born in “vain” in that life. Conversely, it is taught that “whosoever *saves* a life, it is considered as if he saved an entire world” (Talmud Yerushlami, *Sanbedrin* 4:1 [22a]; cf. Talmud Bavli, *Sanbedrin* 37a).

We must thus NEVER sink to the depths of Gehinnom where our adversaries, the *Satanim ha'Chamas* dwell.

Accordingly, the Rambam argued that when besieging a city in order to seize it, it must not be surrounded on all four sides, but only on three sides. Thus, the *Tzadiq* leaves a path of escape for whoever wishes to flee to save his life (*Melakhim U'Milchamoteyhem, Sefer Shofetim* 6:7). How much more so is this then required of *any* and *all* non-combatants? The Ramban (1194 – 1270), writing a century later, said that the reason for ethic is that “we are to learn to deal kindly with our enemy” (Ramban on *Devarim* 20:19-20).

In the Second Temple Era, Yedidyah of Mitzrayim, from the city of the Muqdon (b. 20 BCE – d. 50 CE) wrote, when the Jewish nation, “takes up arms, it must distinguish between those whose life is one of hostility [to us] and those who are not. For to breathe slaughter against all, even those who have done very little or nothing wrong, shows what can only be regarded as a savage and brutal soul.”

Thus, the Midrash *Sifrei Bamidbar* cites the opinion of the Tanna Rabbi Natan (ca. 100s CE), that when *Am Yisrael* laid siege in its war with Midian (*Bamidbar* 31), one side was left open so that the Midianites could flee. The Ramban (*Hassagot al Sefer ha'Mitzvot la'Rambam*, 5), suggests two reasons for this.

The first is educational, to encourage compassion even for an enemy in time of war. This, of course, precludes those who have engaged in the most grievous of atrocities, who have transgressed all reasonable limits. Such individuals must never be afforded the opportunity to repeat their crimes. Yet this is not the case for the average rank-and-file soldier, nor for one who may engage us in conflict on in the streets. In our dealings with them, we must embody the highest caliber of moral virtue, and thus emanate the power that only comes from complete and irreproachable honor.

We must never dishonor ourselves, our families, our community, *Yahadut*, *Am Yisrael* and, indeed, *Ha'Shem Eloheinu*, through the pursuits of the ego and reactionary violence borne weakness and frustration. For the strong need not react immediately with violence, but can instead calmly intercept and redirect — again, *zeh Ha'Derekh Ha'Shem*.

The second reason given for such an approach is tactical. In affording a path of escape, even to our enemies, we avoid emboldening them, by putting it in a position from which there can be no escape. One who fights knowing that death is certain if the battle is lost, fights with a passion and vigor that cannot be compared to that of one who knows they can fight and walk away.

Indeed, those who position themselves as our enemies would do good to remember this. For this approach is the Higher Ethic of Honor in Warfare. Yet, this assumes war and

not attempts at outright genocide. For those engaged in such things, they have offered *us* no choice but to fight to the death — theirs or ours.

Bal Taschit

The principle of *Bal Taschit* — “you will not destroy” (*Devarim* 20:19, 20) — teaches that we are forbidden from so much as destroying fruit bearing tree in war, unless their wood was absolutely needed for military defense.

The Torah forbids all wanton destruction, of human beings, non-human animals, even plants and the environment. Thus, *Sefer Ha’Chinuch* teaches that, “for this is the Way of the *Chassidim*... They who love Shalom are happy when they can do good to others and bring them close to Torah. Such ones will not cause even a grain of mustard to be lost from the world.”

Indeed, any form of despoliation is forbidden by *Halakhab*, and thus the Rambam teaches that the reference to “fruit trees” was expanded to include almost everything else (Rambam, *Sefer Ha’Mitzvot*, Positive Commandment 6). Similarly, it is forbidden to kill a non-human animal without just cause. It is, in the same vein, forbidden to offer poisoned or even polluted water to livestock in enemy territory.

The Talmud even goes so far as to impart that Rabbi Yehudah *Ha’Nasi*, the redactor of the *Mishnah*, intended an even broader principle still, phrases this as: “One should not spill water out of his pool at a time when others need it.”

With all of this said, it may be asked why, if we are lovers of Peace, would we train our hands in warfare and our fingers for battle? (*Tebillim* 144)? Rebbe Nachman of Breslov

predicted, “The Messiah will conquer the world without a shot being fired” (*Siach Sarfei Qodesh* 2, 1:67). But how could this be unless Mashiach and the *Tzava Ha’Mashiach* have the *capacity* for complete defense of SELF, FAMILY and COMMUNITY?

If Mashiach and his *Gidud*, the *Tzava Ha’Mashiach* were merely pacifists, who under no circumstances would engage in violence against the guilty — even to stop violence against the innocent — then the wicked would certainly steamroll right over them, and commit much more widespread violence.

Indeed, it is only through complete fearlessness, borne of thoroughly training of body and mind – discipline of the spirit and ingraining of martial skill within the memory of the muscles of the physical body, that one can confront *any* oppressor, great or small, and all enemies of *Am Yisrael* (and indeed of the *Emet Ha’Shem*). Thus, to be a true Man of Peace, as Rabbi Nachman speaks of Mashiach ben David, one must be capable of being a Man of War, and *Ish Milchamot*, like David *Ha’Melekh* (*Divre Ha’Yamim Alef* 28:3).

As it is said, “It is better to be a warrior in a Garden than a gardener in a war.” Yet, without learning cultivation, the warrior in the Garden will starve. Indeed, we must attain and embody balance in all things — *Zeh Ha’Derekh*.

We thus must hold ourselves to the highest ethical standards, refrain from any action which would be likely to shed innocent blood, and thereby receive the FULL BLESSING of *Ha’Shem Eloheinu*. For thus far, *Am Yisrael* has been blessed abundantly against our adversaries in since the establishment of *Medinat Yisrael*. How much more so will the be the case as we increasingly align ourselves with the *Ratzon Ha’Shamayim*, the Will of Heaven.

No Coincidence

The Ba`al Shem Tov (1698-1760) taught that *nothing* is by chance. Every single event or experience in a person's life, the *Besht* explained, is predetermined and purposeful. So, if one happens to witness oppression, tyranny, or the degradation of the perceived "other," then they must realize that they themselves must *also* suffer from the same affliction, in one form or another. Otherwise, he explained, why would Divine Providence have caused us to witness our neighbors suffering, facing oppression, or even simply in failing in some aspect of their lives? Obviously, this happened to open the eyes of the individual to something which must be corrected within themselves.

As such, he taught that even if one is your enemy — even if justifiably so, even if their moral and spiritual downfall is one of their own making — that you have witnessed it has less to do with the perceived "other," but instead, it is a message to you from *Ha'Shem*. The message is enjoining you to deal with a similar negative element — be it in subtlest of forms — within yourself.

In this too, we must reflect deeply, and purify ourselves from the inner weakness and *Sitra Achra* which may be hidden deep within our Innermost Hearts, while being manifest and much easier to see within our enemies. Thus, they must serve as the inspiration and lesson for us to be absolutely nothing like them, and to cleave tightly to the Torah, rather than the wayward paths of the *Goyyim*.

Understand then, that these words too have come across your path for a reason. Whether you join us in the fight or simply support our work and accept what is useful for

you and reject what is not — or even if you are able to learn from this or be inspired in any positive way (consistent with the principles articulated here) — you are reading these words now because of Divine Providence.

For those who are inspired by this program of action, NOW is the time to begin training and join us in our Struggle!

You may choose to connect with us directly.

You may simply feel that these words resonate with you, and thus you may choose to help us spread the word about this Movement.

You may train and prepare directly with the *Sarim* of the *Tzava Ha'Mashiach*, or you may simply be inspired to follow this program on your own.

You may, in time, establish small study circles, community patrols, or even martial training halls, gyms, shooting ranges and tactical training centers.

Some of you may go further still and assemble yourselves into militias of Twelve or Twenty-Four or smaller cells of six.

Some of you may eventually, after a period of vetting, be invited to our martial and meditative training seminars. You may develop close relationships with the *Sarim* of the *Gidud*, with the intentions and aspirations of joining our ranks.

All of this is up to you. On whatever level we connect, or do not connect, we are all in this Struggle for *Am Yisrael*, and we seek Unity as the *Yachad Yisrael*, not further distraction be sectarian division.

Let us be United.

Let us be One, just as *Ha'Shem* is One.

And let us have *No Master but Ha'Shem - Ein Adon ela Ha'Shem!*

Together, let us purify the heart and mind, as iron sharpens iron! Let us build up and fortify a community of purified and righteous souls, to fight against those who would seek to murder or subjugate our people or others.

WE ARE OUR BROTHERS KEEPERS!

Only through this effort and Movement will we be able to lay the foundation for the Inevitable future we have historically been promised. This is the *Ma'aseh Ha'Mashiach*. But it is up to us to make the Rise of *Mashiach Ha'Melech* possible, whether we view this as an allegorical transition to the *Yemot Ha'Mashiach*, the Messianic Era, or if we believe in it as a Rise of a literal *Mashiach Ben David* — whatever the interpretation or personal belief, our actions of making Straight the Way for Mashiach (*Yeshayahu* 40:3) remain the same.

As the Sages taught, Mashiach is waiting for *us* “at the Gates of Rome” (*Sanhedrin* 98a). This means that Mashiach is, and always has been, waiting for *us* at the gates of the enemies of the Jewish People. Why then should we imagine this as a man who will *come to us*, when it is *we* who must prepare and march forward to those very gates if we wish to join him! Indeed, as it is written:

“The Day of Vengeance that was in My Heart, and My Year of Redemption have come! And I looked, but there was none to help [us]! And I beheld in astonishment, but there was none to uphold [me]; therefore, my own arm brought Liberation unto me, and my Rage, it held me up! And I had trampled down the peoples in my Anger, and made them drunk with my Rage, and I

poured out their lifeblood on the Land. I will make mention of the *Chesed*, Loving-Kindness of *Ha'Shem*, and the *Tehillot* of *Ha'Shem*, according to all that *Ha'Shem* has bestowed on us; and the Great Goodness toward the *Beyt Yisrael*, the House of Israel, which *Hu* has bestowed on them according to the *Rachmah*, the Compassion and Mercy of *Hu*, and according to the multitude of the *Chesed* — the Loving-Kindness — of *Hu*.”

כי יוס נקם בלבי ושנת גאולי באה ואביט ואין עזר ואשתומס ואין סומך ותושע לי זרעו וחמתי היא
סמכתני ואכוס עמים באפי ואשכרס בחמתי ואוריד לארץ נצחס חסדי יהוה אזכיר תהלת יהוה כעל כל
אשר גמלנו יהוה רב טוב לבית ישראל אשר גמלס כרחמיו וכרב חסדיו

We are not waiting on Mashiach; Mashiach is waiting on us — NOW, that wait is over — if we merit it!

This is the *Message* and the *Movement* of that Message.

There is no one *else* to help us, no one to uphold us. Therefore, Liberation will come through our own hands — empowered by the Divine One of Israel, *Ha'Qadosh Barukh Hu* — Who trains our hands in warfare and our fingers for battle (*Tehillim* 144).

The time for DIRECT ACTION is NOW!

For it is only through ACTION taken by our own hands, consistent with the teachings of the Torah and thus, the principles outlined herein, that the words of the *Nevi'im* will be fulfilled. We can no longer wait for someone to come and Liberate us.

Instead, we must come to him, wherever the gates of our Adversary may be. As it is written:

“Never Again will the Violence of *Chamas* be heard from in your Land. [No] Demon will [again] breach your borders, and thus, your walls will be called ‘Liberation,’ and your Gates will be Praised.” (*Yeshayahu* 60:18)

לא ישמע עוד חמס בארצך שד ושבר בגבוליך וקראת ישועה חומתיך ושעריך תהלה

May that Day, and the *Yemot Ha'Mashiach*, come soon – *im yirtzeh Ha'shem!*

The Time is NOW!



To get involved, contact:

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