

כ"ד אדר א' תשס"ו

It was brought to my attention that the fact that my name was not signed on a protest to the Slifkin books, recently published, regarding science and Torah, was being used to infer my acceptance of those books and their spirit.

I am obligated to make the opposite abundantly clear. The books are in opposition to our Torah (התורה). The impudent and audacious spirit of throwing off the yoke (כריית היתר) of the

and our sages (האבות והאבות) who are its bearers (המקובלים), denies any excuse for the mistakes therein. A seeker of truth should distance himself from them, as the Torah requires.

The Torah charges us to realize that our life's mission is to "cleave to him" (להקדש). Teach us that to cleave to sages and their students (תלמידי חכמים) is the way to achieve that.

The pursuit of the attachment to (ההתאמה) investing a maximum of one's intellectual and spiritual powers to grow in the knowledge of their words and the appreciation, thereof, profoundly is the path of

אמנם הדברים דה' אלהים חיים בלתי ידועים

אשר ה' יתנו  
למנו חכמה