

THE JEWISH GUARDIAN

702

STATEMENT TO U.N.
COMMITTEE ON PALESTINE

MEMORANDUM TO
KING HUSSEIN

CHAMPION OF TRUTH



AGUDA, MIZRACHI
& ZIONISM

POLITICAL ZIONISM AND
THE STATE OF ISRAEL

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STATEMENT TO U. N. SPECIAL COMMITTEE ON PALESTINE

At this moment while a debate on Palestine is going on at the United Nations, we find it of extreme importance to publicize the position of Orthodox Jewry. Hence we bring to the readers excerpts of the 18 page document of written testimony submitted in person to the United Nations Special Committee on Palestine. Wednesday, July 16, 1947 by the Chief Rabbis of the Ashkenasic Jewish Community, Rav Yosef Zvi Dushinsky and Rav Zelig Ruven Bengis of blessed memory.

Isaac Meir Lewin and Moshe Prush of Agudat Israel had defied the Rabbinical authority of Rabbi Dushinsky and united with the zionists in their demand for a state and had gone to the United Nations Commission.

When in mid November of 1947, it became evident that through zionist and Communist pressure the United Nations would vote for the partition of Palestine into Jewish and Arab states, Rav Dushinsky appealed, in the name of 60,000 (sixty-thousand) Jewish Orthodox residents, to the United Nations by cable and a memorandum following, that

Taken from the United Nations Trusteeship Library

The ancient right of the People of Israel to the land of Israel.

In approaching what is commonly called the Palestine problem and in trying to find a just and suitable solution it is imperative that the history of the Holy Land and its correlation with the Jewish people be viewed in their proper perspective. Indeed from the day onwards on which the L-rd said to Abraham: "Arise, walk through the Land, in the length of it and in the breadth, for I will give it unto thee" (Genesis, 13, 17), this country was predestined to be the land of domicile for the People of Israel. However, this prodestination, this divine promise, has its basis but in religion, for only loyalty to HIS laws and teachings and fundamental application of that Law in Israel's public and private life will entitle them to the name "People of Israel" and only then can the term "Land of Israel" apply to this land as it is said: "And ye shall be unto me a kingdom of priests and a holy nation" (Exodus 19, 6) and further: "For thou art a holy people unto the L-rd, thy G-d." (Deuteronomy 7, 6). The interrelation between the land of Israel and the people of

Jerusalem should not be included in the Jewish state and should be given international status.

The text of the cable follows the written testimony. The memorandum will be printed in the February issue.

Notwithstanding the conviction of the most eminent Rabbis in regards to a Jewish state before the coming of "Moshiach", and the cable of Rabbi Avrohom Kalmanowitz (dean of the world famous Mirrer Yeshiva) with other leading deans of Rabbinical schools appealing to the Jewish Agency in Tel Aviv May 13, 1948 to withhold declaring independance on account of the bloodshed that will result, Isaac Meir Lewin of Agudat Israel signed the Israeli declaration of independance full of heresy, and that brought with it the death of thousands of Jewish souls in the ensuing conflict of 1948-1949.

Israel rise and falls with the degree and intensity with which they fulfil the Holy Law. Past experience proves that Israel fell easy prey to their enemies whenever they deviated from the path prescribed in the Holy Bible, a fact to which the chapters of the Bible bear eloquent evidence.

2

Unbroken settlement by Jews throughout the ages.

Hence, even after the dispersion, when Israel were scattered to the four corners of the world to atone for their sins and prepare themselves for the great task of being a holy nation and of being fit once again to live in the land of their promise, Jews loyal to the tradition of their forefathers have not severed the connection with the land even for short intervals. Though unable to fulfil all the commandments while residing abroad, particularly those relating to the soil of this land, they have constantly directed and arranged their prayers with their faces towards the Holy Land in accordance with I Kings 8, 48: "And pray unto thee towards their land."

Some Jews endeavoured to visit the Holy Land at least once in their lives and at later periods, when

transport and traffic connections became easier, these loyal Jews began to return to the Holy Land to live permanently therein in holiness and purity and literally applied the verse (Psalms 102, 14): "For thy servants take pleasure in her stones and favour the dust thereof."

The relation between the people of Israel and the land of Israel being an ancient and permanent religious tie, Providence has seen to it that throughout the long history of this land, Jews were never to abandon it entirely....

3

Good neighbourly relations with other sections of the population

During no period of the immigration of such orthodox European Jews was any opposition offered by the Arab population. On the contrary these Jews were welcomed on account of economic benefits and general progress that accrued to the local inhabitants who had no fear whatsoever of being subjugated. It was common knowledge that these Jews came but for the purpose of fulfilling certain religious requirements and they had no difficulty in establishing mutual trust, and real friendship developed with all sections of the community. That was the time when good neighbourly relations existed between Jews and Arabs and in particular Rabbis and eminent scholars who then lead the Jewish

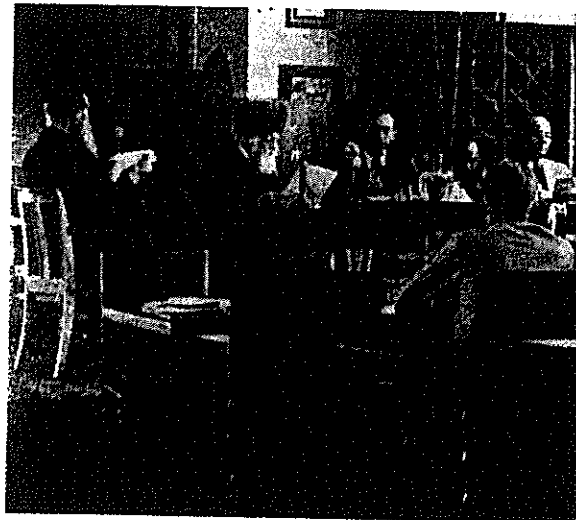
Community were greatly esteemed and honoured by all inhabitants.

4

Palestine under the Mandate.

With the occupation of Palestine by His Britannic Majesty's Forces and after the confirmation of the Mandate over Palestine by the League of Nations, which incorporated the Balfour Declaration of 1917 a new era opened in the history of the Holy Land. We Orthodox Jews whose forefathers promoted the development of the Jewish Yishuv throughout the generations, who for many centuries constituted the most important element of the Yishuv in the Holy Land, were always on the very best terms with all sections of the Community. We had hoped that the real purpose of the Mandate would be the promotion of a "Home" to which Jews who lived in the Diaspora might be able to return as their Home Land in order to live here in accordance with the Commandments of the Almighty. It was upon the first appearance of the Zionist organization as a political entity, created in and by the spirit of reform, a spirit to which Orthodox Jewry is so utterly opposed that the idea of the foundation of the foundation of a Jewish state in the Holy Land was first advanced.

Much trouble and endless bloodshed might have been avoided if the Mandate were to have been applied in the manner hoped for by Orthodox Jewry.



Rabbi Dushinsky giving oral testimony to United Nations Special Committee on July 16, 1947. Sitting next to him is Rabbi Bengis.

If in addition the various Jewish Communities in the country had been organised along traditional lines of truly Jewish Law, by actively applying the Laws of Moses to the public affairs of the Holy Land, we are convinced that the country would have remained at peace and the dangers inherent in prevailing conditions might never have arisen. Moreover, the colossal massacre of millions of our brethren at the hands of Nazism during the second World War might have been averted to a very substantial degree for many of them might have been able to live peacefully in the Holy Land as there would have been not the slightest justification for the limitations of Jewish immigration as have in fact been enforced during the last decade.

However, it is a regrettable fact that a serious blunder was committed at the time by recognising first the leaders of Zionism and then the Jewish Agency as official representation of the Jewish population and by handing the keys of immigration to that body which consists of Zionists and non-Zionists who are united in their opposition to the application of religion to public life and they have succeeded in bringing to this country free-thinking people like themselves who blocked the way of immigration of myriads of Orthodox Jews. Only after prolonged and forceful representations supported by the Government of Palestine did they agree to issue small numbers of certificates for immigration also to Orthodox Jews. They have thus succeeded in strengthening their position by bringing in elements of the population who were faithful to their aims and ideals and have founded Jewish Communities throughout the country whose very spirit is contrary to the requirements of Jewish Law and have thereby furthered their hold in the country, by insisting on the creation of a Jewish state therein. This aroused the fear of our Arab neighbours in connection with further Jewish immigration and thus started the determined opposition on the part of the Arabs against Jewish immigration.

5

Palestine as a State.

From the time of King Solomon to our very days the Holy Land was either united with Trans-Jordan or attached to Syria or Turkey. Western Palestine was never a single and independent entity and certainly a part of that cannot possibly constitute an independent state, as envisaged in the various plans

-4-

that are discussed from time to time.

However, the basic reason for our opposition to an independent Jewish state is that in prevailing circumstances the officially recognised representation of the Jewish people does not consider the authority of the Holy Law as binding in the public affairs of the Jewish people.... . . . and it is contrary to the wishes of G-d to create a Jewish State...

6

Summary of Part I

Orthodox Jewry has not the slightest intention of subjugating any section of the population of the Holy Land. We merely demand that the gates of Palestine be opened to all those Jews who have no home and enable them to live here Jewish lives in accordance with the commandments of the Lord. However in order to avoid the continuation of the untenable position as set out in the last paragraph of section 4 we suggest that the keys of Jewish immigration be placed into the hands of the Government of this country.

We furthermore wish to express our definite opposition to a Jewish state in any part of Palestine.

Document No. A-AC.14.44

Communications received by Ad Hoc
Palestine Committee, November 18, 1947

To the Secretary General of the United Nations
Lake Success

The Jewish orthodox community (Eida Hacharedis) of Jerusalem comprising 60,000 souls, objects to the plea of including Jerusalem in the Jewish state and/or its residents becoming automatically citizens of the Jewish state.

Our community demands that Jerusalem be an international zone, under your protection, with full autonomy, and its residents be free citizens of the international zone of Jerusalem.

We beg of you, not to take any action before receiving our memorandum which is being sent by air mail.

Chief Rabbi J. Z. Dushinsky
In the name of the Ashkenasic
Community

MEMORANDUM TO KING HUSSEIN

The following is the English translation of the Arabic memorandum submitted to King Hussein of the Hejaz, great-grandfather of the present King Hussein of Jordan, by Rabbi Yosef Chaim Sonenfeld and Dr. Yackov Yisroel DeHaan, together with a delegation, that visited the Monarch upon his visit to King Abdullah in Shuni-Trans-Jordan.

His Majesty:

In the name of G-d, the High Lord, Creator of Heaven and Earth. We feel honored to stand before His Majesty as representatives of the world Jewish organization "Agudas Yisroel", and the "Eida Hachareidis", in the Holy City of Jerusalem, organized under the leadership of the "Vaad Hair" (National Comm.) of the Ashkenazic Jewish Community.

"Agudas Yisroel" is an organization of the world's orthodox Jewry which counts approximately one million registered members and it speaks for an even greater number of Orthodox Jews who although not registered with our organization, are wholeheartedly sympathetic with its goal to guard and preserve the traditional character of the Jewish People and its Torah, which was handed over to us in its Holiness and entirety, and to interpret in its Spirit all questions in Jewish life. Agudas Yisroel is an independent organization, according to the resolutions of the latest "Kenesia Hagdola" (meeting) which was held recently in Vienna in which the great Jewish leaders and Sages participated and which did not authorize any other organization, to speak in its name or in the name of the entire Jewish People.

In the name of this organization, and in the name of the "Eida Hachreidis" of Jerusalem we welcome with a blessing from the depths of our hearts the appearance of His Royal Highness in the Holy Land. May G-d, King of all Kings exalt his kingdom and in his days shall flourish justice for the benefit of those who find protection in his shadow.

We assure His Majesty that the Jewish population relates to their neighbors with brotherly harmony wherever they exist, and also in the Holy Land we will adhere to that tradition and in the future will cooperate with all the inhabitants in the building and prospering of the land for a blessing and peace with all ethnic groups.

We respectfully request from His Majesty that whenever any expression of Jewish opinion on matters concerning the Jewish population, or the Holy Land, will be brought to his attention, he shall also grant permission to the representative of "Agudas Yisroel" to appear, representing Orthodox Jewry, for which the Holy Land is the center of their yearning and who pray for its peace and rebuilding three times a day.

We also express our hope that His Majesty will do the utmost to use his huge influence for the benefit of the Jewish People which live in all Arab countries.

May the L-rd of the universe bless him and his descendants, and many more years shall he see the well being of his people. In his and in our days shall "Judah" be redeemed and Israel rest in tranquility.

AMEN

Date Feb. 20, 1924

CHAMPION OF TRUTH

BY EMILE MARMORSTEIN

Rabbi Amram Blau, Z.T.L., meant so much to us that our group in its present forlorn state resembles a tree stripped of its verdure. Yet now that the sense of the impoverishment of our world by his departure slowly gives way to a fuller grasp of its enrichment by his exalted life, we owe it to him as well as to ourselves to assess the legacy he has bequeathed to us. At any rate, we can try to protect the record of his earthly pilgrimage from the familiar process of distortion, which has already been set in motion.

According to one of the many obituaries in a local paper reputedly compiled by and for boys of all ages - "He led many demonstrations against the British Mandatory authorities and later against the Israeli government." My earliest anecdote about him demolishes this silly implication of indiscriminate defiance: out of his meager resources he rented a shop in Jaffa Road whose sole function was to open whenever Jewish shopkeepers were ordered to close their premises in protest against any of the government's actions or policies that displeased Zionists.

Granted that he and his followers were arrested from time to time - usually for picketing areas of Sabbath desecration - the contrast between the leniency of British police officers and magistrates and the harshness of their successors was to become a favourite theme of the literature published by the Guardians of the City. Indeed, had it not conferred a privileged status on the Zionist movement, Reb Amram would have welcomed the Mandate unreservedly. It was Clause Four that impelled him to regard it as the beginning of the severest phase of the Exile of Israel.

In retrospect, his roles in the independent Orthodox Community and in the Aguda's youth organization seem to indicate that he was preparing for that ordeal. However, I was too engrossed in a variety of other facets of Middle Eastern experience between the wars - and perhaps too readily overwhelmed by the simplicity and vitality in his look and in his words - to envisage a very different state of affairs. The memories of him in his prime which I took with me when I last saw the Holy City (1937) were of nuptial feasts enlivened by Arabic songs in his melodious voice, of his long and intensive vigils at sick-beds and of the care, time and patience he devoted to those who sought

his advice and comfort. By no means everyone with cause for gratitude to him shared his views; and he, for his part, never indulged his compassionate instincts at the expense of Heaven by condoning error. All his activities, whether public or private, stemmed from authoritative definitions of the appropriate relationship between the love of Heaven and the love of Israel.

Communication, albeit indirect, was resumed between us only after the publication of my article on 'Religious Opposition to Nationalism in the Middle East' (International Affairs, July 1952). I subsequently discovered that a copy had been sent by my good friend, H.A. Goodman z.l., to Jerusalem, where passages of specific relevance to the Guardians of the City were orally translated for their benefit. By then, Reb Amram's bravery, physical as well as moral, was widely recognized. Zionism's triumph had failed to intimidate him: neither the brutality of its henchmen nor the squalor of its dungeons scared him from taking his place in the forefront of demonstrations; and he suffered blows without pride or rancour, sustained by his knowledge of the metaphysical grounds underlying them. He was equally fearless in speech and writing. A journalist, far less familiar with doctrines of the faith than with the evasions and ambiguities of politicians, was evidently astonished to hear from his lips:

The Zionist idea which is the transformation of the Assembly of Israel into a people like all others, with an independent state and a national language, is the basis of disbelief in the union of the Holy One, Blessed be He, Israel and the Torah. Had the state's leaders been observers of the Torah and commandments, we should still have been obliged to oppose it with all our powers, for the very idea of the state is sheer unbelief. But the Holy One, Blessed be He, has done us a kindness in that the state's leaders are notorious evildoers, heretics, inciters and agitators, whereby the unbelief inherent in the idea is obtrusive and recognizable.

His addresses and articles made no secret of his conviction that the Zionist state resulted from Satan's licence to tempt through success; and since he felt that our concern for Heaven's honour should over-

ride our fears of the consequences for ourselves of the idolatrous state's inevitable doom, he deplored its gains and welcomed its setbacks. At the Meah Shearim centenary celebrations - one of his last public appearances - he rejoiced at the prospect of the annulment of the terrible Profanation of the Name through the failure of the cult of "my strength and the might of my hand". His engaging candour was reinforced by the clarity of his exposition and the charm of his flowing Hebrew prose which, needless to say, shunned the linguistic innovations associated with Zionism. That Reb Amram took writing seriously emerges from a brief note dated shortly after the appearance of a savage review of my 'Heaven at Bay': curtly dismissing the Zionist hack's invective with a popular adage - "when dogs yelp, the stones have hit the mark" - he informed me that a Sage had once inferred the merit of literary defence of the faith from "to teach the sons of Judah the bow" (2 Samuel, 1, 18).

Actually, the literary response of the Guardians of the City to the challenge of Zionist domination has been substantial and significant. Unlike their spectacular gestures, which are more concerned with the effect above of protest for the sake of Heaven than with its repercussions below, their writings are designed to persuade; their target consists of devout Jews in peril of being lulled into at least partial acceptance of the Zionist state as the initial stage of the fulfilment of the Divine promises; and, accordingly, their main purpose is to distinguish between the true faith and the travesty of it masquerading under the cloak of Zion and, at the same time to discredit those who seek, whatever their motives, to blur the distinction. In brief, the writers gathered round Reb Amram have been arguing not with the enemy, whose corruption is understood to have gone too far for argument to be possible, let alone avail, but with waverers among the faithful, that is to say, with harassed men exposed not merely to the atmosphere and propaganda of the Zionist regime but more particularly to its offers of financial aid to the institutions from which so many families gain a scanty and precarious livelihood. The readership which their commentaries address, freely admits that Zionism is a false creed fraught with danger to faith and morals; but that very admission serves to justify the plea for the choice of the lesser evil or, in other words, for limited recognition of the Zionist state in exchange for means of resisting Zionism. Such is the background to the ardent and almost sacrificial logic of the Guardians of the City, to their homile-

tical ingenuity and to their brand of gallows-humour, which combine to differentiate their polemics from the more decorous apologetics of their predecessors.



In addition to encouraging others to write in defence of the faith, Reb Amram was himself a conscientious writer. By way of illustration of the style and structure of his articles, I propose to quote from the first of them to have been rendered into English. It is based on a passage in Gittin (68b).

Ashmodai, King of the demons, after casting out King Solomon for a distance of four hundred parasangs, assumed his appearance, sat upon his throne and ruled the kingdom in Solomon's name, while the real King Solomon went round from door to door, claiming all the time that he was Koheleth who had ruled in Jerusalem. He was regarded by everyone as a fool and a madman; for they all believed that Solomon continued to sit on his royal throne in Jerusalem and to rule the country as in the past, and consequently, that anyone who went around claiming that he was really Solomon must be deranged. Yet when he came to the Sanhedrin, the Rabbis found that his apparent madness was confined to one matter, about which he was entirely consistent; and his salvation in the form of restoration to his throne resulted from his consistency in this one matter.

Then comes the analogy with our own situation:

Ashmodai did not wrest the kingdom from him in the way of the world in which one king conquers the territory of another. He merely stole his name and, in his name, did whatever he did. By stealing and falsifying the name of Solomon, he concealed the real Solomon; and Solomon the Wise seemed mad in the eyes of the world, which refused

to listen to his claim to be Solomon. Perhaps our situation is worse than Solomon's. Ashmodai, it would appear, did not change the character of Solomon's rule over his kingdom. Our situation is far more distressing; for we have been robbed of the name of Israel for a purpose in direct conflict with the whole character of the people of Israel so that the true Israel might be concealed and her real identity fade from human memory - Heaven forbid. All the while, the authentic people of Israel continues to protest to the whole world against the support given to enable this obvious falsification to prevail, and nobody listens. Characteristically, Reb Amram proceeds to extract hope for the steadfast and rebuke for the waverers from Solomon's behaviour.

He did not agree to a compromise whereby he would temporarily agree to recognize Ashmodai's rule in the name of Solomon and abandon his own claim to be Solomon in the hope that he would cease to be thought mad and, in view of his abilities, be given a high post in the administration where he could save what remained to be saved. Had he adopted such a course, he would have taken what might be considered a short cut to his complete restoration; but had he done so, his cause would have been lost. For we see from the words of our Sages that his salvation was due to the wise view of the Sanhedrin that his consistency in this one matter proved his sanity. Had he changed his tactics even for a short time, he would have been deprived of the benefit of this wise view. He would have appeared hopelessly mad even in the eyes of the Sanhedrin and lost his only hope of restoration.

In these words Reb Amram clarified his message to us who mourn him. He continues to exhort us to press our demand for recognition of the true Israel and to warn us that however desperate the usurper may become in his hour of trial, our hope lies in firm adherence to the Truth, which is the divine seal. May he intercede for us at this season of favour before the Throne of Glory that we may be reconciled with our Father in Heaven and granted the sight of His return to Zion in compassion, Amen.

DECLARATION

by Rabbi Amram Blau

In regard to the white flag demonstration, to my recollection, it should not be concluded that we had no intention of reaching the Arab camp. In any event, this was an uprising of the Jewish public against the conduct of the Zionists in their war against the Arabs. This was expressed by the slogans which appeared on white sheets in the forefront of the demonstration - "We are for peace" and "We demand an armistice"; by the text of the leaflets which were distributed by the demonstrators - "The public will not allow itself to be misled by the Zionist leadership" and "The Zionist leadership does not represent us"; and by the mass outcries of "We are for peace" and "Armistice!"

The objective of the Neturei Karta is pronounced and absolute separation between the Jewish nation which received the Torah at Sinai and the Zionist heretics who comprised a warring nation for the nationalist independence which is the product of Herzl's imagination.

Faithful Jewry opposed Zionism when it was still a coin capable of being counterfeited as being within the boundary of the nation of Israel, the nation of G-d and the Torah.

How much moreso is this opposition to Zionism now that it has realized its ambition with the state of Israel, which has revealed its true nature of denying and rebelling against G-d and His Torah, thus denying it any part or portion in the boundary of the nation of Israel.

Until the Zionists set foot on the soil of our holy land, Jews lived together with Arabs in peace and serenity. During those decades that I lived with them, it never occurred that a Jew should be slain as a result of a Jewish-Arab conflict. Jews never hesitated to be neighbors of the Arabs on the same street and even in the same courtyard, and Arabs did not hesitate to be neighbors of Jews.

The article in the second issue of "The Guardian", 'Reb Amram's Last Demonstration', by Rabbi Moishe Hirsch, was reprinted from "Light" - The Jewish family magazine, #87-88, issue of Tamuz, 5734.

AGUDA, MIZRACHI AND ZIONISM

By Moshe Schonfeld

About a year ago a public-opinion poll on Zionism was published. 39% of those who voted for the Agudat Yisrael list identified themselves as Zionists in outlook. In other words we have suffered a clearcut failure in the ideological education we give the Agudist masses. Our neglect is patent throughout the Chinuch Atzmai elementary and high school levels, teachers' programs, and Aguda journals, and its oral propaganda. The mistaken attitude that only implanting mitzva-fulfillment in our pupils will protect them from wrong ideologies is striking back at us. We have developed people scrupulous in their observance of halacha, whose undeveloped minds are nesting-grounds for absolutely secular perspectives, who are unwittingly infected with atheistic concepts.

ZIONISM'S GOAL

The state of Israel is the unquestioned legitimate child of Zionism. The sole aim of Zionism was not the return to Zion. Even when the Zionist congress consented to trade Zion for Uganda, it did not give up its Zionist label. The ultimate goal of Zionism was the normalization of the Jewish People, to undermine the wish-prayer of the master of all Prophets. "And we shall be differentiated from all the peoples on the face of earth"; to rebel openly against the warning, "Your plan, 'We will be like the nations' will not come to pass for I shall rule over you with a strong hand, etc." (Yechezkel) Zionism attacked the uniqueness of the Jewish People, its differentness from all nations. It rebelled against the secret of the Jewish people's existence; it negated all the reasons for its suffering. It did not seek to hasten Moshiah's coming, but rather to put it off permanently.

There is a fundamental difference between the assimilationist movement and Zionism. Whereas the former proposed individual assimilation as a solution for the problem of the individual, Zionism preached collective assimilation as a solution for the people as a whole. Herzl personally frowned upon individual baptism as evading the issue, and preferred "respectable" mass baptism that would not impugn the Jewish nationalism of the converts. Zionism did not strive to abolish religion, it limited

it to the purely ceremonial, ritual function it has among modern nations. "We shall confine the rabbis to the synagogues just as we shall confine the army to its barracks," wrote Dr. Herzl in his 'The Jewish State'. In this sense the Mafdal (Mizrachi-Hapoel Hamizrachi) fits very well into the Zionist picture, for Gentile states have religious parties.

Zionism did not hope to return the mobile homeland to its geographical location. It planned to exchange one for the other, to accomplish a fundamental transfusion of values, to perform an operation that would remove the soul and leave the body.

THE STATE

Zionism gambled everything on one card: the state. It thus exposed the eternity of Jewry to the danger of oblivion, the fate of all the nations of the world that disappear from the stage of history.

At the same time that Torah-Jewry has been countering the edicts against Judaism, since the founding of the state, it has had to fight within its camp against the religious-nationalist fifth-column which has been spreading its false perspectives about messianism. Our holy teacher, the Chazon Ish, summed up these two battlefronts: "More than I fear the difficult edicts the state may decree against us, I shudder at the thought that we may get to like it."

FALSE MESSIANISM

The anticipation of Moshiah, the yearning for redemption, are a fire contained in the bones of every Jew. Every time the last straw of suffering breaks a Jew's back, this yearning in his soul gushes forth with such force that it can and does destroy good and great men. Just as the edicts of 5408 served as fertile soil for the aberrations of Shabtai Tzvi, so did the holocaust serve as background to the false 'beginning of redemption' of our days.

Whoever reads Rav Yaakov Sasportas' 'Tzitzas Novail Tzvi' is astounded and upset at the general lunacy that seized all segments of Jewry, including rabbis and communal leaders. The entire Diaspora turned into a bonfire of false worship. Isolated men of character retained their sobriety and sanity, and mourned the tragedy in silence. Only the Rabbis of Jerusalem

and Rav Yaakov Sasportas of Amsterdam stood firm. Rav Yaakov, who used up his strength writing letters of warning, received letters from rabbis rebuking him for endangering the atmosphere of repentance that had enveloped the Jewish public. Even if it were true, as he said, that the "Moshiach" was a false one, they felt it was improper to stop the people from repenting, and that it was best to leave them ignorant of their error.

Hundreds of years later, the Mizrachi rabbis claimed that even if zionism were defiling pure Jews it was purifying other Jews—the assorted assimilationists — and thus evened out its balance sheet.

Whereas other false messiahs were irrational adventurers, Shabtai Tzvi developed a path of his own. His slogan, "The abolition of Torah is its fulfillment," began the siege of the fortress of the law: Casting off the yoke of precepts was a precondition for attaining complete redemption, since the perfect world would need no restraints.

The seeds of Shabtaism sprouted poisonous weeds in later generations. Professor Scholem of the Hebrew University, Shabtaism's foremost researcher and one of its admirers, testifies (in his essay "Mitzva Haba'a Ba'avaira") that Shabtai paved the way for the Haskala movement and for zionism, which also sought to redeem the Jewish People by freeing it from the compulsion of Mount Sinai. All the claims about adjusting laws to the times, about precepts that are set aside because of the requirements of a state — all contain the virulent venom of Nossan of Aza, Shabtai's "prophet."

(To be continued in next issue)

Editor's Note

The above thought provoking monograph by Moshe Schonfeld of Bnei Brak, was printed in "Dignity". The author has been, for many years, an Aguda ideologist and has now begun to perceive the results of Agudat Israel's total compliance with all zionist wishes. It should give some 'food-for-thought' to all those who were misled to go to the zionist demonstration November 4, 1974, at the United Nations, where the Agudat Israel, under the auspices of Moshe Sherer, joined for the first time, Moshe Dayan and Abba Eban, outspoken atheists, and all reform, conservative and zionist groups, in "solidarity" against the Almighty. And

for the first time, brought innocent Yeshiva and Beth Jaakob students to poison their souls and eyes in seeing the "Jewish leaders", Dayan, Eban, et al, and to hear the venom of their atheism.

(Continued from page 13)

peoples of the world, Jews and non-Jews: which brings me to Conclusion No. 3, namely, the teaching of the Talmud is completely in opposition to the state of Israel.

OPPOSITION OF THE TALMUD

The Talmud directs the course of the traditional Jew in all of his actions as a Jew from the time he awakens in the morning until he falls asleep at night, and in one of the Tractates of the Talmud is his guide with regard to the Holy Land. Here is unequivocally stated that not only must Jews never, under any circumstances, attempt to acquire the Holy Land by force, but in no way whatsoever is an attempt ever to be made that may even resemble force. To occupy the Holy Land by force would mean rebel against some nation. And, observes the Talmud — I quote verbatim — "The Holy One, blessed be He, abjured Israel that they shall not rebel against the nations of the world".

Letters expressing readers' views are welcome. Each receives editorial consideration though only a selection can be published and none individually acknowledged. All are subject to condensation.

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POLITICAL ZIONISM AND THE STATE OF ISRAEL

MORAL ISSUES

BY I. M. RABINOWITCH

Third in a series

So long as there are human beings, there will be gullible human beings, and the responses to the United Appeals for the State of Israel recall the gullibility about the Golden Calf of the Bible—"Break off the golden rings, which are in the ears of your wives, and bring them unto me. And all the people broke off the golden rings which were in their ears and brought them... and they said, 'This is thy God, O Israel...': which brings me to conclusion No. 2, namely, contrary to belief of the vast majority of Jews and Gentiles, the cause of Political Zionism is not, and from the very beginning of the political zionistic movement never has been, the religion of the Jew.

First to note is that, without a single exception, the founders of the political zionist movement were openly admitted atheists and Jews to Judaism had otherwise ceased to have meaning. Moses Hess was an atheist. Max Nordau was an atheist, anarchist and Communist, and Perez Smolenskin, Nahum Sokolov, Judah Loeb Pinsker, and Moses Lilienblum were all tarred with the same brush in their denigrations of Traditional Judaism.

And what of Theodor Herzl -- god of Political zionism? In his Diaries is his confession that, after many years away from Jewish life, what had caused him to recall that he was a Jew was his discovery that he himself was included in the diatribes about Jews during the Dreyfus Trial in France. To atheist Max Nordau, he said -- I quote verbatim -- "Only anti-Semitism had made Jews of us" and even then, so little was Herzl's interest in Judaism that his first solution to the "Jewish Problem" was not a Jewish state but complete disappearance of the Jew by conversion to Christianity. His plan was to start with the children of Vienna where he was at the time. This conversion was to be through

the Roman Catholic hierarchy in Austria. He personally, having no more interest in Christianity than he had in traditional Judaism, would not baptize. Nor would the parents of all of these children. When he was told, in no uncertain terms, that the Pope would not even see him, he himself not entering the Church, discarded the idea. But relevant here, and relevant only, is the fact that the first solution of the "Jewish Problem" that occurred to this god of political zionism was disappearance of the Jew.

I have often wondered how many Jews who worship this deity know of these facts. Yet all are fully documented. During a period of over fifty years, I have, as yet, to meet a zionist who knew of Herzl's plan of complete disappearance of the Jew, before I had drawn them to his or her attention. But the reason is not far to seek. Of the many works on Political zionism in my library with three exceptions only, in not a single one is this occurrence mentioned.

But this is not all. When the idea of a Jewish state occurred to Herzl, he was not in the least interested in Palestine as the site. In fact, he ridiculed it; his first choice was Argentina; then it was East Africa.

As Perez Smolenskin before him, Herzl's nationalism was entirely divorced from religion. And to this was added callousness. At the opening of the Sixth Zionist Congress, one of the delegates suggested that the Jewish Memorial Prayer be recited for the souls of the victims of the Kishineff pogrom in 1903. To this, Herzl replied -- I quote verbatim -- "We are not here a religious, but a political assembly". Towards the rabbis of his time, he showed utter contempt. Should a state in Palestine materialize, he declared he would clear Jerusalem of its traditional holiness and, though his plans were to rebuild the Temple, it would be entirely for secular use. Atheism in his plan would not be inconsistent

HERZL'S PLAN - DISAPPEARANCE OF THE JEW!

with a Jewish state.

For a full picture of Herzl's opposition to Judaism, one must turn to many parts of his diaries in different publications. Widely quoted, edited by a Zionist, is The Diaries of Theodor Herzl, but it consists of about one-third only of the 1830 pages of his sixteen manuscript books. By far more revealing are Alex Bain's Theodor Herzl: which brings me to the Anglo-American Committee of Inquiry on Palestine.

To the question put by the Anglo-American Committee on Inquiry to the Zionist representative on what grounds was the claim of a Jewish state in Palestine, the reply was: "Our Mandate is the Bible". Indeed this was dramatic and, to this day, all Jews who are political Zionists and also devout Christians equate the state of Israel with the "Promised Land" of the Bible. But what are the facts?

Throughout the Bible is clearly seen, repeatedly and repeatedly, that the "Promise" made to the Patriarchs, Abraham, Isaac and Jacob, had been a conditional promise -- that, in the words of the Prophet Isaiah, the land was to be "a light unto the nations" that, should it ever be a state not governed by the religion of the Jew, there would be no justification for its existence, and, therefore, it would disappear. When, in May 1948, the establishment of the state of Israel was proclaimed, it was promulgated -- I quote verbatim -- "with trust in the Rock of Israel". What, therefore, are the facts about the religion of the Jew in the state of Israel?

First, is the declaration by Chaim Weizmann, immediately after the state of Israel had come into being, and he had become its first president. I quote verbatim "... it (the state) cannot put the clock back by making religion the cardinal principle in the conduct of the state. Religion should be relegated to the synagogue and the homes of those families that want it... It shall not control the ministries of the State". The fact that many Jews in the state of Israel are religious is entirely beside the point. The point is "Our Mandate is the Bible" was fraud -- sheer hypocrisy and downright dishonesty. Of the "Promise" to the Patriarchs, Abraham, Isaac and Jacob, every condition has not only been violated but, to this day, is being violated. A few examples will suffice:-

The first godless Bible -- the word G-d expunged completely to make of the Bible a book on history -- was produced in the state of Israel. The

first godless Hagada -- the Liturgy of Passover -- the word G-d completely removed to make of this book also a work on history -- was produced in the state of Israel.

Jewish food Laws and Jewish Sabbath Laws are of no interest to Gentiles. The only reason I mention them is that their complete neglect by the majority of Jews in the state of Israel is hardly consistent with a Jewish state, for, without the Food Laws and without the Sabbath Laws, practical Judaism becomes meaningless.

COLD BLOODED MURDER IN ISRAEL?

Flagrant violations of Jewish Law are most vile practices in autopsies, not tolerated in any civilized country - seriously-ill persons refused admission to hospital unless consent is given for autopsy should the person die; doctors refusing to sign death certificates and thus delaying burial - demanded by Jewish Law - until consent for autopsy has been given; fraudulent practices openly admitted by pathologists to obtain autopsies and disposal of remains of autopsies, as garbage. Parts have actually been found in garbage cans in hospital yards. As far as I have been able to ascertain, the state of Israel is the only country which boasts of an 80 per cent incidence of autopsies. No wonder it is so, and added to all are the repeated hesitations on the part of the state of Israel to deal with these disgraceful doings in its Knesset - the state of Israel parliament. There have been, literally, dozens of mass-demonstrations in the United States of America, Great Britain and elsewhere against these vile practices, and wide publicity has been given to them in these countries in the English-speaking press; but, to this day, all have fallen on barren land.

In 1968, in the light of the gross and outright materialism of these autopsies, fear was expressed that, in order, for one reason or another, to obtain human organs in as fresh a state as possible, the materialism in the state of Israel might result in commencing autopsies during the last moments of life. That this was not an exaggerated fear is now seen in the fact that, as far as I have been able to ascertain, the first heart-transplantation operation, where the heart of the donor had been removed for the transplantation while the donor was still alive, took place in the state of Israel. Whether it is Jewish Law or other Laws, here was cold-blooded murder. Where

then is here, "Our Mandate is the Bible"? When the matter was brought before the Knesset - the Parliament of the state of Israel - the Minister of health admitted that the heart had been removed from the donar while he was still alive.

WHO IS A JEW?

Violation of Jewish Law are seen on all sides otherwise. Inconceivable as it would have been before the state of Israel had come into being, a question now in the state of Israel is Who is a Jew? And fitting in with the declaration of Chaim Weizmann at the very beginning that Judaism "shall not control the ministries of the state", this question is presently decided not by Jewish, but by civil, Law.

Because of violations of Jewish Law on marriage, there is now in the state of Israel, what had been heretofore exceedingly rare amongst Jews, namely, births of bastards. Prostitution, in the past extremely rare amongst Jews, is now common in the state of Israel and is increasing.

From Sabras - young men and women born in the state of Israel - is often heard "We are not Jews; we are Israelis" and in 1966, the head of the Jewish Agency Immigration Department of the state of Israel stated publicly this applies to much of the population as a whole. It has been estimated that 40 per cent of the population in the state of Israel are agnostic; but, more telling, is a survey that showed that 26 per cent of the population never entered a synagogue; that 20 per cent were totally detached from Judaism; and that amongst the secondary school population, 62 per cent had stated that they were completely detached from religion. So profound is the influence of this part of the population upon young Jewish visitors to the state of Israel that more than 25 per cent of the visitors from Great Britain stated they had no intention to take part in a Jewish youth movement on their return to their homes. This is not to be unexpected, in the light of many of the places these Jewish boys and girls visit, for a deliberate policy of the state of Israel is to settle children by the thousands from strictly Orthodox Jewish homes in Algiers, Libya, Morocco, Teheran and Tunisia, in environments completely indifferent to religion, in order to thoroughly secularize them. Nor are adults from these areas overlooked in this technique of secularization. There is a Religious Party in the state of Is-

rael Government, but, at best, it is tolerated, because of the enormous sums of money that pour in annually in United Jewish Appeal campaigns for the state of Israel from Orthodox Jews throughout the world.

And, finally, with respect to religion, try to imagine reactions if, to construct a car-parking lot, bull-dozers were to disturb the resting places of Church Fathers. That is exactly what the state of Israel has done, in utter disregard of the sanctities of the graves of Sages of the Talmud and of century-old graves of rabbis who were the leading authorities of their days.

In 1967, political zionists, for propaganda purposes, complained loudly about graves that had been destroyed on the Mount of Olives by Jordanians; they complained similarly about desecrations of Jewish cemeteries in Warsaw and elsewhere; but when pointing to the desecrations in the state of Israel by Arabs, in their propaganda, they fail to point to the graves near the Wailing Wall dug up and disturbed otherwise by bull-dozers to build car-parks to increase revenue from tourists. Nor do they mention use of destroyed tombstones for building purposes - use absolutely forbidden in Jewish Law even to build a synagogue. Nor do they mention desecration of graves for archaeological purposes. All of these wickednesses are on record.

The prophet Isaiah and the Prophet Micah said - "...from Zion shall go forth the Law and the word of the L-rd from Jerusalem". Clearly, in the light of all of this incontrovertible evidence, the "Jerusalem" here is not the Jerusalem of the state of Israel, but, if more confirmation is still needed, at the 27th Zionist Congress in Jerusalem, Nahum Goldmann, then president of the World Zionist Organization, inadvertently blurted out - I quote verbatim - "It is futile to appeal to Jews to migrate to the state of Israel for religious reasons, because zionism is not a religious movement". In 1959, Professor S. Kleerekoper, a former Chairman of the Dutch Zionist Federation, declared - I quote verbatim - "Zionism, in its essence, is a secular movement to emancipate the Jews from tyranny of religion and Orthodoxy". Ben Gurion declared - I quote verbatim - "There should be no rule in the state of Israel by rabbis", and, only recently, the Supreme Court of the state of Israel unequivocally declared it is not bound by Rabbinical Law.

With all this documented evidence, it is, thus, clearly seen that "Our Mandate is the Bible", as the cry "humanitarianism" was, and to this day is, one of the greatest frauds that has ever been committed on the

The following letter was written by the mayor of Jerusalem, and submitted in person to Rabbi Yosef Chaim Sonenfeld during the "shivah" (period of mourning) of Dr. Yackov Yisroel DeHaan and printed in the weekly organ of the orthodox Jewish Community "Kol Yisroel".

To the Editor of Kol Yisroel,

The murder of the orthodox Jew, the learned statesman, Dr. De Haan left a shocking and depressing impression on all the Arabs of Palestine as well, in particular, because the victim was known for his wisdom, his wide ranging knowledge, his sharp and foresighted perception, and his plan, which would have brought an agreement with the leaders of the Arab movement. Based on solid foundations, this agreement would also have guaranteed for the orthodox Jews those rights of which the Zionists deprived them without consideration of the original ideals and traditions of the Jewish people.

The unusually strong endeavors of the late Professor De Haan against Zionist oppression through his contacts with Arab leaders and through the propaganda which he directed in the English newspapers, in particular the Daily Express, of which he was a correspondent, resulted in the Zionist recognition of the personality of the late Professor De Haan as their greatest opponent. This came out into the open when he wanted to travel to London accompanied by others, as representatives of Orthodox Jewry to protest against the unjust means employed by the Zionists in order to carry out their predetermined plan of tearing away the Jewish people from their ancient traditions and customs.

The Arabs view this political murder with disgust and they believe that the consequences will fall on the Zionist leaders, just as the responsibility for this act rests on them. The Zionists will pay for this with the loss of a great part of their influence on public opinion in the Diaspora. The Arabs ask themselves if it is true that this brutal murder and horrible death is the reward of such great people as Dr. De Haan for devoting their knowledge, energy, health, and resources to the service of their people. For this he was castigated by the Zionists as a traitor.

The Arabs of Palestine are shocked at this murder and join in the anguish of the Orthodox Jews at this painful and tragic event, an event which we think will bring about results contrary to that which the perpetrators hoped for.

Moussa Kazzem Pasha el Hussein

July 23, 1924

(From Kol Yisroel 1 Av 5684)



Dr. DeHaan, on left, walking with Reb Yosef Chaim Sonnenfeld, Chief Rabbi of Ashkenazic Jewish Community in Palestine.

THE ORTHODOX EXODUS FROM THE STATE OF ISRAEL

By Pinchus Eliyohu

Due to the recent intensification of anti-religious activity by the Israeli Government, a radical change has taken place in the attitude of many Orthodox Jews in Eretz Yisroel and is forcing them to face realities and consider leaving the State. There are, of course, those who will never abandon Eretz Yisroel to the Zionist usurpers; who will battle against each and every new edict with fiery zeal. However, for large numbers of Orthodox Jews, who cannot devote so much time and energy to constantly battling the Government assimilationists, leaving the State has become a very real possibility. Also, many Russian Orthodox Jews are willing to remain in Europe as stateless citizens with all the risks that it involves, rather than enter the anti-religious "State of Israel"

An Orthodox Jew in Israel carries a very heavy burden. He is periodically traumatized by the attempts of the atheist Government to draft his daughters into some form of national service, where she will be removed from his influence and exposed to assimilationist pressures; he must constantly be on guard lest the Government succeed in destroying the Yeshivos by placing their students under army discipline (the Government has already instituted an absolute limit on the number of students that may enter Yeshivos); if he is an elderly Jew, he is terrified of the possibility that he may have to enter an Israeli hospital, where he will almost certainly be autopsied without his consent by Israeli pathologists pursuing their pet research projects on a Ford-Foundation or National-Institutes-of-Health grant.

An Orthodox Jew who is a newly-arrived immigrant is in an even worse situation. Totally dependent on the Israeli Ministry of Absorption for his housing, job, education, and health insurance, he is subjected to cruel and tremendous pressures. The Ministry of Absorption, which has always been in the hands of the most anti-religious party in Israel (MAPAM), would like to see the new immigrant abandon his religious practice as soon as possible. To that end, the Ministry assigns him the most remote housing available (where religious facilities are virtually nonexistent), a job that requires him to work on the Sabbath, and a school that "educates" him out of his "archaic" religious ideas. The poverty of the new immigrant also ex-

poses him to the influence of the many Government-recognized Missionary groups that flourish in Israel. Witness the 600 Russian Jews now in Belgium under the auspices of a Missionary organization.

The Orthodox Jew must suffer these problems in addition to the many other serious problems that afflict all Israeli citizens: the world's highest tax rate, uncontrolled inflation (the Government has just devalued the Israeli currency by 50%), and the constant danger of renewed war. The combined burden has become too much for many Orthodox Jews in the State.

Therefore, many Orthodox Jews are leaving in increasing numbers. There are reports of Jews who have decided to become citizens of various other countries rather than return to Israel. Mention should also be made of the fact that few people today contemplate moving to Israel, as they did only a few years ago. The golden calf of Zionism has been revealed to be nothing more than fool's gold, and many Orthodox Jews that have been fooled are now engaged in making a painful reassessment.

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ועד העיר לקהלת האשכנזים בעיר ירושלים ת"ר
Council of the Ashkenazi Jewish Community Jerusalem.

Copy of original memorandum submitted to King Hussein

באחד יש לנו ממורה כון ועל היה זה האט רפעים לשמור נבם
בעתיד לכבוד שכם אחד עם כל החושבים לבן הארץ ישבור
ההיחיה לזכרה ולשלום כל הזעים השונים
יחד עם זה הנוג מחכמים לבקש מאת ה.מ. שבבל ער
אשר מובא לפנו חזו דעת מיהודים בננו לענינם השייכים
לכללות היהדות או לאהק ישיב נא להרשות נם לבט אודות
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המשפעתם הכבדה למובת היהודים השונים בכל ארצות ערב,
ארץ העולמים, יברך אותו ואת בנו היקים ונאצחו ועו
רבות בשלם יזה לראות באשר עמו, בימינו וכימינו תזשע
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לכבוד הוד מלכותו ההאשמות המלך חוסיין בן עלי הראשון
מלך ירדן המרוסס. י.ה.
הוד מלכותו!
בשם ה' א' עלון קונה שמים וארץ.
הנו מחכמים להתייב לפי זהו רוססו בחור בכ ההמחיר
החדרת העולמית, אגודת ישראל, והערה החדרת בעת
ישראלים המאוהגת תמך זההלם ועד העיר לקהלת האשכנזים
אגודת ישראל. היא המטרות מאורגה על היהודים
החדרים אשר בכל תוקמם, המנוה לקרר מלין תר-רשומי ים,
המביעה את רגשות של מספר עור זתי גדול מיהודים החדים
אשר נם בהזתם גלוי מהורגים בה, הנו חמימי ודקא, הממרה
לשפור על הכיזן המתקן של עם ישראל ונודעו הכתובה הממרה
בקדושתו ומתרו, ולשור ברוב תורה והמבעה את כל השאלות
המטרות על הפרק בחיי כלל ישראל.
המטרות, אגודת ישראל, היא כללי מלין, בשום המטרות
יגודית אחת, בנאום, להחלטת רכונם, הנודלה, תאורונה
שיתה בחור אלול העבר בעיר יונה, אשר בה השחורכו
נמרי והרתת מחדרת, נודלה המורה וראשי עם ישראל, והיא
לא מסרה שום ימי כח לשום המטרות נחרת לזכר בשמה
או בשם עם ישראל כולו.
ובשם המטרות, זו ובשם הערה החדרת הגו בירושלים
דנו מחכמים לקרר בברכה חמה ומומקה את המטרות כלמה
במתח אולן, מלך מלכ המלכים ירום כסאו וינשאו למעלה
וישרת בימינו צדק להצלחת כל החוסים בכלו.
נע בשמחה את הוד מלכותו שהיהודים מחוסים באובר
תחתיו אל שכרם ומושבי הארצות בכל ארצות פוריהם, ונבם
אלהיכם, י.ה. ח.ב. ש.מ. 1954

אשר מובא לפנו חזו דעת מיהודים בננו לענינם השייכים
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