

# The Jewish Guardian

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## Congressional Record

PROCEEDINGS AND DEBATES OF THE 97th CONGRESS, FIRST SESSION

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No. 184

### RELIGIOUS PERSECUTION AS A VIOLATION OF HUMAN RIGHTS

Mr. Speaker: The problem of religious intolerance and religious persecution is of special interest to me. The Subcommittee on Human Rights and International Organizations begins a series of hearings this month on this issue, during which time we will investigate the persecution of various religions around the world.

The following statement from the Natural Karta (Guardians of the Holy City) describes the special problems of the Orthodox Jews in Israel:

#### STATEMENT FOR INTERNATIONAL HUMAN RIGHTS DAY, DECEMBER 10, 1981

It is with deep sadness, that we must turn to members of the United States Congress and beg that they intervene on behalf of orthodox Jews in Jerusalem.

We consider self expression and peaceful protest to be inalienable rights of members of a free society. The United States government upholds the right of even such abominable organizations as the Ku Klux Klan and the Nazis to demonstrate as long as they do so peacefully. Why is it illegal for Jews in Jerusalem to shout "Shabbos!" because all their deepest religious feelings are offended by the open desecration of the Sabbath in the holiest of cities. For this simple right that we take for granted, they are beaten, jailed and vilified. Their basic rights to food, water and sanitary facilities are denied them while under detention. Peaceful demonstrations are broken up by police who unmercifully beat up young children and old women merely for shouting the one word "Shabbos!" at the passing of a vehicle.

During the entire past year, these defenseless people have been literally terrorized by the lawless police forces in charge of

#### security for the Holy Land.

Who can forget the Sabbath of March 7, 1981 when hundreds of Israeli police and border forces attacked the Synagogue and Yeshiva Toldos Aharon in Meah Shearim. Dozens of men and children were hospitalized and many more jailed for weeks without recourse to bail, a standard procedure in Israel when dealing with anti-sionist Jews of orthodox beliefs.

Newspaper accounts describing these events prove the havoc wrought in the Yeshiva and Synagogue were caused by the police. Their descriptions are tame compared to the observations of bystanders. The accounts do not tally with the official statement that the "police acted within the law." It is but a small fraction of actions outside of the law committed that night.

Even the Jerusalem Post, an Israeli government subsidized mouthpiece had this to say about the raid: "If Saturday night's police raid on the Toldot Aharon Yeshiva in Meah She'arim had occurred anywhere else in the world, the cry of outrage from Jerusalem would have been prodigious. Tear gas fired into a synagogue filled with hundreds of worshippers and children in the midst of Sabbath prayers is a scene that evokes memories best left unevoked."

During the entire summer of 1981, orthodox Jews sought to pray as a peaceful protest against the desecration of gravesites around Jerusalem.

The dead, as the Talmud tells us (Yevomos 63b), suffer when their remains are disturbed. It makes no difference whether their flesh, their blood, their bones, or their dust is disturbed; any disturbance of the dead is anguish for them.

The entire world respects the final resting places of all those who lie therein. Laws have been introduced in many countries, severely punishing those who would want to

#### disturb or desecrate any cemetery.

For this reason, Jews in the Holy City united to protest the desecration by the present regime of the graves of their forefathers.

The scenes that were shown on national television networks in the United States on August 24 and September 1, vividly displayed the cruelty of the Israeli police and soldiers to anyone who happens to look Jewish. Dozens of elderly men and small children were hospitalized and many more jailed by a regime bent on stifling all peaceful protest to their sacrilegious state.

These shocking films, daily news reports, and countless telephone calls from Jerusalem begging for help aroused American Jewry. Well over 2,500 delegates of American Jewish communities led by hundreds of rabbis staged a demonstration and peaceful march on Capitol Hill December 9th, requesting that the U.S. Congress come to the immediate aid of the persecuted Orthodox Jews in Jerusalem. Tens of thousands of Orthodox Jews protested Israel's violation of basic human rights in New York City during Prime Minister Begin's visit to New York in early September.

We must protest the abhorrent liberty allowed Israeli police to maim men, women, and children, young and old indiscriminately in an attempt to halt demonstrations by the living to protest the desecration of the dead. The bloodshed of Jews by Israeli policemen is unpardonable.

And now, even months after the demonstrations were so ruthlessly stopped, orthodox Jews are still being taken to court on presumptuous charges, with months of jail terms plus heavy fines constantly placed before them.

continued on page 5

Book Review  
**Genocide in the Holy Land**  
Horrifying Accusations

This volume contains several different books, each of which is documentary enough to win the Palestinian Zionist leadership a permanent place in Gehinnom to which not even Hitler will be able to gain admittance. Every book, booklet and article in **Genocide in the Holy Land** is so shocking and damning that one is well-advised to read no more than one chapter at a time and to digest it before reading on. In a series of inhuman nightmares unparalleled in human history, world Zionism, through its "Jewish" Agency, destroyed countless millions of Jewish children in a calculated plot to destroy the Jewish people of G-d. This book presents fact after incontrovertible fact for 576 pages. It leaves you gasping in incredulous dismay. And there is so much more left untold!

The first book is **The Teheran Children Accuse** written by the late Moshe Schonfeld of B'nei Brak in 1944, immediately after the events he documents from the files of Agudath Israel and the Palestinian press. It is the story of 700 Polish war orphans, all from Torah-loyal homes and how they were at first coerced, then seduced away from their religious observance until almost all of them became non-religious. The callousness and deceitfulness of the youth leaders, of the "Jewish" Agency leaders, of the Misrachi's leaders -- especially the loathesome "Rabbi" Y. L. Fishman -- will break your heart. Even Agudah leader Reb "Itcha Meyer" Levin was contaminated by the atmosphere as his own letters testify. To say nothing of Zionist "heroine" Henrietta Szold, determined in her decrepit old age to rob 700 orphans more of their Jewish souls through her Youth Aliyah organization. Schonfeld relates the courage of England's rabbis, led by the late Rav Yechezkel Abramsky in defying the entire world Zionist movement, and how "Rabbi" Fishman fooled them all!

The most blatant mockery of all, was the subsequent "investigation" conducted by the same Jewish Agency that perpetrated these crimes. It was mockery of us, the gullible Jewish public, that allowed itself to be pacified by seeming "concessions." Read this book and learn who conceded Jewish souls, who compromised Torah.

The success of the Jewish Agency with the 700 Teheran children was a mere preview for their future and greater efforts: their anti-religious war to enslave the succeeding waves of immigration. The first ones to "benefit" from the Agency's newly honed skills were the Yemenite Jews. This is documented in the second book.

The Jewish Agency's purposes were "humanitarian" -- to "save" Yemenite Jewry from "a backward way of life devoid of culture." Yemenite Jewry had not had a Hitler or an Inquisition in all its history. The Jewish Agency made up for these deficiencies, and a generation of Yemeni Jewry disappeared. The Yemeni survivors of the Zionist holocaust know who has wrought a third churban of religious Jewry.

The means used by the "humanitarian" Jewish Agency to strip Yemenite Jewry of its religious character included the banning of prayers, the shearing of sidelocks, open desecration of the Sabbath, and murder. They also ran an "adoption service"; selling Yemenite babies to barren "white" women without the knowledge or consent of their natural parents.

Organized Orthodoxy, was ineffectual in dealing with these events. A few "unorganized" independent rabbis valiantly penetrated the barbed-wire encampments. What they saw and reported is mind-boggling.

With each succeeding wave of immigration -- from Morocco, Algeria, Tunisia and Persia, the "normalization" of the Jewish people -- the ultimate goal of world Zionism -- proceeded rapidly and unimpeded. Except for a few lone "eccentrics," no one raised much of a hue and cry in Israel and the protests by the immigrants themselves were settled by standard totalitarian means.

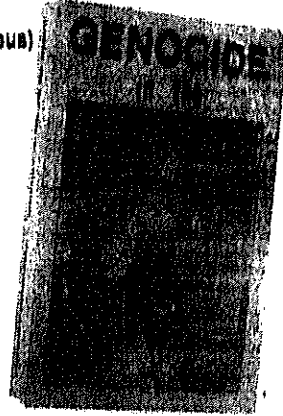
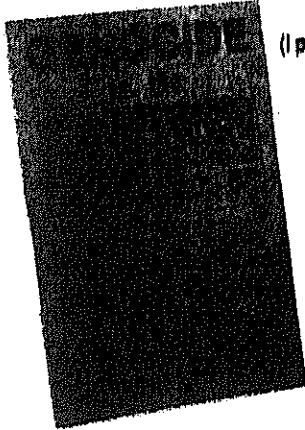
**Genocide in the Holy Land** is not, however, an indictment of the Zionists or of Zionism alone. Its true message may not hit you between the eyes, but it is there between the lines. **Genocide in the Holy Land** accuses the silent world that failed its brethren. It accuses the Jewish public of apathy, of burying its heads in the sand, wanting to believe that the matter was not, and is not so serious. Make no mistake about it: the implicit accusations against us are just as damning as the explicit ones against the Jewish Agency!

**מחרסיד ומחרביך ממך יצאו (ישעי' מט יז)**

Your destroyers will come forth from you (Isaiah 49:17)

**PERFIDY**

(I pray thee, mark me that a brother should be so perfidious)



**GENOCIDE  
IN THE  
HOLY LAND**

By the late Rabbi Moshe Schonfeld,  
author of *The Holocaust Victims Accuse*

In the soul of the Jew, in his tabernacle there was only one kingdom -- that of G-D. There was only one code of laws -- the exercise of humanity.

What happened to this fine heritage when the Jews finally fashioned a government of their own in Israel? What happened to Jews when they became JEWISH POLITICIANS? What happened to piety, honor, and brotherly love that 2500 years of anti-semitism were unable to erode in the Jewish souls?

The answers are in this never before published searing documentary.

Such a book was not easy to write. For the heart of a Jew must be filled with astonishment as well as outrage as it reveals the atrocities committed in the name of Zionism.

Scandalous accounts of betrayal, immorality and deceit; kidnapping and murder; but worst of all, spiritual death for tens of thousands of Jewish youngsters, from Iraq, Yemen, Morocco, Teheran, Roumania and countless others.

*"The parents were killed by the Nazis, and under the hands of the Zionists the souls of these orphans are being killed. The Nazis severed the parents from their children in this world and the Zionists want to separate them in this world and the world to come. The Zionists are the most dangerous enemies of the Jewish people!"*  
-from a declaration originally published by the Agudath Israel

The atrocities committed in the name of Zionism are a tragedy without equal in Jewish History. 370 pages with 60 never before published photos.

**GENOCIDE IN THE HOLY LAND**

available at your local bookstore and at:

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# Who Has Destroyed More, the Arabs or the Zionists?

(This essay was written by Rabbi Elchonon Wasserman zt'l after the disturbances in Hebron in 1929 which left some 50-60 yeshiva students dead and is very apropos the most recent events on the West Bank. Ed.)

Who is to blame for the frequent riots in the Holy Land? The answer to this question, is obvious to all those who read "Hebrew" newspapers. The Mufti is to blame, the short-sighted politics of the British High Commissioner is to blame, the Italian agents are to blame. Everyone is to blame but we are free of guilt. This is in our Holy Land. In various other countries - each one has someone like the mufti and his gang and it is just a coincidence that these muftis all created at one time in these various countries. This belief (that they are all just a coincidence, Ed.) is upheld by every periodical of "ours" and as a result ways must be found to tackle each incident separately. There are various ideas of how to rid ourselves of these occurrences. But the main theme everyone agrees on is that what must be demanded from all; to give money (shekolim) and to give over and over again. (A shekel was the Zionists' innovation that anyone to be able to vote for delegates to Zionist Congresses must pay the "shekel". Ed.)

But this happening is not constant, for what is by chance is not constant and what is constant is not chance. And if we will look at the constancy of the chance occurrences of late, we will have to admit, that there is some hidden hand turning the axle of these events towards us very quickly and with much force. But it has already been written "if you will crush the fool with a pestle among the cornstalks his foolishness won't abandon him", for he will think the pestle is to crush the cornstalks and not him, as the saying goes: if you hit a fool on his head, he will say it is thunder.

Since we already know the opinion of the "Hebrew" journalists, we will try to search in the Torah and hear what it has to say of the

happenings in our Holy Land. And when we only begin to look into this, we see immediately that the Torah's view is completely different from that of "our" journalists. It is sufficient to write just a little of the abundant material in the Torah on this subject. R' Yochanan Ben Zakkai cried out and said; happy are you, Israel, when they fulfill the Almighty's will, then no nation or tongue has power over them and when they do not fulfill the Almighty's will, they are handed over to a lowly nation. The meaning of "happy are you". in the second respect, is that the degradation isn't ordinary, but comes against all possible logical accounts, so there will be no room to argue (for one who does not wish to go wrong) that it is a coincidence. Like a father who is disciplining his son, and must let him know that he is being disciplined, and if the punishment comes in a vengeful way, G-d forbid then the Providence would not be so obvious, as it is written "Who causes the nations to sin and destroys them" and more "this is the system of the portion of the Torah, you must keep the commandments of G-d, for this land is better than all others to those who keep His commandments and worse than all other lands to those who don't keep the commandments (Rashbam, P'Akev) and refer to the Ramban at the end of P'Acharei on the words "And the land was defiled, etc."

There, in the verses, the sin of idol worship is mentioned together with the sin of forbidden relationships - which are punishable by having the land spew out inhabitants. Let us not soothe ourselves by saying, we don't have this sin in our midst. Anyone who says this is mistaken. For the sin of heresy is much worse than the sin of idol worship. As is learned from the sentence in the Torah regarding these two sins. In addition the idol worshippers of that time did so out of desire: as the cursed woman said - "since we have stopped bringing incense to the kingdom of heaven we are missing everything" while the

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anger, of which it is written: "And G-d saw and was angered by the anger of his sons and daughters." And those who rebel against the Kingdom of Heaven bring upon themselves rebellion on earth, as they are compared to snakes, "the nations will see and be ashamed, etc., they will lick the dirt like a snake", when they do not do His will, just like the snake who incited Adam and Chava in order to have them wiped off the earth, so I will incite against you the Kutium who are compared to snakes.

And if we now had a true prophet, he would cry out: Inform Tel Aviv of its abominations. This is the Jewish city which supports schools that give their students an irreligious or anti-religious education, at best an irreligious education? Meaning they are raising atheists for personal desires or just for the sake of angering. At the very least for desire. And the national funds are supporting Yevseketzia who declare loudly "our religion is to uproot Judaism." And our Agency (the Jewish Agency, Ed.) is busy with supplications - in the necessary places (by the Mandate authorities and League of Nations, Ed.) - to ensnare in its net the quota of wealthy people. Since it is impossible to check to see if there are tefillin in the pockets of the wealthy people, they must have the power to sift rich people with the Agency sieve, a sieve which collects the inedible and throws away the food.

(Orthodox Jews seeking certificates to enter the Holy Land under the British Mandate quotas given over to the Zionists, only received a very small percentage. At first 6, then 200 per year, then 100 per year, given over to I. M. Levin of the Agudah. Wealthy people with capital could enter Palestine over and above the quota and thus some Orthodox anti-Zionist Jews entered in the twenties and thirties. The Zionists couldn't stomach that Orthodox Jews were entering Palestine on their own and may possibly be able to thwart their secularization plans; so they tried to get the Mandate authorities to agree that they also be able to control this "aliyah" so as not to permit entry to Orthodox Jews. This is what Reb Elchonon Wasserman means by checking if they have tefillin. Ed.)

And because of our many sins, from the incidents with the Arabs tens of our brothers were killed, but not G-d forbid thousands. But from "National" education hundreds of thousands of Jewish souls are being lost forever - and who is responsible for this innocent blood? Not the Gentiles! But we, who support the inciters in all places where there are Jews, and have made iron horns with which to stab Israel and its Torah, and how can we justify this terrible treachery - to support evil people in their battle against G-d?

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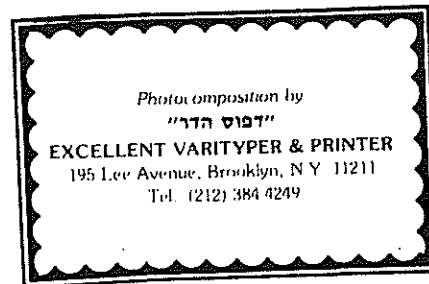
Rabbi Uri Blau, the venerable leader of the Naturel Karta in Jerusalem was physically attacked on more than one occasion, and was arrested. He was placed in a jail cell with six beds and nine criminals without ventilation. Then he was banned from a 25 mile radius of Jerusalem wherein he was born and has never left. He is now being tried for obstructing the desecration of a cemetery.

The Israeli Justice System is now threatening Rabbi Blau with a long prison term, and have warned him against participating in further protests, otherwise he will be confined even longer to a jail cell.

The latest actions leave no doubt as to their intentions: to stifle the cries of the defenseless Jews who have never recognized Israeli sovereignty over the Holy City.

Let the American government demand of the Israeli government that it stop persecuting Jews in Jerusalem for their beliefs. There is no justification for the systematic beating and jailing of these people.

We request that the American government make an independent inquiry into the abrogation of the civil and religious liberties of orthodox Jews residing in the Holy Land.



## The Intent of 'Heaven at Bay'

by Emilie Marmorstein

The tenth anniversary of the publication of my book has prompted this monologue. At about that time, I was suddenly asked why I had written it; and since the motives of a work written spasmodically over fifteen years are unlikely to be wholly clear even to the author, I gave an inadequate reply. Afterwards, in the hope that it might help to answer the question to my own satisfaction, I retraced my steps through the store of reflections in prose and verse which had accumulated during that period. For, if only to a limited extent, 'Heaven at Bay' is a personal book. A friend, who read it in typescript, was kind enough to assure me that it was the work my friends had long hoped I would write and I alone could have written. He meant, as far as I can gather, that while each of the diverse components of my career and experiences has been widely shared, they have been uniquely blended in myself. I should perhaps add that I had been accustomed in the course of my employment to eliminate indications of emotional commitment and came to consider it an admirable conventional writing at the top of one's voice is no more attractive than shouting. Accordingly, instead of judging the protagonists in the struggle under discussion, I contented myself with sober outlines of their positions and skirmishes. It hardly seemed necessary to heap fuel on the fire kindled by their fervour. Subsequently, in conversation with acquaintances who favoured a less detached manner of exposition, I have persistently argued that my theme calls for light as well as warmth.

'Heaven at Bay' was conceived in the early fifties when I was invited to contribute to a series of monographs on 'The Impact of the West.' The obvious starting-point was the gradual introduction of Western skills and methods into more or less traditional societies and the enthusiasm of their 'progressive' elements for the fashions of the more prosperous regions of Europe and America. Writing from a Jewish angle, however, impelled me to dismiss them as mere 'side-effects' and concentrate on the really

significant result of the exposure of Jews to a seemingly new dispensation - the transformation of a deeply religious community into an anomalous group whose sole bond of unity is fear of external malice. No longer could the community be envisaged as a dispersed but, on the whole, affectionate family, with branches linked, albeit informally, by a faith demanding obedience to a comprehensive Divinely revealed code of precepts and ordinances in accordance with the guidance of sages whose authority derives from it.

Like their counterparts among the peoples of the world, most of the group's members did not suddenly or deliberately abandon the observances in which they had been reared; they had first to be induced to merge their traditional outlook with one or more of the secular creeds which promised to relieve their plight. In retrospect, Zionism's triumph over its rivals seems to tally with the esoteric doctrine of the 'Breaking of the Vessels', which implies that fallacies containing the highest proportions of truth and sanctity are the most subversive. Once harnessed to nationalist aims, a selection of Jewish ideas and symbols helped to convince sociological Jews that they were about to witness the fulfilment of scriptural prophecies, and thereby to revive their sense of solidarity and continuity and inspire them with hope, courage and energy. In the event, never since the revellers round the golden calf were told that such were the gods who had brought them out of the land of Egypt, has there been a more effectual distortion of Judaism's content. It amounted to rejection of the Divine plan for 'a kingdom of priests and a holy nation' and its replacement by the paltry aspiration to become 'a nation like all other nations' in other words, the substitution of the profane for the sacred, which is what is meant by secularization.

Nevertheless, a number of observant Jews joined the Zionist movement from the very beginning. Their ideal might well have been defined - on the analogy of Poland or Ireland -

as a 'religious nation like all other religious nations'; and although some of them seceded when the secularist majority denied their religion the influential role they had sought on its behalf, others remained within it as a separate faction whose collaboration with the Zionist leaders has been rewarded by the power of patronage in the administration of religious affairs and similarly perceptible economic advantages. True to their ancestry, this faction's heels in the political arena exploit their own nationalist ardour for the advancement of their faith and their own attachment to religious practice for the promotion of the nationalist cause, managing for the most part to maintain a delicate balance between the two functions their zeal has imposed on them. Nowadays when all sorts of unbelievers are increasingly reluctant to accept periodic blood-letting as the cost of their 'redemption', these 'Zionists of the Jewish Persuasion' adhere firmly to the ambitions and repeat the slogans of a more confident phase of Zionist bravado. While I cannot attribute my antipathy entirely to the turgid style of their articles and speeches, it probably contributed.

Pseudo-messianic movements are naturally fraught with strife when, as is frequently the case, they threaten to usurp the leadership of the Community and to vary the nature of its creed. Despite its claim to unite, Zionism has been at least as divisive as any of its predecessors. Not only did it provoke more hostility and at an earlier stage than most of them, but it presented contemporary sages with a challenge which anathemas alone could not meet. For, unlike previous outbreaks of heresy, Zionism could avail itself of improved means of communication and the expertise of publicists familiar with the distribution and acquisition of power. In response to this situation, an organization to safeguard the interests of religious Jews came into existence. It was sponsored by some of the leading sages of the time and endowed with a constitution ingeniously devised to secure the supremacy of the Holy Torah and, with the same end in view, to avoid clashes between the different regions. It was an exciting innovation, which

still appeals to me many years after my withdrawal from it - by way of protest against a single act of political collaboration with the Jewish Agency (1935).

Perhaps I was not fully aware of the halachic antecedents of the choice of 'the lesser evil' and unduly prejudiced against it. I was certainly unable to predict the conditions under which the Kulturkampf would continue to be waged - let alone the future of the Guardians of the City (the Neturei Karta), who were already visible in embryo at the time. It was the ordeal of 'exile within exile' that brought home to me the clash between the pragmatism of a political party, however devout, and the doctrinal purity of a movement preoccupied with the impression its gestures make above rather than with the effect on public opinion. In the course of analysis I also became conscious of their interdependence, which must be sharply distinguished from collaboration. From their own point of view, it looks as if the latter have been entrusted with the onerous function of keeping the conscience of the former; they perform it by means of a constant flow of protest, rebuke and warning in speech and print, which is expected both to stiffen their own resistance and to enlighten eavesdroppers with a similar religious-cultural background. Provided the men of affairs retain compassion and respect for their fiery and austere critics, no matter how obstructive and absurd they may occasionally be, one need not despair of the community of the faithful.

Practical men, one boon you may not ask,  
Plead not with zealots to avert their sight  
And justify your stumblings in your plight,  
For their consent can undermine your task.

This then is my answer to the initial question. I am glad to have displayed the spiritual valour of the faithful in their defiance of the cult of the ethnic genius, which has been deliberately confused by its acolytes with the sanctity of the Holy Land and the relief of suffering. May their resistance to this grave temptation arouse Divine compassion and avert the dangers idolatry incurs!

ולמען ירושלם לא אשקוט  
ישע'י' 61

And for the sake of Jerusalem I shall not remain silent. *Isiah 61.*

His Excellency,  
The President  
Security Council  
United Nations, N.Y.

The recent declaration by the Zionist regime regarding the status of Jerusalem is a grave step away from peace and towards further violence and gives us cause to reiterate our position and our request for the guarantee and existence of the Orthodox Jewish community in the Holy Land.

On behalf of hundreds of thousands of Orthodox Jews in the entire world and on behalf of tens of thousands of Orthodox Jewish inhabitants of the Holy Land and in particular those of the Holy City of Jerusalem, we submit the following appeal regarding the status of Jerusalem for your Excellency's consideration. These proposals have been formulated by our rabbis in the past and brought to the attention of the United Nations Organization continuously since 1947. All the outstanding Torah scholars of our time are in agreement with these requests as presented to the United Nations by Rabbi Joseph Zvi Dushinsky, Chief Rabbi of the Holy Land, Rabbi Amrom Blau and Rabbi Aron Katzenellenbogen. (United Nations General Assembly A/Ac. 14/44, 25th of November 1947 and United Nations Conciliation Commission for Palestine Committee on Jerusalem - Com. Jer. W.30, 2nd August 1949.)

In general, Orthodox Jewry was opposed to the formation of a Jewish state in Palestine and especially a state placed under the jurisdiction of Zionists. Evidence to this effect was presented to the United Nations Special Commission during its sessions on July 16, 1947 by Chief Rabbi Joseph Zvi Dushinsky and Rabbi Zelig Reuven Bengis. When the United Nations voted for partition, Orthodox Jewry under the leadership of Rabbi Dushinsky requested that at the very least, Jerusalem not be included in the Zionist state.

Rabbis Dushinsky, Blau, and Katzenellenbogen advocated, as recorded in the above documents that:

A) the city which is sacred to all the nations should remain unique and be above all national interests of all people by immediately proclaiming Jerusalem an international city and its citizens under the protection of the United Nations

B) all parties accept the position that the Holy City be considered neutral. A Greater Jerusalem, given the status of an international zone by international agreement, is the surest guarantee for its neutrality. All efforts should be directed to assure that in this Holy City there should be implemented the unity of international brotherhood towards all Mankind, and to prevent the underlying causes for disharmony and animosity, and to assure the rule of pure G-dliness and religious worship to all who dwell in this city.

C) most definitely not to include any part of Jerusalem in the Zionist State or any state and not to divide the Holy City into separate entities. Any form of division and splitting up of Jerusalem will have the effect of underscoring the differences between races and religions, which contradicts the principles of harmony, tolerance and brotherhood of the inhabitants and imperils the peace of the city. Jerusalem must unify all of its residents. By guaranteeing these points there is every reason to believe that the Holy City shall be the seat of peace, security and international brotherhood.

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The Zionist state has usurped without any justification, the holy name of Israel. Torah true Jews wish to live in peace and harmony with their neighbors and with the community of nations and deplore the policies carried out by those who misuse the name of Israel.

We further declare that the Jewish people do not want to impinge upon the rest of the inhabitants of the Holy Land and they certainly do not want to contest the rights of the other inhabitants to the places held by them.

Therefore, in order to avoid further bloodshed and in the interest of peace, we, as citizens of Jerusalem, beg Your Excellency to:

A) appoint a responsible person or persons from among the members of the United Nations whose duty it will be to protect the rights and interests of Orthodox Jews and all other inhabitants of our Holy City; and to

B) declare immediate United Nations sovereignty over Jerusalem -- holy to all mankind -- which, would clearly be superior to Zionist domination of all the people -- Jewish and Arab -- in the Holy City.

We would appreciate if Your Excellency brought this appeal to the attention of the members of the Security Council.

Please accept, Your Excellency, the assurances of our highest esteem.

Rabbi Uri Blau  
Neturei Karta



Rabbi Yosef Tzvi Duschinsky, (first right) sitting next to Rabbi Zelig Rueben Bengin minutes before being called to give oral testimony before commission on Palestine. Dr. Moshe Wallach of Sharei Zedek Hospital is seated third from left.

July 5, '79  
10th day of Tamuz, 5739

# THE SATMAR REBBE'S ZT'L LAST LETTER TO KLAL YISROEL

By the Grace of G-d

I have already voiced my opinion concerning the plague that has broken out in this country, that it is a common practice for boys and young men to drive around in automobiles, a pastime which is harmful to Yiras Shomayim and modesty, as they drive about in the streets and other public places for any other than financial or other necessary purposes (i.e. pleasure trips etc.). It is obligatory for each and every person to refrain from driving whenever possible. And I am appalled to hear that there has lately been an outbreak too among women from observant Jewish homes - and this is the worst of all - for it opens a wide chasm in the Jewish way of life as "the honor and glory of a Jewish woman is within her home". The danger of this outbreak is immeasurable, may G-d have mercy. Therefore, there should not be seen or found someone who would transgress this awesome violation of immoral conduct. Those who observe this will merit manifold blessings.

I have placed my signature on the fifth day of the week, "This is the law of the Torah" 5739, here in Kiryas Yoel.

\*sigß Yoel Teitelbaum

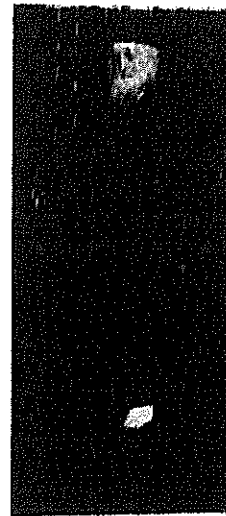
מכתב  
אבדק"ק  
סאטמאר והגלילות  
ברוקלין, נ. י.

ב"ח

הנה זה כבר שגיליתי דעתי ואמרתי אודות מכתב המדינה בדבר  
הפירצה, שרגילים אפרקים ובחורים לנסוע במכונית איטא הנקרא  
דרייווען, שזה מויק ליר"ש ולצניעות כמה שנוסעים באיטא בשוקים  
וברחובות, חוץ מהחברה למרנסה וכדומה, וגודל החיוב על כל אי"א  
למנוע דרייווען בכל האפשרות ונשתוממתי לשמוע שבאחרונה  
נפרץ פירצה זו גם בנשים מבית יהודים פורים שומרי תורה  
ומצות, וזה עולה על כולנה שזה פירצה נוראה עד מאד, כי  
כל כבודה בת מלך פנימה, ואין לשער מה שיכול לצמוח מפירצה זו  
ה"ו ה' ירחם, ע"כ כל יראה וכל ימצא מי שיעבור על פירצה  
נוראה זו, ולחשומע יזעם וחבא עליו ברכת טוב.

בעה"ח ה' לפ' את חקת התורה השלי"ט פה קרית יואל יצ"ו

חק' יואל פיינלברום



הוא"ו השמחה מר  
דמי יואל פיינלברום זצוק"ל  
אדמו"ר סאטמאר - גא"ד עה"ח ח"ו

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## In Reply to a Rosh Yeshiva about "Sherer is an Honorable Man"

by Pinchus David

In reply to a Rosh Yeshiva about "Sherer is an Honorable Man"

We received a letter from a Rosh Yeshiva residing in Monsey, New York taking us to task for beamirching a man of Impeccable Integrity, who has had the "guidance" of the rabbis of the previous and present generations. He casts "doubts upon the reliability of our magazine" and declares that we "defeat" our purpose in defaming Sherer. This Rosh Yeshiva, whom we regard very highly, deserves a reply.

True, it may not be proper to write an expose in a periodical such as the Jewish Guardian which is basically a journal expressly written and printed against Zionism and the Zionist menace. "A hatchet job" against one particular individual such as Sherer may not be befitting for The Jewish Guardian per se. We pondered this problem for months and decided that Moshe Sherer, by his own actions, and through his manipulation of Agudas Yisrael is one of the gravest threats to the survival of Independent Orthodox Jewry in the U. S. A. and as such, it is our duty to expose him to the world for what he truly is.

This Rosh Yeshiva states that Sherer has the unquestioned loyalty of the previous "Gedolim" and today's "Gedolim". Which "Gadol" gave Moshe Sherer permission to disturb thousands of children from Torah study for an entire day in order to demonstrate in front of and against the entire United Nations?

Which "Gadol" gave permission for this blatant desecration of Hashem's name, to this rebellion against the entire world?

Which "Gadol" went against the Torah's law not to disturb children from Torah study even for the building of the Holy Temple?

Which "Gadol" gave his consent to have thousands of Bnei Torah, yeshiva children and Bais Yaakov girls join in a demonstration together with the Reform, Conservative and Zionist Movements?

Which "Gadol" lent support to Sherer, permitting a violation of the gravest sin, by joining forces with outspoken atheists?

Which "Gadol" permitted Sherer to take

Talmud Torah children away from hearing their Rebbe recite Torah Moshe to hear the words of the luminaries of atheism, Moshe Dayan and Abba Eban?

Who is the "Gadol" who permitted this outrageous treachery in which thousands of yeshiva students were misled to hear atheism, all in the name of saving Jewry? What is the savior of Jewry; the learning of Torah, or joining forces with Schindler, Dayan, Eban and all the other murderous atheists?

Did Moshe Sherer ever get this "Gadol" to permit him to rouse the thousands of yeshiva students and Bais Yaakov girls to demonstrate in front of the Zionist Embassy about women's draft? Autopsies? Shabbos? The stadium in Jerusalem, etc., etc.? Here, Moshe Sherer always found the need to be circumpect. He quieted the few remaining idealists in the Agudah camp, by explaining that his way - the secret way - would bring the best results. For years, Moshe Sherer has been serving the interests of the Zionists, the interest of the U.J.A. and the interest of the Reform Presidents Council.

Moshe Sherer has continuously thwarted, disrupted and disturbed every effort by an independent orthodoxy for the freedom of religion in the Zionist State.

In 1968, he silenced American Orthodox Jewry's outcry against the Zionists' mass allyah of Moroccan Jewry.

He stopped the Bnei Torah from joining forces with independent Orthodox Jewish demonstrations against Golda Meir's drafting of girls in the Zionist Army of 1972.

He didn't raise a finger on behalf of the Yeshiva boys beaten and jailed for fighting to preserve the sanctity of the Holy Land in 1972.

In these cases, Moshe Sherer could assert that street demonstrations have the opposite effect desired. They do not get the proper results. Yet, joining Schindler and his gang of atheists, and listening to Dayan and Eban deride and blaspheme Hashem's name, are, for some inscrutable reason, efficacious.

The day of Moshe Sherer's rebellion against the Almighty and His Torah - all in the name of "Gedolim" - will go down in history as a day of infamy. For that one day of disturbing Tashbar, for that one day of open rebellion against all the nations of the world, for that one day of joining all the apikorsim and kofrim under one banner, Moshe Sherer deserves to be excommunicated, cursed and reviled forever and ever, as one of the worst destroyers of Torah, that has ever come upon the Jewish people.

Were it not that we have lost all proper feelings for all that is Jewish and all that is holy, we would never acquiesce to the ultimate irony in having Moshe Sherer speak on behalf of Orthodox Jewry.

Moshe Sherer, writing in the Agudah's Orthodox Tribune in the '40's under the name of Martin Nerl said the following.

Dear Editor,

I immensely enjoyed reading the December issue of Orthodox Youth especially your striking editorial "These are the Facts". There is a crying need today on the American Orthodox Jewish scene for "enlightenment" of this sort to debunk the fallacious ideas implanted in innocent Jewish minds by the heavy barrage of publicity laid down by quasi "friendly" organizations.

Let me tell you of a common misconception, which I came across recently again and which must be eradicated. I had occasion a short while ago to attend a dedication of a new "Sefer Torah" sponsored by a congregation which professes to be "ultra-religious" (men and woman all sit separately). Lo and behold, above the holy "Sefer Torah" resting in a special ark on the pulpit, there majestically fluttered in resplendent glory the blue and white Zionist flag: the adopted symbol of an organization which has wrought havoc in Torah-Jewish life and has steadfastly undermined the very principles of the Torah above which

it was flying.

When I remarked about the utter incongruity of this scene to the president of the shul, he vehemently claimed that this flag was the "Jewish" flag!

Think of it! The blue and white flag, conceived in "piety" by Herzl, an avowed "apikorus" (nonconforming Jew), and dedicated in "holy convocation" at the Basle Zionist Convention, a most infamous gathering of "apikorsim", breakers of Jewish tradition and defilers of our faith, is being flaunted as the representative flag of the Jewish people! The standard of the base sinners in Israel, to whom the very mention of T'fillin, Shabbos observance, Kashruth, and Gedolei Yisroel was and is anathema, is becoming the symbol of the holy martyr-people of Israel!

I deem this one of the greatest frauds in Jewish history, perpetrated through the means of an enormous propaganda machine. It does seem as if publicity can sell anything from a Hollywood movie star, tooth-paste, breakfast cereal and cough medicine to a "Jewish" flag!

I believe it to be one of the paramount duties of Orthodox Youth to bring to the Jewish masses the true facts about this and cognate issues, which even large sections of Orthodox Jews have been duped into accepting. We must have conscious Orthodoxy, capable of differentiating between what is and what is not Torah-like on the Jewish scene, in order to fight a winning battle for Torah today.

More strength to you!

With Torah greetings.

Martin Nerl

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This was Moshe Sherer at his sanctimonious best. All the same, a mere three decades later, this same Moshe Sherer brought the Telsher Rosh Yeshiva's "aron" and eulogized him under this same Zionist flag.

Let us now turn to Sherer's greed and rapacity in using his position for profit. Sherer runs the Job Training Program that receives grants from many different branches of the United States Government. He has received grants for housing, real estate, and stabilization of neighborhoods, from the United States government and the Ford Foundation among others, senior citizen-homes, etc. He has also received grants from the Federation and U.J.A. for Russian Jews, and just received \$350,000 for the Agudah among YMHA recipients. Where has the money gone?

Of course, the aim of all these projects is to help preserve the Torah. They all have the consent and knowledge of the Gedolim.

We ask our Rosh Yeshiva if it ever dawned on him, that when Sherer requests Senator Jacob Javits of New York to get funding for his Agudah projects, he can ask as well, that the New York Senator vote against women's draft in the United States? Does our Rosh Yeshiva know that Jacob Javits of New York (in an election year) voted to have women drafted into the United States Army at a vote in the Senate on June 10, '80.

Jacob Javits, as the Jewish senator for the most populous Jewish state, representing hundreds of thousands of Orthodox Jews, voted that way, despite the fact that a decree of women's registration for the draft strikes terror into the hearts of every Jew. Where is Moshe Sherer? Where are his contacts? Where is his rhetoric? Was Agudah founded and supported all along to have OJT programs, senior citizen homes, and other profit making ventures? Or was it to protect Orthodox Judaism from every problem that should ever arise? Was Agudas Yisroel founded in Kattowitz to promote Torah and build yeshivos, the true savior of the Jewish people in all times or was it founded to glorify the name of Moshe Sherer and promote his

lucrative interests - to the detriment of an entire Orthodox public.

The story remains the same no matter the political personage involved. Sherer's interests remain rooted in himself and not the greater good of Orthodox Jewry.

Recently, a man came to Sherer to plead for his brother who was jailed without reason, was denied kosher food, had his beard pulled out and was otherwise molested. Sherer stated unequivocally, "If my own mother or father were now in jail, I couldn't get them out." The least he could have done was to send a memo to Agudah Branch Presidents to say Tehillim for the well-being of the jailed as he did for Joseph Mendlevitch in Russia. Is this why people go to conventions on Thanksgiving Day Weekends to pay homage to a "Shtadlan" who can't "shtadel" because he's on the take?

Sherer's recent flirtations with Zionism are as inexcusable as his past ones. On Wednesday, July 2, '80, Moshe Sherer took a delegation of Agudah members with a dozen women to Washington D.C. to protest the United States refusal to veto a Security Council Resolution pertaining to Jerusalem. Sherer and his delegation were briefed at the State Department and with "chutzpah" beyond all bounds attacked the policies of President Carter and the State Department and lashed out verbally against high ranking officials of the State Department. He then proceeded to the White House, where he upbraided Vice-President Mondale and Zbigniew Brzezinski.

Sherer's theme: Even though the Jews may be divided on other issues, on the status of Jerusalem, all Jews are united. It must remain under Israeli control.

Now let us ask a few questions of our Rosh Yeshiva.

Which "Godol" gave Moshe Sherer permission to go to the Capitol of the United States and make such a declaration in the name of all the Jewish people?

Which "Godol" permitted him to take along a dozen women, and have mixed seating at the luncheon and at all other meetings?

Which "Godol" told Moshe Sherer that he

# מחאה נמרצה למען כבוד ה' ותורתו

נודעזענו לשמוע כי יצאו אנשים ריקים ופוחזים בני בליעל  
בוים ומחוצים נוראים בעיתונות התועבה והמשוקצה  
"אלגעמיינער ז'ורנאל" "וידוואיש פרעס"

ALGEMEINER JOURNAL, JEWISH PRESS  
לשמחה גרשון יעקבסון, הלל זיידמן וכל חכת שלהם  
אשר זה דרכם מעודם לבזות את תורת ד' וחכמיה רח"ל עסרא  
לפומם בחוצפה גדולה ועזות נוראה אשר תסמר שערות ראש לחרף  
ולגרף מערכות אלקים חיים את כבוד רבן ומאורן של ישראל  
תאלמנה שפתי שקר הדוברות על צדיק עתק בגאווה ובוז  
חמבזה את החכמים אין לו חלק לעוה"ב והוא בכלל פי דבר  
ה' בזה ומנדין אותו.

הבדלו מהם ומחמננס! הבדלו נא מעל אחלי האנשים  
המשוקצים האלה ואל תבניסו עיתונים התועבים האלה לתוך  
ביתכם!

ואת הרשעים האלה החטאים בנמשותם אנו מתרים  
ומזהירים דעו כי אין כבוד התורה חסקר לא נחשה ולא  
נשתוק ומרה תהי' אחריתם והיו לדראון עולם.

חמואבים על כבוד התורה אשר חללוהו פריצים.

בני הישיבות בארה"ב

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should demand United States support to keep Jerusalem under Zionist domination when, on account of the Zionist occupation, hundreds of thousands of Jews have violated a sin of the Torah by entering the premises of the Temple Mount (Har Habayla), which is in the same category of incest and punishable by koreis (death)?

Which "Godol" gave Moshe Sherer permission to have the audacity to revoke Rabbi Yosef Zvi Dushinsky's plea to the United Nations not to incorporate Jerusalem into the Zionist State? The Brisker Rov and the Chazon Ish also stated innumerable times that Jerusalem should not be under any Zionist domination on account of all that might be transgressed and of all those who will trespass the Temple Mount.

All the Gedolei Yisroel feel this way. The Steipler Rov has the same opinion. Which "godol" told Sherer otherwise?

Perhaps his authority stems from the Zionist hoodlums who signed as rabbis in the New York Times? Who are Sherer's rabbis that dare go against the holy Torah and the real Gedolei Yisroel.

This is only one more of Sherer's heinous crimes against the Jewish people and in their name.

But it is not Sherer that we speak to. לא על המלגול אני פועם אלא על המברך אני פועם

We are bewildered by those well-meaning Roshel Yeshivah, Bnei Torah and laymen that have been duped into believing Sherer is representing them and working on their behalf.

Don't you see that Sherer has transformed a non Zionist party into a Zionist minion? Can't you finally come to your senses and see that Moshe Sherer is using the mantel of Orthodoxy to bendish the remnant of Judaism that still remains in yeshivas?

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 Hacharedia) 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 airmail.

Chief Rabbi J. Z. Dushinsky

In the Name of the Ashkenazic Community

### "קומת עזרה שומרי חסד"

עזר ויילות, עזר חולים, עזר ושוואין  
נוסדה בשנת ה'תר"ב חסד ואמת" (השכ"ו) לפ"ק,  
למטרה קדושה לעזור לעניים חוקקים לעוהה,  
משאריה הפליטה אשר איוו והיום מקומה הציונים  
כלל זמלל.

סדר 14 יאחר צוריק חשבין נקיי חרעה  
שבירושלם געגרינדעט "קומת עזרה  
שומרי חסד" עזר ויילות, עזר חולים, עזר  
ושוואין, ספעציעל סדר די אידן וואס זענען  
וישט נחנה מקופות השלטון הציוני, און ווי  
ס'איז באוואוסט באצאלט די רעגירונג די  
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שלטון, אזוי ווי אין סכום שטייט ולא ידבק  
בידך מאומה מן החרם, א געוואלטיגע צדקה  
קאטע סדר די נקיי חרעה שבירושלם עיה"ק  
ת"ו.

דער בושעט פון "קומת עזרה שומרי  
חסד" איז העכער פון 40 טויזנד דאלאר א  
יאחר.

האדרעסס: רח"י ר' חיים עזר 27, ירושלים, ת.ד. 5888 פ.ו.א.

# Is Elie Wiesel's "Unconquerable Spirit" Art Scroll's *Mesorah*?

by Shlomo Israel

Gentlemen.

In the March '80 number of "The Jewish Guardian" on page 22 you state that Elie Wiesel (end of 5th paragraph) or Mr. Wiesel is an atheist.

If you have any documentation for this, please send me the references.

Respectfully,  
Joseph Saidel

Editors' reply:

The Merriam-Webster Dictionary defines **atheist** as "one who denies the existence of G-d." It may have been more appropriate to use the term "apikores" or "min", but needless to say, when writing to the President of the United States, Congressmen, Senators and the general public the term "apikores" or "min" is futile. Hence, **atheist** which can generally be defined as an "apikores" or "min". The Rambam (Maimonides) in "Laws of Repentance" chapter 3, defines an "apikores" as one who (among other things) denies the prophecy of Moshe Rabeinu (Moses) meaning the Torah, or one who says that the Almighty does not know the actions of every individual. The Rambam defines "min" as one who says there is no G-d and the world has no ruler. The Rambam further states that the "apikorsim" and "minim" and those who deny that the Torah is from heaven, or even deny one word of the Torah, or refute the resurrection of the dead or the coming of moshiach - have no part in the world to come; they are cut off and lost from the Jewish people forever.

This is what the Torah has to say about an "apikores" or "min" and thus an **atheist**.

Now let us review Elie Wiesel and see if he fits the above description. Even though it is definitely questionable if we may at all print any of his atheism in our journal we will try to limit his atheism to the smallest possible degree.

A) In all his speeches, he mentions the Almighty's name ironically and in a

derogatory manner. Every year his speeches are printed in a host of newspapers for everyone to see. No one denies this fact. We will just bring a sample of his atheism quoted in an exhibit on the Holocaust titled "Faces of a Slaughtered People."

"Did he know, this small boy with his frightened face and eyes, did he know that he was betrayed by G-d and man alike?"

What is this, if not apikorsus, minus and thus atheism?

Whoever believes in G-d and his Torah, knows why there was a Holocaust. The Talmud in Gittin relates a story about a small Jewish boy who was captive in a Roman dungeon and when a rabbi heard the child was in prison, he passed by and yelled in, 'Who gave Jacob for spoils, Israel to plunder', and the child yelled back, 'The Almighty did for we sinned against Him and we did not go in the righteous path!'

This was the answer of a child to the Romans' destruction of the Second Temple, and the Talmud and Medrash relate many instances of self-sacrifice and martyrdom for the sake of the Almighty, many on the part of little boys and girls.

But this atheist, renegade and blasphemist Elie Wiesel doesn't want to recognize his sins and those of his kind that brought about the entire Holocaust, but he does value the money he makes on exploiting the Holocaust.

B) President Carter declared April 28 and 29th '79 as Days of Remembrance of Victims of the Holocaust. For reasons beyond our comprehension he appointed the atheist Elie Wiesel as chairman of the Presidential Commission on the Holocaust.

On April 29, '79, the President and Vice President spoke together with Wiesel in the Capitol Rotunda in commemoration of the Holocaust. These remarks were later reprinted in booklet form.

This is what atheist Elie Wiesel had to say.

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Mr. President, Mr Vice President, Mr. Speaker, Leaders and Members of the House and the Senate, Distinguished Guests:

Allow me to tell you a story.

Once upon a time, faraway, somewhere in the Carpathian mountains, there lived a small boy, a Jewish boy, whose dreams were filled with G-d, prayer and song.

Treblinka and Ponar, Auschwitz and Babi-Yar, Majdanek and Blezec: What happened? Did creation go mad? Did G-d cover his face? Did the Creator turn against his creation? Did the G-d of Israel turn against his creation?

We didn't know, we still don't. How can anyone explain evil of such magnitude? How can anyone comprehend so much pain and anguish? One cannot conceive of Auschwitz with or without G-d.

For the apikores Wiesel it has no meaning, but for religious Jews the meaning was clear. All the verses of the Torah were leaping before their very eyes. The rabbis on the train to Auschwitz said it was the sin of Zionism that caused all this. The bitter curses of the in and , and the verses of warning in were becoming clear. These verses state what will happen when Jews sever their bonds with the Almighty and his Torah.

C) Atheist Wiesel printed many books. All of them are without fail, according to the Torah, apikorsus and full of minus. We will just mention titles of two of atheist Wiesel's books. One is titled "The Madness of G-d". (We deleted the 'o' between the G and the D.) Another gem of his just printed last year is "The Trial of G-d." (Again, we deleted the 'o'.) An advertisement in the N.Y. Times had this to say about the book:

#### **The Theatre of Elie Wiesel**

It is Purim. Three players who have lost their way wander into an inn. To their horror they discover they are in Shamgorod, the site of a

recent pogrom. The only two Jews left are the innkeeper, a withdrawn, embittered man, and his daughter who has been raped and tortured. Egged on by the innkeeper, they agree to stage, not the traditional **Purimschpiel**, but a mock trial of G-d for allowing such things to happen to His children - a theme that enables Elie Wiesel to pursue with irony, wit, feeling, and a strong sense of theatre, the concerns that are central to all his writing.

What is all this if not blatant **apikorsus minus** and atheism?

And now we come to something much worse than an innocent request for documentation: something from people that publish under the name of "mesorah" - meaning tradition. A new book to be taught in Bais Yaakovs and yeshivas and to be sold in Jewish bookstores titled "The Unconquerable Spirit" is being published by Art Scroll, publishers of the translated Torah, Prophets and Psalms. This book contains an essay by none other than atheist Wiesel.

Even if one of Wiesel's writings wasn't full of minus, but, so to speak, contained only stories of Hasidism, etc., it is absolutely forbidden to read, help print, or distribute books or articles of a person known as an atheist in his other writings. Even if he is a common tramp or drunken hoodlum (which he is), that desecrates the Sabbath, eats treifa food, doesn't put on tefillin, derides every word of the Torah, how does he enter any observant Jewish home? How dares "Mesorah" in the name of all that is holy that they print, have the gall to feed gullible Jews and youngsters Wiesel's apikorsus? Did they ask any rov or rabbi who acknowledged their previous works for permission to print Wiesel's trash and disseminate it to observant Jewish seforim stores?

We are turning to every Rosh Yeshiva and principal of our yeshivas and Bais Yaakovs to be on guard and not permit this flagrant violation of all that is holy to have entry in any Jewish home; to warn the boys and girls in

the schools at once of this peril; to plead with all the Jewish bookstores to take it off their shelves entirely and return it to Art Scroll, and finally to have Art Scroll stop this outrage and withdraw this book from the market and publicly announce their error and misgiving.

Otherwise, religious Jewry will have to make a critical assessment of all the other material printed and expounded upon by Art Scroll, by the translators and workers whomever they may be and come to very drastic conclusions. Perhaps it may be necessary to determine if any of their works are at all permitted to enter an observant Jewish home if they propagate and foster apikorsim, minim and atheists.

Dear Congressman:

In the very near future, you and your colleagues in the Senate will be called upon to vote on the identity of a specific date to be designated for national holocaust commemoration activities.

This proposal is one of the major points derived from the Holocaust Commission's report to the President, authored chiefly by its chairman, Elie Wiesel.

In the enclosed copy of a letter we have sent to President Carter, we detail why the entire project, especially the prominent role played by Wiesel, is offensive to the beliefs and sensibilities of the observant Jewish community, both in this country and abroad.

We hope you will be able to take about three minutes to read that letter so you may appreciate why we ask you to vote against any sort of secularized "holocaust day", which will only desecrate the memory of the six million Jews, rather than honor it.

In no way would such a designation be a favor to your Jewish constituents. On the contrary, it would be an insult to them and their feelings.

Thanking you in advance for the serious deliberation we are sure you will give this matter, we remain,

Respectfully,

Rabbi C. H. Roth

The letter appeared in issue 4, vol. 2, March '80 Guardian.

אֵבֶן מִקִּיר תִּזְעַק  
 "And the stones from the wall will scream."  
 (Habakuk 9:11)

אֵמֶת מֵאֲרֶץ תִּצְמַח  
 "The Truth will sprout forth from the earth."  
 (Psalms 68:18)

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## Better any Devil Than Yassir Arafat

by L. Glazer

No one any longer expects a successful conclusion to the Camp David negotiating process. Menachem Begin has been quite clear: he will never grant even a share of sovereignty to the Palestinians anywhere in biblical "Eretz Yisrael." Needing a Foreign Minister who shared his views, he replaced Moshe Dayan with his Herut Party's Yitzhak Shamir, a hawk who had only refrained from voting against returning the Sinai to Sadat out of considerations of party loyalty. Shamir's appointment is a final step on Begin's road to domestic and world isolation and inevitable defeat.

Begin and Shamir are faithful implementers of Herut's doctrine on diplomacy laid out for them by Vladimir Jabotinsky, the founder of "Zionist-Revisionism." He openly declared their goal: "A Jewish empire, just like there is the Italian or French." The Palestinians, he taught, were like anyone else: they would never consent to this. Jabotinsky believed they would grudgingly accept an Israeli presence only after Zionism had built up an "iron wall" so strong it would be physically impossible to destroy a revived "Jewish" state. Until then, the candid Jabotinsky explained, there is nothing to discuss.

This does not mean Revisionists are against using diplomacy to gain their aspirations. Jabotinsky constantly quoted Mazzini's motto "To free Italy I would make a pact with the Devil." Since world politics abounds with handy Satans, Jabotinsky had no difficulty forming alliances with some of the most sinister regimes of our tormented century. He won the Czar's support for a Zionist legion to fight the Turks in Palestine, he offered to provide a Zionist police to accompany the armies of Simon Petliura's pogromist Ukrainian nationalists, he convinced the anti-Semitic "Colonels" who ran pre-war Poland to set up an underground West Point for Revisionist youth in the Tatra Mountains, and he "rounded out" Italy about getting the League to turn the Palestine Mandate over to Mussolini. His youth movements, the brown-shirted Betar, provided a Jewish battalion for the International Settlement in Shanghai, and officially marched in the parades of Japan's

puppet "Manchukuo", in return for Japanese support for Zionism.

Neither Begin nor Shamir ever had any reservations about these maneuvers, but Shamir broke with Jabotinsky in 1940 and differing concepts of Zionist world-strategy lay at the center of the split. Shamir was then a leading lieutenant of Avraham Stern who wanted to take Jabotinsky's diplomatic logic to its ultimate conclusion: an alliance with Adolf Hitler.

September 1, 1939 found Revisionism in underground conflict with the British but Jabotinsky immediately rallied to Britain's side against Hitler. The Sternists however continued to insist that Britain was the main enemy for Zionism and in 1940 they contacted the Nazis in Vichy-run Beirut. When Begin arrived in Palestine in 1942 he sharply differed with the Sternists on their strategies, but he soon needed them in his own fight against the British and he forgave their gross political error. Because of Begin's benign attitude in the 1940's we now have the ironic situation in the 1980's where Israel has a Foreign Minister who insisted Jews could form an alliance with Adolph Hitler but who now categorically refuses to even think about negotiating with Yasser Arafat.

The Stern Gang proposed a pact to the Devil:

"The evacuation of the Jewish masses from Europe is a precondition for solving the Jewish question; but this can only be made possible and complete through the settlement of these masses in the home of the Jewish people - Palestine, and through the establishment of a Jewish state in its historical boundaries.... Cooperation between the new Germany and a renewed folkish-national Hebraism would be possible and the establishment of the historical Jewish state on a national and totalitarian basis... would be in the interest of a... German position of power."

The alliance was to be connected "to the military training and organizing of Jewish manpower in Europe" by the Sternists. "These military units would take part in the fight to conquer Palestine, should such a front be decided upon." They talked of their plans to

attack Britain in Palestine and abroad and boasted of their "terrorist activities began as early as in the fall of the year 1936."

The proposal was fantastic: Hitler was not about to militarily train Jews, but it is interesting how they presented themselves. They tell the Nazis they are racists ("folkish" being Hitler's words for his own racism). They refer to themselves twice as totalitarians, and twice as terrorists. And three times they talk of the historical borders of their proposed state, a nicety that doubtlessly amused the Nazis. But it cannot amuse us, for it is still the Israeli Foreign Minister's vision of the end-goal of Zionism.

Shamir has another distinction; he was Operations Commander of the Fighters of the Freedom of Israel after Stern was captured and murdered by the C.I.D. He ordered the September 17, 1948 assassination of Count Folke Bernadotte, head of the Swedish Red Cross, and the U.N.'s Special Mediator in the first Arab-Israeli war. Shamir escaped punishment but one of his co-commanders, Nathan Yellin-Mor, explained their rationale at his trial:

"He stood in the way of Jewish absorption of the Kingdom of Trans-Jordan as well as the whole of Palestine."

The Labor government amnestied the assassins and by 1955 took Shamir into the Mossad, the Israeli C.I.A., where he rose to the head of its European Division. His rise to power in Herut since reentering open politics in 1970 is based on his Sternist career. His entering the mainstream Herut was seen as merging of the two currents of classic Revisionism.

Shamir's history is the ne plus ultra of fanaticism but much of his thinking was and is shared. Chaim Weizmann and Nahum Goldmann heaped praise on Mussolini. On November 4, 1937 Labor's Haganah received Eichmann in Haifa and offered to spy for Hitler in return for petty economic concessions. The 1977 London Times investigation exposed torture as routine under the Laborites. Sadat was jailed as a collaborator. The P.L.O. is responsible for atrocities like the Lod Airport massacre.

The evil is dead-end nationalism. Vintage Zionism was frankly colonialist. Its victory generated a kamikaze Palestinian nationalism. The British consciously helped the Zionists create a "Loyal Jewish Ulster", and that, inevitably, produced an Arab I.R.A. Begin and Shamir will fall, they are too rigid to cope with Israel's immense domestic and international crises, but this larger problem will not be solved when Labor returns to power; they delude themselves with the fantasy that they can interest Hussein in policing the Palestinians as Israel's junior partner. "Naive," is his reply. Nor will it be solved by the P.L.O.'s impotent scatter-shot caricature of a military strategy.

Everywhere in the Middle East the problem is the same; tyranny. And everywhere the solution is the same; broad movements for civil liberties for all: with social, linguistic and national equality in a united Middle Eastern Federation.

Genuine Arab-Jewish Unity will only develop in reaction to further disasters created by infected nationalism and will arise solely at best. In the meantime the world has the moral and political duty to denounce every crime committed in the area by any of the factors in the general crisis.

It is, of course, Zionism that is the prime villain of the piece. It is perfectly obvious that Herut is a party of frauds. Begin and Shamir invoke the name of the Almighty before Jewish audiences and then pursue an open policy of pacts with the Devil. And what can we say of the Israeli Labor Party, who don yarmulkes when they regale their dupes here but who were thoroughly exposed as violating their own laws against torture?

But what of the American government? Everyone who knows the history of vote catching in this country knows just what the politicians say among themselves: "If the Jews are stupid enough to believe in Zionism, we politicians are smart enough to believe in Zionism."

It is also necessary to criticize the PLO. They are eager to work with anti-Zionist Jews. But they have no hesitation to plant a bomb on a "Jewish" bus. What does this

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accomplish? These outrages only throw the Jewish masses backwards into the arms of the Zionists. The PLO talks about an Arab-Jewish state. But to gain that means that many more Jews must be won over and such terrorist tactics are simply counterproductive.

Zionism is politically weaker today in the world than at any time since the Holocaust. It is tragic to think that the PLO wastes itself on such primitive and futile acts instead of seriously attempting to form coalitions with Jews on the multitude of issues that separate the Jewish masses in Palestine from the Zionist misleaders. Given correct strategies on the part of the anti-Zionist camp Zionism will lose and all the devils in the world couldn't help them.

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**Fundamental Features of the Proposal of the National Military Organization (Irgun Zvai Leumi,) Concerning the Solution of the Jewish Question in Europe and the Participation of the NMO in the War on the Side of Germany.**

Original German Text found in:

David Yisraeli, *The Palestine Problem in German Politics, 1899 - 1945*, Bar-Ilan University, Ramat Gan, Israel, 1974, pp. 315-317.

"It is often stated in the speeches and utterances of the leading statesman of National Socialist Germany that a New Order in Europe requires as a prerequisite the radical solution of the Jewish question through evacuation. ("Judenreines Europa")

"The evacuation of the Jewish masses from Europe is a precondition for solving the Jewish question; but this can only be made possible and complete through the settlement of these masses in the home of the Jewish people, Palestine, and through the establishment of a Jewish state in its historical boundaries.

"The solving in this manner of the Jewish problem and thus the bringing about with it the liberation of the Jewish people once and for all, is the objective of the political activity and the years long struggle of the Jewish freedom movement: the National Military Organization (Irgun Zvai Leumi) in Palestine.

"The NMO, which is well-acquainted with the goodwill of the German Reich government and its authorities towards Zionist activity inside Germany and towards Zionist emigration plans, is of the opinion that:

"1-Common interests could exist between the establishment of a new order in Europe in conformity with the German concept, and the true national aspirations of the Jewish people as they are embodied by the NMO.

"2-Cooperation between the new Germany and a renewed folkish-national Hebraium would be possible and

"3-The establishment of the historical Jewish state on a national and totalitarian basis, and bound by a treaty with the German Reich, would be in the interest of a maintained and strengthened future German position of power in the Near East.

"Proceeding from these considerations, the NMO in Palestine, under the condition of the above-mentioned national aspirations of the Israeli freedom movement are recognized on the side of the German Reich, offers to actively take part in the war on Germany's side.

"This offer by the NMO, covering activity in the military, political and information fields, in Palestine and, according to our determined preparations, outside Palestine, would be connected to the military training and organizing of Jewish manpower in Europe, under the leadership and command of the NMO. These military units would take part in the fight to conquer Palestine, should such a front be decided upon.

"The indirect participation of the Israeli freedom movement in the New Order in Europe, already in the preparatory stage, would be linked with a positive-radical solution of the European Jewish problem in conformity with the above-mentioned national aspirations of the Jewish people. This would extraordinarily strengthen the moral basis of the New Order in the eyes of all humanity.

"The cooperation of the Israeli freedom movement would also be along the lines of one of the last speeches of the German Reich Chancellor, in which Hitler emphasized that he would utilize every combination and coalition in order to isolate and defeat England.

"A brief general view of the formation, essence, and activity of the NMO in Palestine:

"The NMO developed partly out of the Jewish Self-Defense in Palestine and the Revisionist movement (New Zionist Organization), with which the NMO was loosely connected through the person of Mr. V. Jabotinsky until his death.

"The pro-English attitude of the Revisionist Organization in Palestine, which prevented the renewal of the personal union, led in the fall of this year to a complete break between it and the NMO as well as to a thereupon split in the Revisionist Movement.

"The goal of the NMO is the establishment of the Jewish state within its historical borders.

"The NMO, in contrast to all Zionist trends, rejects colonizatory infiltration as the

only means of making accessible and gradually taking possession of the fatherland and practices its slogan, the struggle and the sacrifice, as the only true means for the conquest and liberation of Palestine.

"On account of its militant character and its anti-English disposition the NMO is forced, under constant persecutions by the English administration, to exercise its political activity and the military training of its members in Palestine in secret.

"The NMO, whose terrorist activities began as early as in the fall of the year 1936, has, after the publication of the English White Papers, become especially prominent in the summer of 1939 through successful intensification of its terrorist activity and sabotage of English property. This activity as well as daily secret radio messages, were at that time noticed and discussed by almost the entire world.

"The NMO maintained independent political offices in Warsaw, Paris, London, and New York until the beginning of the war.

"The office in Warsaw was mainly concerned with the military organization and training of the national Zionist youth and was closely connected with the Jewish masses, who especially in Poland carried on, and supported in every manner, the fight of the NMO in Palestine enthusiastically. Two newspapers were published in Warsaw ("The Deed" and "Jerozollima Wyzwolona"); these were organs of the NMO.

"The office in Warsaw maintained close relations to the former Polish government and those military circles, who brought greatest sympathy and understanding toward the aims of the NMO. Thus, in the year 1939 selected groups of NMO members were sent from Palestine to Poland, where their military training was completed in barracks by Polish officers.

"The negotiations, for the purpose of activating and concretizing their aid, took place between the NMO and the Polish government in Warsaw - the evidence of which can easily be found in the archives of the former Polish government - were terminated because of the beginning of the war.

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"The NMO is closely related to the totalitarian movements of Europe in its ideology and structure.

"The fighting capacity of the NMO could never be paralyzed or seriously weakened: neither through strong defensive measures by the English administration and the Arabs, nor by those of the Jewish socialists.

"The German memorandum is dated January 11, 1941. At that point the Sternists were still calling themselves the 'real' Irgun. Later they adapted the name Fighters for the Freedom of Israel,  
**AS I WAS SAYING...**

Under the circumstances, the temptation to plagiarize the late Sir William Connor is irresistible. Connor, who for years between the wars wrote a furious - often infurlating - CASSANDRA column for the London Daily Mirror was called up for army service on the outbreak of war in 1939, shortly after launching a series of columns venting his not inconsiderable spleen on Britain's military leadership. A war and some six years later, Connor was demobilized and returned to his desk in Fleet Street. The first CASSANDRA column published on his return commenced: "As I was saying when I was so rudely interrupted..." and resumed the attack on the "top brass" of Britain's army.

Until 1968 this column appeared in two Jewish weekly newspapers, both published in Australia. Its publication was most rudely interrupted just as it had launched a series of articles which attempted to analyse the content and meaning of secular nationalism for the Jewish people.

As I was saying - for the Jewish people secular nationalism spells national suicide; whichever way you look at it. Herzl and his friends - and their spiritual descendants - wanted Jews qua Jews to disappear from the face of the earth. It was to be a subtle and painless genocide: the planned murder of a nation was by a gradual severance from the people's life source, Torah, intermarriage and finally, the emergence of a new Gentile nation bearing the original name. The process had to be gradual for any sudden break with Torah

cont. on page 25

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would have alienated important minority groups: Mizrahi, for example. Of course it will not succeed, though what it may cost the Jewish people in the process of survival none can foresee - or would wish to foresee. In the struggle to survive against the dark forces of Jewish secularism the fight will be long and bitter, and it may be that there will come a day when we shall look back with longing on the days when, surrounded by hostile Arab nations, ostracised by the United Nations and boycotted by our 'friends', we were forced into an uneasy unity of purpose in face of the common enemy.

For the first 20 years of the Jewish state it was not possible to say these things publicly - though many of us were thinking them. And even 1968 was a bad year for truth in Jewish journalism, for in the afterglow of the 'Six Day War' victory was interpreted as a vindication and justification of all that had transpired in Eretz Yisroel since 1948.

In spite of all that has happened since 1968 there must, I suppose, be thousands - tens of thousands - of Jews who genuinely believe there is a future in secular nationalism for the Jewish people. This generation after all, were taught to venerate a Herzl who predicted the creation of a state with uncanny certainty. What they were not taught was that the same Herzl went on to spell out his vision in detail, and in the form of a novel published in 1903 and set in the year 1923. By that year, he predicted, his state would exist, and anti-Semitism would have disappeared from the earth. The one event, prophesied the genius of Zionism, would follow the other as night follows day. And the Arabs who remained in the state, he predicted with equal certainty, would love us. Something went wrong. Perhaps we did not supply sufficient copies of *Altneuland* in translations to the members of the UN? Or could it be that just as Germany's answer to Reform Jewry's proclamation, "We are Germans of the Jewish faith", was the Nazi Holocaust, so the world's answer to secular Zionism's "We are a nation like other nations" is ostracism, boycott, terrorism....

Mark Braham

## PRESS RELEASE

For Immediate Release

"In the interest of peace and the security of every man, woman, and child in the Middle East all 'settlements' and 'military outposts' on the West Bank of the Jordan River, Gaza Strip, Sinai Peninsula and Golan Heights must be dismantled immediately and returned to their rightful owners" declared Rabbi C. H. Roth, secretary of Neturei Karta.

Neturei Karta is a world wide organization of orthodox Jews opposed to Zionism and all that the Zionists represent including the State of Israel. Neturei Karta adhere to the Talmudic command as clearly stated in Tractate Kesubos 111a opposing the very existence of a Jewish state anywhere in the Holy Land. The name Neturei Karta derives from a Talmudic expression referring to the "Guardians of the Holy City" meaning Jerusalem.

Rabbi Roth further stated that "the Zionists and their fellow travellers who signed as Rabbis in the N.Y. Times of July 2, '80 denouncing the Camp David peace accords and therefore calling for a resumption of the conflict on supposedly religious grounds, can neither speak for themselves, let alone Orthodox Jewry, who abhor all Zionist attempts to meddle in the internal affairs of world nations."

"On the contrary," Rabbi Roth cited, "the Torah forbids the shedding of innocent blood on behalf of a state and certainly of land which was occupied through force. Much distress and shock was caused by these who signed as rabbis and organize committees 'to save Israel' that chose the traditional three week mourning period for the destruction of the Temples in the first and second Jewish kingdoms to place an advertisement in the N.Y. Times and call a press conference seeking a continuation of the strife and misery to countless thousands of human beings.

"This annual mourning period for the Temples are constant reminders of the grave treason caused by the hoodlums (Zionists) of yesteryear, who would have brought a complete catastrophe upon the Jewish people.



The Prophet Jeremiah and Rabbi Yoohanan Ben Zakai both of whom condemned the hoodlums (Zionists) and sought an accommodation with the Babylonians and Romans were accused by the Zionists of yore as traitors. But we know today that if not for the Jeremiahs and Rabbi Yoohanan ben Zakai there would not be a Jewish people living today.

"Therefore, we as Jews and loyal Americans consider it imperative that we not permit a repetition of the past, when irresponsible warmongers spoke on behalf of the Jewish people. We state unequivocally that the Jewish people do not want to encroach on the rights of others in the Holy Land and certainly do not want to contest their right to the places held by them."

**Synopsis of a Special Address by Rabbi Leo Breslauer of Congregation Kehillas Yaakov of Washington Heights**

My Friends, all of Kehillas Yaakov!

Although I had already given notice to our Board some time ago, I am sorry that by force of circumstances I had to delay my appearance before you. Now, that we have moved to Monsey, we are in the situation of a Niftor M'Chavelro, one who parts with his friend and does not want to be forgotten. We in Monsey will surely never forget you. After all those forty years how can we forget so much of our individual life span. But you are a Tzibbur, your timing is different.

I would like to follow the advice of Chazal; they said: "If Chavelrim are parting with each other, it should be done by a D'var Halocho. Beng Chavelrim, they belong together, and a D'var Halocho can keep them together even while separated by the longest distance.

We are now in the Parshios Nitzovim-Vayelech. These two words reflect our problem. Nitzovim means remaining firmly, and is Loshon Rabbim, plural, referring to K'lal Yisroel. But Vayelech means moving, and is Loshon Yochid, referring to a single person. Even though he was Moshe Rabbeinu, yet he was a mortal individual and

knew the Tzibbur would still remain long after him. And also he might have been concerned about being forgotten, were it not for the Torah Moshe which made him unforgettable.

So, I came now to take leave from you with two Divrey Halacha.

First, a D'var Halocho on Vayelech. It is a matter of Hashkofo, I will try to be very precise. Moshe Rabbeinu had to teach Shiras HaAzinu to B'nei Yisroel so intently that it would never be forgotten. Its essence in Heaven and earth are made witnesses by their Creator that "Hashem bodod yanohenu ve'ein Imo Ell Neichor." Hashem alone shall guide His people and no strange god with Him.

About 65 years ago, in Kattowitz, the Agudas Yisroel World Organization was founded expressly for the purpose to put up an absolute negating factor against the worldwide Zionist movement, which denied and opposed the belief in the Shomer Yisroel, Political Zionism, the very Ell Neichor, declared that the Jewish nation cannot rely on Hakodosh Baruch Hu for its survival. It must normalize itself by establishing a secular Jewish national statehood, independent of Hashem and his Torah. Real Meenus (atheism). To make bad worse, political Zionism, characteristically prone to disguise, insisted on Admas Kodesh (the Holy Land) for its unholy statehood, thus turning the Meenus into the gravest tempting test for Torah true Achdus. A real Satan. In the year 1979, the United Nations recognized a part of Palestine as a territory of the Zionist State and so gave unwittingly recognition to the worst global Chillul Hashem, which - to our shame - was seconded by the prompt silencing of protesting Ma'amanim (faithful) among us.

Now, again a Knessis Gedulo of Agudath Israel World Organization in Jerusalem is in the making, but the genuine Agudath Israel World Organization of Kattowitz -- faithful to her raison d'etre for the sake of K'vaud Shomayim -- would never parade in a Jewish national state of secular normalization, which l'maan Hashem should never have come into being -- even without enjoying the facilities of the

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As long as Torah-political truth is basic Haahkofo in Kehillan Yaakov, we will be united in mutual remembrance.

Second, a D'var Halocho on Nitzovim Arelvun as responsible in behalf of the Tzibbur. Raabbon Gamliel, in the second perek calls it "La'asuk im hatzibbur leShem Shomayim." Also we all being members of our Kehillan Yaakov, must be concerned about it, although not all in the same way. First of all, those who do the administrative or fulfill specific congregational functions or represent K.Y. in social and public life. Also those who are learning Torah or teaching it. Then, those who take part in making K.Y. an Eida of Yerelm morning and evening. And even those who just say "Omeln." Those last ones are far from being the least ones.

You probably heard about New Square, a chassidic village in Spring Valley. They had a beautiful Shul and in it a small cheder where the Rebbe could be by himself, to daven and meditate. One day, fire destroyed the Shul but the cheder survived unharmed. Some one asked the Rebbe, "Is it true?" and he answered, "It is but why are you so amazed by it? In my cheder there is never Shchan Betello, no shmuessing during the davening."

The Shmone Eare is primarily a substitute for the daily Korban Tomid in the Bets Hamikdash. Just as one lamb was offered for K'lal Yisroel, all united by the common Shekel, so its substitute is the Shmone Eareh, said by one man for the entire Tzibbur, all united by the common "omeln". In other words, the loud repetition of the Sh'lach Tzibbur. Nobody would have dared to shmuess during the offering of the Korban Tomid in the Bets Hamikdash, the House of the Shechimo. Nobody should dare to shmuess during the loud Sh'moneh Eare in our Mikdash M'at, also a House of the Shechimo. This is the meaning of the sign over the Aron Hakodosh: "Da Lifnei Mi Ato Omed." No shmuess even with the best friend, not even a word of Torah, only "Omeln". If this is not done, then, shan venholam, our Bets

Hakodosh is not properly shielded, in spite of all insurances. But those who resist all temptations and say "omeln" and only "omeln" to the loud Sh'mone Eare because they feel responsible for the Tzibbur, even the ladies on their balcony, they, too, are "askim im HaTzibbur LeShem Shomayim" in the fullest sense of the word "VeTzidkosem Omeden" 'ad."

Now you, might ask: Is this mutual remembrance, among people really so important? Perhaps it is just a human frailty? You are right! If just among people, it can be very unimportant. But our remembrance of two or more B'nei Yisroel is through a D'var Halocho which is Torah, and Torah is always remembered by HaKodosh Boruch Hu, thus performing the very important union of Hakodosh Boruch Hu Torah and Yisroel.

It is just what we are praying and hoping for in these days of Shehoni 'Zehreinu LeChayim, Melech Chofetz BaChayim."

May Hakodosh Boruch Hu grant us this Z'ehira, all of us and K'lal Yisroel, today and forever, omeln!

חלוקת מצרפי מזון  
למשפחות ברופות ילדים  
בעיה"ק ירושלים תוב"א

א געווענליגע חידוש האט געשען  
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## Israel and the Olympic Games

by Mark Braham

article was written before W. Germany voted to boycott, Israel followed suit.

"Jason came as the Cohen Gadol appointed by Antiochus. He erected a place of sport, called the gymnasium, near the Sanctuary, where he required the young men to stand naked, in the manner of the Greeks. Although he sent gifts and offerings to the idols during the festivities at Tyre, he was not wicked enough for the sons of Toviah, for he did not introduce idol worship into the Sanctuary. After three years, they removed him from office and supplanted him with one nearer their hearts, Menelaus, who was ready to stop at nothing."

"The new incumbent also encouraged the gymnasium at Jerusalem, where his party came and performed naked. In order to resemble the gentiles who participated, they went so far as to endeavour to appear uncircumcised, by means of surgery."

(Torah Nation, Rabbi Avigdor Miller)

"The ancient Olympics, because of the penury or greed of the Olympic committee, on occasions had to invite commercial sponsorship. For example, King Herod of Judea, distinctly a non-Greek, was made president of the Games to 12 BC(E) to help them through a particularly sticky financial patch."

(Philip Howard, The Bulletin, Australia 3/11/80)

"It is an error to think, as many writers do, that the Shmad was put upon the nations solely by Antiochus, and that the Hellenisers were merely weaklings who yielded to his decrees. The truth is exactly the opposite. It was the Hellenisers who prevailed upon Antiochus to make the decrees, and they themselves were the most energetic enforcers of the decrees. After the wars began, there were times when the Syrian-Greeks wished to withdraw from their embroilment with the Jews; but the Hellenisers again and again urged them to continue.... The Hellenisers not only transgressed the Torah, but they sought to wipe it out and make it entirely forgotten. They were not a party which merely differed

with the people ideologically, as some erroneously think. Like the Sadducees, who were descendants of the Hellenisers (the writers elevated the Sadducees to the status of a 'religious sect' with its own principles), like the first Nazarenes, and like the Reformers of our time, they were enemies of their people."

"Now Israel learned the true nature of the Greeks. Unlike the nations of the world, especially in modern times, who admire the Greeks and ascribe to them every grace and virtue, Israel alone learned to recognise their profound corruption. (So were the European Jews, thousands of years later, to discover the monstrous evil which was masked by the civilization and science of 'gemuetliche' Germany.) When viewed at close range, the gods of Greece represented a horrifying pantheon of crime and vice.... Treachery, unbridled lewdness (including widespread homosexuality); endless arrogance and cruelty revealed the Greeks to the Jew in a light which made their name synonymous with Evil. Israel looked on in astonishment as the nations frivolously adopted the Greeks as the model of civilization, whereas to us Athens and Sparta are known as the swamps of degradation. The ancient Greeks also fabricated against Israel numerous slanders, which have persisted and are still repeated by the wicked even today. From the days of Antiochus down to and including the Byzantine era they engaged in constant persecution of Israel; and this attitude was inherited by the founders of the Church, who were Greeks.... But it was not the hand of the Greeks, but of wicked Jews, which first brought upon the nation the yoke of Greek oppression. The Greeks did not initiate the persecutions, 'There came forth from the midst of Israel wicked men who corrupted the people, saying: Let us make a union with the peoples around us.... And they sent messengers to the king, and the king gave orders by their hand to go in the ways of the gentiles'.

(1Hasmoneans 1:14-16)

"These Zionists of today would have been among the Hellenisers, had they then existed;

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and the Hasmoneans would have been forced to fight against them for the right to practice the Torah."

(Torah Nation, Rabbi Avigdor Miller)

The Olympic Games were held every four years in ancient Greece. The Olympic tradition gives the dates as from 776 BCE until they were abolished in 393 CE. The romantic view of the games has it that they were an expression of the highest and most noble virtues of mankind. States at war called a truce for the duration of the games, hence the myth that they are conducive to peace and divorced from politics.

The truth is that the games were racist: barbarians, that is non-Greeks, could not compete. The 'nobility and chivalry' of the games manifested itself in various ways: competitors practiced biting, gouging and finger-breaking. Women found at or near the games site were thrown from the cliffs. The games aroused the same emotions as war and were never a substitute for war, simply an alternative which spectators could enjoy.

After a lapse of 1500 years, a French aristocrat, Baron Pierre de Coubertin, determined to revive the 'noble and chivalrous' tradition. In 1894 he called an international conference in Paris for that purpose.

In that same year, also in Paris, there was another young man, about the baron's age, also enthused with romantic notions of the glories of ancient Greece and the European heritage. Though not, like the baron, born of the European aristocracy he had inherited a family tradition that he was descended from Spanish Jews of the tribe of Benjamin, and was therefore of royal stock.

Theodore Herzl's claim to the throne of King Herod was no idle dream: to him it was a politically realisable reality. Israeli psychiatrist, Arthur Stern, in a study of Herzl's family, says Herzl's mother, "...visualized him as 'king of the Jews' and saw herself as 'Queen Mother'" and "an observer heard one child ask another in the nursery: 'Shall we have to go to school when

Papa is king?'" (Theodore Herzl: Artist and Politician, Desmond Schwartz)

Following the establishment of the State of Israel in 1948 came something of a replay of Jewish history. The Israeli Hellenisers lost no time in making their attempt to send a team to the games: they were unsuccessful in 1948 but succeeded in 1952. Since then, every four years, the Israeli flag has flown with those of the nations, and the Hellenisers, puffed up with pride at this success, have scoffed at their Torah faithful critics. The Israeli team has proudly marched in the opening ceremonies and played its part in the Olympic pagan fire ritual which traditionally marks the opening of the games and usually takes place on the Jewish Sabbath. In 1972, at Munich, the Sabbath desecration was swiftly followed by the massacre of the Israeli athletes. The outcome of this was that the Hellenisers hardened their hearts and pursued with renewed determination their claim for acceptance among the nations.

The following year, 1973, student games were held in Moscow, and this was regarded as a rehearsal for the Olympics. When the Israeli team marched into the arena the TV cameras switched off them and they were hooted by 100,000 spectators for the duration of their lap.

Even this was not enough for the Hellenisers. Bereft of all dignity and Jewish self-respect in pursuit of their dream to be accepted among the nations they continue to behave with all the shameless and degrading obstinacy of the Jew in pursuit of membership of an exclusive golf club.

When Moscow was chosen as the site of the 1980 games the Israeli Olympic Committee, oblivious to the plight of Soviet Jewry or the Human Rights Issue, concerned themselves only with their 'right' to send a team to Moscow, the atheistic capital of the world. Thus they voted consistently with the International Olympic Committee who oppose any form of boycott.

Secular Zionism and the modern Olympics have run parallel: Munich 1936, Munich 1972, ...Moscow 1980?

To his honor, Reb Moshe Feinstein, shlita!

We, the deans of the yeshivos, approach you with broken hearts, because in the past year, the activities of Touro College and its ilk have been proliferating. What we have anticipated has already occurred and it is very painful. For before our very eyes, our children are robbed. These are our precious pearls, whom we have educated and brought up in the ways of the Torah -- with whom we have toiled in order to implant in them love of Torah and respect for those who study it. We have long hoped that these children would follow in our footsteps in disseminating Torah, which is crucial here at this time, since the yeshivos of Europe were destroyed because of our sin. We are distressed because Touro college and its ilk are intent on uprooting the honor of Torah. Their heads stress the secular studies of college, and give importance to doctors, educators and other degree holders by saying that their reward is immediate in this world and that they are held in great esteem by ordinary people. This, of course, diminishes the honor of the Torah, G-d forbid, as well as the honor of those who study it.

It is enough that there already is an institution where Torah is learned along with college courses, for those who wish to leave the walls of the beis medrash in order to study for their doctorates, etc. Now they are also undermining the yeshivos in different conniving ways, for they present themselves as religious people with yarmulkas, while davening Mincha in the midst of secular studies, etc. They lead astray the best minds in the beis medrash by inflating the importance of college and a degree. They promise them that they will attain a degree in a short period and that they will learn only a few hours daily, and then only several days per week. The students are trapped in this net, which has been prepared by the management of Touro College and its ilk. It is possible, G-d forbid, that the image of college will return to its previous importance in this country (may G-d save us), and due to this, the honor of those learning Torah for its own sake will be degraded.

Great attempts have also been made among students of the Beis Yaakov who, during their years in school, have been imbued with love and intelligence and the willingness to make sacrifices for Torah. These young women have developed great respect for those immersed in Torah study, but now these instigators are convincing them of the importance of secular education. As a result, all our efforts are in danger of becoming futile, G-d forbid.

There is another important matter! As a result of the heightened attraction of college education for girls, one can legitimately fear that many young men will also learn secular subjects, so as to find favor in the girls' eyes and do a good match. G-d forbid that we should find ourselves in such a situation. There is yet another grave danger: that they will, G-d forbid, educate their children in secular subjects, and thus extend the damage for generations.

The parents of these students are also caught in the glib talk of the leaders of Touro college and its ilk, for the leaders say that since no one has opposed this education, they are obviously supporting it. Furthermore, the leaders of Touro College and its ilk are acting furtive and saying that they have asked our Torah leaders, who have been silent. They claim that the silence of the Torah leaders is implicit approval.

In order to have the strength to battle against these people who are so destructive, we need help from his honor, shlita, whereby he declares his opposition and his Torah-view against Touro College and its ilk. Then we, too, can come in the aftermath of his words and our voice will then be heard and heeded by the parents of our students, and by our students, themselves, who have been educated at the well-spring of Torah.

We are depending upon his honor, shlita, whose words are listened to by all bnei Torah in all institutions of higher Torah learning. We petition that he aid and encourage us, so that we can influence our students to devote

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themselves entirely to Torah, without any taint of the secular studies of college. We aim to guide our students to devote their energies and talents to holy work, to become teachers in khal Yisroel and roshel yeshivos who disseminate Torah.

We await anxiously the deliverance of G-d, which can come like the blink of an eyelash,

manifesting itself in his honor, shitta, supporting and strengthening us with his declaration against those who uproot and degrade the honor of the Torah. We would then be enabled to return the crown of the Torah to its former glory and elevate the honor of Heaven.

Those who await the mercy of Heaven

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Mirrer Yeshiva  
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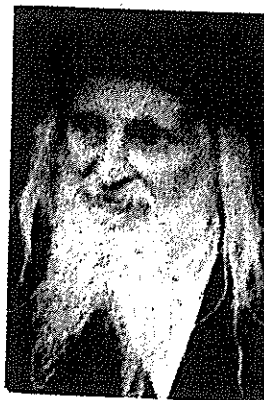
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