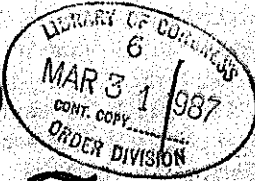


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The Jewish Guardian



Vol. 2, Number 6 P.O. Box 2143, Brooklyn, New York 11202 Fall Issue '982 - 5743

Let us go out and surrender to them
(Bavli Gittin 56a)

ניסוק ונעביד שלמא בהדייהו
(גיטין נז.)

It's Time To Call It Quits

When the Talmud describes the occurrences leading to the destruction of the Second Temple in Jerusalem and with it the remains of Jewish political autonomy-it reflects upon the inner conflict in Jerusalem. The sages, **Rabban Yochanon Ben Zakai** at their head, wanted to surrender and called for peace. **Ovos D'Rabi Noson** (4:5) relates that the Jewish hoodlums, the Baryonim, responded to **Rabbi Yochanon Ben Zakai** just as they replied to the peace overtures of the Roman General (vespasian) **Asapasyonus**, "We will go out and kill them." **Rabbi Yochanon Ben Zakai**, after repeatedly pleading with them to lay down their arms and surrender and thereby save the city, its population, and the Temple from being destroyed, decided that it was useless to deal with these Zionists of yesteryear. He proceeded in his own manner to save as much as possible.

Because the Talmud records the above in detail, we know today who is responsible for destroying the city of Jerusalem and the Temple, and because of whom almost the entire population was slaughtered. And we know today that if not for **Rabban Yochanon Ben Zakai**, Judaism would have perished with Rome. For **Rabban Yochanon Ben Zakai** saw that the only way to salvation for Judaism and

thereby the Jewish People was to surrender the state and to disassociate himself from the hoodlums of yesteryear. He did not hesitate to preach against war and for the termination of the state. He did not fear that the gentiles would know or find out what he was saying. He was immune to the argument that he might be giving ammunition into the hands of the gentiles by devulging that there is political strife within the Jewish community.

Raban Yochanon Ben Zakai had an excellent precedent for his stand.

More than four hundred years earlier at the time of the First Temple's destruction **Jeremiah** prophesied in public, unhesitatingly knowing full well that the Bablyonians were listening to what he was saying, knowing that he was being called a traitor, and knowing that **his life was in danger!** **Rabban Yochanon Ben Zakai** too, did not hesitate to say what he had to-that the nationalistic hoodlums who continued their rebellious acts were bringing catastrophe upon the Jews and the only way to save the Jewish People was surrendering without bloodshed to the Romans that had surrounded Jerusalem. Jews, both **Jeremiah** and **Raban Yochanon**, taught seek only to live in peace and to serve

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our Creator. **Rabbi Yochanon's** words just like **Jeremiah's** - that the dead-end nationalism that would sacrifice Judaism for political autonomy was contrary to G-d's will, fell upon the deaf ears of those who held political power. **Ovos D'Rabbi Noson**, states clearly that the Romans had men within the walls of Jerusalem who notified Aspasyonus that Rabon Yochanon was on his side! When Rabon Yochanon left Jerusalem - in a bier, pretending to be dead because the hoodlums would not let anyone out alive - and arrived in the Roman camp, Aspasyonus greeted him, "Are you Rabon Yochanon Ben Zakai?" "Ask for whatever you want." And he replied, "Give me Yavneh and its sages," thus securing the continuity of Torah study and Jewish observance.

Just as then-the Jewish people are confronted by a clear choice. The whole of Jewish history as expressed above and the experience of contemporary Jewish statehood warns that if there is not an act of national contrition, another immense catastrophe will come upon us. Far from being an act of surrender, a decisive move to end the Middle East impasse by the only people who can make such a move-the Jewish people-will be seen as the most heroic act in history. In the cause of peace, nothing except the Torah itself is non-negotiable.

What courses of action can we take? We plead with all those who are considering entering the armed zionist forces or who are coerced into joining, that they follow the policy of **Rabbi Yosef Zvi Duschinsky**, the Chief Rabbi of the Hold Land that they not participate in any way in the zionist state's "defense" forces. Let them appreciate the words of the late **Satmerer Rebbe** that these forces are the forces of Satan and will eventually fight in war against our righteous **Moshiach!**

Languishing in zionist dungeons for not registering is better than killing or being killed for this sacrilegious state.

Was it for this most un-Jewish of states that we waited, longed, prayed? Must we have murderers and cold-blooded Yom Kippur-desecrating shrimp and crab eaters, and arms peddlers and gun merchants all over Latin America, Africa and Southeast Asia?

We turn to the Bnei Yeshiva over the world and to those honest individuals looking for the truth to realize **the beginning of the end has already been set in motion.** To save Judaism, we must openly declare to the whole world, now more than ever, that the modern day Baryonim-Begin, Sharon, Shamir, Peres, Rabin, whatever their names are-have usurped the holy name, Yisroel. They do not represent Jewry. They may or may not be acting in the interests of the superpowers (the CIA, or the KGB, the Pentagon or the Kremlin), but they certainly are not acting for Jews or for Jewish interests.

The Zionist press continuously inveighs against the advertisements placed by Neturei Karta in the English press, denouncing Zionism and making the clear distinction between the Jewish People-a holy nation devoted to serve G-D and the imposters and athiests who have usurped the holy name of Israel for their sacrilegious purposes. But, it is not to them that our words are addressed. We know what we want and they know what they would like. It is to the orthodox Jews who lack Torah-true responsible leaders and are fed apikorsus by the Zionist press, that we write these few lines. It is to the well meaning Bnei Yeshiva that never hear or see the real Torah viewpoint concerning day to day life problems of the Jewish people, that we turn to, lest they fall into the abyss into which so many have sunk.

We are constantly asked why we advertise and print denunciations against the Zionists and their state in the Gentile press. The simple answer to this question, is, that the entire world considers them the symbol of Judaism though they desecrate the Torah and the Holy Land and profane G-d's name. Therefore, we are obligated according to the holy Torah to denounce them and disassociate ourselves from them to prevent the wrath of the Almighty from coming upon ourselves. When there is a sign of protest, then the anger of G-D is diminished. All this is deduced from the Medrash Tanchumah Sazriah, Talmud Bavli Shabos 55, Erchin 16', and later codified by the Rambam in his Mishne Torah Deos-Chapter 6 and explained by the Or Hachayim in relation to the verses in Vayikra that state that the Holy Land will vomit and spew forth those that transgress the Mizvochs on its soil.

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Recently, with letters l the last Reb In two book the Zionists fledgling Ag mention tha hooligans o Zion in Lub yeshiva that Sholem Ber (No. 155) dat Habad Kole past summer May G-D sa since we thre them, may C forbid in terr to our Dacha and made a found. The summer was letter is a Mahrshab's a children from apikorsim-a c time for any praise to the revolvers just lodged into tl also ironic to time was Shn and presider participated Mahrshab.

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All the Prophets and sages acted in the same way. And throughout the generations there were Rabbis who did not hesitate to oppose those who wanted to destroy Judaism from the inside. In our time, the enemy within (those who propagandise Zionism most effectively) are the so called religious party hacks of the Agudah and Lubavitch. Yet in the not so distant past Lubavitch and the Agudah had been diametrically opposed to these same methods.

Recently, a two volume book was published with letters from Rabbi Sholem Ber Schneerson, the last Rebbe in the town of Lubavitch, Russia. In two books the Mahrshab, fulminates against the Zionists, Mizrachi and above all the then fledgling Agudas Yisroel. It is noteworthy to mention that he even was attacked by the ruffian hooligans of the Zionist party Chevra Poalei Zion in Lubavitch for ejecting a student in his yeshiva that became a member of the group. Reb Sholem Ber writes in a letter from Lubavitch (No. 155) dated Oct. 3, '906 to three Rabbis of the Habad Kolel in Hebron, Palestine; "During the past summer I suffered fearfully and tortuously-May G-D save us-from the Chevra Poalei Zion, since we threw out a young man that befriended them, may G-D save us-and we were Heaven forbid in terrible danger from them. They came to our Dacha (bungalow) with revolvers in hand and made a pogrom, breaking everything they found. The intimidation and fear the entire summer was frightening". Below this dreadful letter is a note of another letter from the Mahrshab's aunt stating that the hoodlums are children from fine parents in town and became apikorsim-a code word used in Lubavitch at the time for any Zionist and Mizrachist and with praise to the Almighty that the shots from the revolvers just broke windows and the bullets lodged into the walls and no one was hurt. It is also ironic to note that a young ruffian of the time was Shneur Zalmen Rubashov later Shazar and president of Zionist state, who had participated in these attacks against the Mahrshab.

Our focus is on note 224 on page 473 dated sometime during '909 when there were urgent Rabbinical deliberations in Vilna in which all the great Russian rabbis participated. Russia was in turmoil, the Bolsheviks and Zionists were making strong inroads, and many Jewish youths, desperate for something to counter the

Czar and his policies were turning away from Judaism and rebelling against the country. Reb Sholem Ber writes as follows; "First of all, to prepare a protest memorandum against the acts of the Youth and to bring forth in the declaration our feelings of loyalty to our King etc. And I propose, that in the protest be explicitly mentioned that the reason for the wildness of the Youth is due to two reasons.

"One, that they have furthered themselves from the Holy Torah in an awful and terrifying manner,

" And second, due to Zionism that has now been awakened in them and the feelings of nationalism that have also arisen among the general population, but especially among the young. And this is, what has caused and brought them to act beyond the normal boundaries of reason. And we are very strongly opposed to Zionism from a religious point and from a political point as well, due to concern for the peace of the land we live in.....And in the name of the Almighty and in the name of the Holy Torah we warn our brethren that still have the fear of the L-rd in their hearts to separate themselves from the Zionist idea entirely and to be careful and prudent from associating with them."

These words need no elaboration. The Maharshab's letter we print below, was his first open declaration against the Zionists and was printed in the Book Oir Layeshorim published in Warsaw, '900. It is also noteworthy to mention that the Rebbe writes about the three promises the Jews gave to the Almighty, one of which is not to pray insistently for.... This would seem to contradict entirely the new slogan, "we want Moshiach now, we don't want to wait." that is constantly being trumpeted. The Maharshab maintains that the greatest disaster which could befall the Jewish people is the establishment of a Jewish State and that its existence prolongs the long exile. How differently Lubavitch preaches today! Agudah party hacks have also travelled this hypocritical road. A constant theme in their publications in the Holy Land and in the diaspora is their adherence to the Rabbinical sages. Rabbi Rafoel Soloveichik's article will refute that. They have viciously attacked Neturei Karta for meeting with Arab leaders in the Hebrew Organ, Hamodia. Below we will document Agudah's identical actions years ago.

The Lubavitcher Rebbe Rebbe Sholem Ber ZT"l On the Zionists, Zionism and the State

(A letter written by the famous Lubavitcher Rebbe, R. Sholom Dovber Schneerson of blessed memory).

In answer to your question concerning the Zionists and bank (which they propose to found) I will state, in short, the following:

1) Even if the Zionists were G-d fearing, Torah true Jews, and even if we had reason to believe that their goal is feasible, we are nevertheless not permitted to join them in bringing our redemption with our own strength. We are not even permitted to force a premature redemption by showering the Almighty with insistent entreaties (as Rashi comments on the Gemara Kesuvos 111A discussing G-d's adjuring the Jewish people not to force the redemption), and certainly not by means of physical force and devices: We may not end our exile by main force: we will not thereby, achieve the spiritual redemption for which we are waiting. The Zionist notion contradicts our hope and yearning that G-d himself will bring about our Redemption.

The past redemptions which were wrought by human beings were therefore incomplete. The redemption through Moshe and Aharon after which further exiles followed, and the redemption through Chananyoh, Mishoel, and Azaryoh, although they acted in accordance with the prophecy of Yirmeyohu and other prophets are cases in point.

To insure a permanent Redemption from our present exile, we must hope and wait for a deliverance by the Almighty Himself, and not through the hands of one of flesh and blood. Thus only will our redemption be complete.

2) all their plans are built upon fantasies. They will not materialize, for there will never be an

(continued from page 3)

As Agudah is doing today, so did the Zionist press fulminate against them, attacking Agudah in their press and defaming them. Today, the picture remains the same; the Zionists are still the spokesmen and besmirch any and all that do contrary to their aims and positions. To our great regret, the Agudah has joined their chorus.

agreement to them. And besides our natural characteristics are not suited for it. Their leaders are blinded and bribed by their wish for freedom and power, and the ignorant masses follow them blindly.

3) The main point: The leaders of this project are totally hostile to G-d and His Torah. Their desire and interest is to cast off the yoke of Torah and Mitzvos, substituting nationalism for Judaism. Recently one of their leaders circulated a statement publicly blaspheming Judaism and boldly stating that a Jew is not necessarily someone who observes the Torah and mitzvos, etc. They state that many mitzvos of the Torah are-may their mouth be shut-a disgrace to the Jewish people. They plan to instill these ideas in the young by controlling the school system. Their purpose is to inculcate them with negative attitudes toward G-d given Torah and mitzvos and substitute the banner of nationalism as their guiding force. One of their leaders "reformed" the Torah, omitting those verses, passages and laws that did not please him. He is ready to print this "new Torah", and this is what will be taught in the Zionistic schools.

One of the activities of the protected bank will be to help finance schools of the above-described type. Although the goals of the bank are said to be to rebuild and repair destroyed roads, and so on, as their program depicts, it will in fact direct its forces primarily towards the youth and the culture and implant in the children and adolescents poisonous roots. Their emissaries, the Zionist preachers malign Hashem's Prophets including Moshe, the master of all Prophets at will.

Woe to us that we must witness these tragic events in our time.

The Zionists true desire is to sever the hearts of the Jewish people from the Torah and mitzvos, G-d forbid, and to debase in their eyes whatever is regarded as holy by our nation.

This is their leaders' goal, and "the body follows the head."

If the Zionist plan to take possession of the land will G-d forbid materialize, they will defile it and disgrace it with their abominations and

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After considering these points, dear brothers, do judge whether G-d desires their actions and whether these people will bring about the salvation of K'lal Yisroel. No!

We will not accept their promises even if they have anything good to offer, we must throw it back to their faces. We do not want their good. We accept only the good from Hashem that results from the fulfillment of Torah and mitzvos. The Torah promises, "If you shall guard my statutes I will give rain in its season and material abundance."

It is this good we want. And that is our only cherished hope. Those who aid the Zionists will in the future be held accountable, for they support those who cause the community to sin.

Therefore, anyone who belongs to Hashem's camp shall not join the evildoers, but on the contrary, he must oppose them as much as he is able to do. Until it shall be G-d's will to redeem us, we must accept the yoke of exile upon ourselves, since the exile expiates our sins. We must strengthen ourselves to withstand every new wave by fulfilling Torah and mitzvohs, as G-d requires of us, hoping that Hashem will soon bring our redemption and send Moshiach. If he tarries let us wait for him: his arrival is dependent upon our teshuvoh (repentance), May G-d have pity upon us and speed our Redemption.

As to the Zionists' argument that Torah-true Jews should become leaders of their movement, I will answer as follows:

1) How can a G-d fearing Jew stand at the head of a movement that contradicts the fundamentals of our belief in the Redemption?

2) Torah Jews may not participate in this movement because Zionists will not accept the opinion of the G-d fearing Jews in the realms of religion and education. Rather, they will continue to follow their own course, and thereafter claim that the G-d fearing Jews, as part of the movement, ratify their views and decisions. Once G-d fearing Jews join the Zionists, many sincere simple Jews will begin to believe that the Zionists' deeds are approved by the G-d fearing Jews. Even if these G-d fearing Jews later break with the Zionist party and denounce it (provided their protests will be

published in the Zionistic press), the effects of their protest will be far weaker than if they have never joined the Zionists in the first place.

3) No matter what the Zionists claim, in truth they are not interested in G-d fearing Jews joining them, since they do not intend to change their chosen course (of totally abandoning Torah and mitzvos, making nationalism their entire Judaism). When Rabbonim at the Warsaw assemblies demanded the establishment of an exclusive council of Rabbonim, the Zionists would not agree. Their journalists ridiculed and blasphemed the Rabbonim, mocking them for having dared suggest such an idea. This clearly shows that the Zionists do not wish Torah Jews to interfere with their evil plans; may G-d foil their council and elevate the position of K'lal Yisroel.

Furthermore, let us evaluate their argument that they strive and make others strive for the benefit their people, while G-d fearing Jews sit idly by. What have they done "for the benefit of our people?"

I will only mention in passing the great, good deed accomplished by the Zionists in the last three years to benefit their Jewish brothers: Their closing of the shores of the Holy land to Jews and the ban of property sales unless they are made by Jews who hold Turkish citizenship. Since the beginning of the establishment of the Chovovei Zion they managed to close the shores of the Holy Land to the Jews of Russia and Rumania, and they prevented Jews from all countries from buying property and houses, (except from the Turkish). Jews suffered because of this and how they lost money through it. With the founding of the Zionist movement, entry was refused to all Jews, and acquisition was forbidden even to the old-established Jews in the land. This created a barrier between the Jews and the land that had never existed before and humiliated the Jews in the eyes of the non-Jewish inhabitants.

These worthy goals necessitated high expenditures which were funded by the collection of half shekel coins and by selling shares. They crave our trust in them and their promises. Yet their personal actions on behalf of their Jewish brethren, other than fund raising, is of little movement.

But let us see whether the Chovevai Zion group, founded ten years ago in Odessa, did anything for the benefit of our Jewish brothers.

One of their accomplishments was founding the settlement Kastina. I have been informed by a reliable source who is well acquainted with its inhabitants that there are only a few families who do not have adequate dwellings. Their daily wage for farm labor is a frank and a half, (i.e. a ridiculously small amount, mere pocket money) and they are bitterly poor. Any profit that might be reaped goes to the party. A few families have been placed in "Petach Tikvah". This is the extent of their benevolence. Any Rov or ordinary Jew does more for the poverty-stricken in his town, extending financial aid and endeavoring to make them independent. (These settlers in Eretz Yisroel need constant support. Even the settlers who were set up with farm land and all the necessary implements by Baron Hirsh, and for whom he spent more than 10,000 Ruble per person, need constant support, although these settlements were founded twenty years ago. Only individual settlers are self-sufficient, and this also only by the Baron's generosity).

The Rabbonim and individual Jews who support the poor in their town do so without publicity, so that, in fact, the public may not be informed of their good deeds. In reality even in the less generous towns, many more paupers are supported than are helped by the Chovevai Zion.

On the contrary, we must demand that they do much more, considering the great commotion they create and considering that they collect more than 40,000 Rubles annually.

No measurable gains for our brothers can be disclosed-their actions have been confined to oral and written plans, all blown out of proportion to reality. They pounce upon any hint of opposition like lions on the rampage, hoping to silence him with invective.

Their speeches cannot create new realities, and they do not blind the eyes of the intelligent people. We are aware that there they do not produce actual results. Do they benefit K'lal Yisroel with their above-mentioned relatively very small contribution? Yet they boast that they themselves do and cause others to do deeds for the good of their fellow Jews. How are they not ashamed to speak in this manner, accusing others of lack of good deeds, although in truth the accused do far more than they do, each one in his own city and place. Among us, people take care of the needs of the community and improve the financial lot of their fellow Jew without arousing any public attention.

May Hashem elevate the position of our brothers Bnai Yisroel and speed our redemption soon in our days.

Their true friend who desires and waits for G-d's salvation,

Sholem Dov Ber

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**Words of truth from HaRav
HaGaon, Rabbi Refoel HaLevi
Soloveichek Shlita, son of the
Gaon and Chasid the Brisker Rov
z"tl.**

DEGRADATION

Upon his return from the meeting in Bad-Homburg which laid the groundwork for the founding convention of Agudas Yisroel in Katowitz, HaGaon Rav Chaim from Brisk remarked: "At the outset, I assumed that the plan was to establish an organization of religious Jewry based on the Torah authority of Lithuanian Torah leaders and financed by German Jewry. However, quite the opposite is true the aim is to build a movement based on German Jewry's Torah knowledge and our financial capabilities....." It is common knowledge that HaRav Chaim did not participate any further in the organization of Agudas Yisroel, and his disapproval of its founder's perspective was expressed in this sarcastic manner. Let us analyze the circumstances surrounding the birth of the Agudah and its subsequent evolvement.

The need for an organization which would envelop the orthodox was undoubtedly the result of the Zionist movement's growth, and its aim to represent all of Jewry. Unlike Mizrachi which claimed to fight from "inside", and was included in the Zionist movement (through funding by Herzl) the founders of Agudas Yisroel hoped to form an independent movement to fight Zionism. It was necessary to unite those with fear of G-d and to combat Zionism. The original aim of Agudas Yisroel was to impress upon the world that Zionism does not represent the Jewish nation and the religious Jews who guard our holy legacy are not in its sphere of influence.

It is clear that the difference between a secular movement and the union of G-d fearing people is not only in motivation and aims. The difference is also in the style of organization and the modus operandi. If a secular movement is built on the principle of amassing strength and influence, disseminating propaganda and political campaigning the Torah has its own way of bringing unity. ("And they shall unite is only in a manner of "to do your will wholeheartedly") Organizations which find expression in payment

of dues and slogans mean nothing to those who are G-d fearing. What interests Torah Jewry is; "then those who were G-d fearing spoke to one another and G-d heeded and heard." Their purpose is but to expand the heaven in this world, and its means those of keeping Mitzvohs and strengthening and glorifying Torah study.

In other words, the uniting of religious people should have been based on strengthening of Torah and keeping its commandments, on strict surveillance of religious education, on strengthening houses of prayer and study wherever there were Jews. These were the underlying principles expressed by HaRav Chaim of Brisk at the meeting in Bad-Hamburg and they were not accepted as the foundation of the organization which was about to be formed.

Yet, an organization was formed, with the blessings of not a small segment of Torah leaders of the time. And its aim was to combat Zionist aims in a political manner. Of course the sanction of Torah leaders does not mean full approbation. Often approval is granted to the best possible methods offered under the given circumstances, and there is no alternative for without it, things would be worse. It is important to clarify this simple truth with an anecdote about the Brisker Rov z'tl. The Brisker Rov was asked by one of the leaders of Agudas yisroel why he hadn't joined the organization. After all, he argued Agudas Yisroel is an active force; they publish a Journal opposing the Zionist movement and they have a representative in the Polish Sym (Parliament) to counteract the Zionist representative. The Rov asked: Is the journal on the same intellectual plane as the Zionist paper and can Agudah's representative equal the Zionist representatives? The saged and answered that one must take into account the lack of funds, and of talented people who can print a journal as sophisticated as the Zionists' nor does Agudah have anyone who can represent as successfully in the Sym as the Zionists can. "Then," the Rov said: "In a war to strengthen sanctity and to strengthen Torah study, we know that a little light dispels much darkness. But Agudas Yisroel hasn't chosen the path of strengthening the light to fight the darkness. They have chosen to put their energy in to publishing a journal and electing a representative to the Sym and they admit the Zionists are superior in this. If so, the battle is doomed to fail from the start."

Agudas Yisroel has credited itself with many successes in the Jewish battlefield in recent generations. But its tragedy in allying itself with

Zionism by joining a secular government in the State of Israel has its roots in its beginnings. The direction of thought of those who organized it was the root of trouble which has brought forth its rotten fruits in our time.

The first public regression of Agudas Yisroel was at its third convention in Marienbad in 1937. A session was held on the subject of dividing Eretz Yisroel in half—a topic widely discussed in those days—and establishing a Jewish State in one half. The cries of HaRav Elchonon Wasserman z"tl and HaRav Aharon Kotler z"tl were to no avail; the convention ratified the idea of a Jewish state. Tacit approval had been given by a religious body to the idea of a Jewish state in Eretz Yisroel. The main principle of Zionism had been upheld.

The striving for a national homeland in Eretz Yisroel was the soul of the Zionist movement. Zionism could be powerful only when it appeared as a national government; as the guardian of a holy people in a holy land it would seem the faithful representative of the entire Jewish nation. Their principle aim: ruling all the Jews and changing the nation's quality could best be effected by their heading an independent Jewish state and to that end Zionist leaders were prepared to promise anything for help in achieving this.

Agudas Yisroel, which was established to fight Zionism and to mitigate its influence, supported Zionism with its decisions and attitudes. Petty political considerations led it astray from the principles behind its establishment, and its endorsement of a Jewish state was a blatant contradiction to the movement's intended aim.

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It is appropos to note that the public failure of Agudas Yisroel was not only an ideological downfall stemming from the movement's inception but a basic failure from the point of view of responsibility of the Jewish nation's fate. The Brisker Rove z"tl noted that not only should one oppose the idea of a Jewish state before the Messiah's advent for fear of the nation's spiritual future, but as a Jewish state would be the Rallyingpoint of Anti-Semitism, its establishment would be a real danger to the Jewish people. As long as we are dispersed among the nations there is no one address for the hatred of the nations to vent itself, but

establishing a center for the nation, will focus all the vitriol on one place. One who aids the establishment of such a center is taking upon himself the terrible responsibility for endangering Jewish existence. The short history of the Jewish state has proven the validity of the Rov's viewpoint.

The moral bankruptcy of Agudas Yisroel at the convention in Marienbad was preceded by a slow process of atrophy in its aims and paths.

Agudas Yisroel was an important presence in Eretz Yisroel. It served as the body which represented the religious in Eretz Yisroel to the outside world—and as an organized body to fight the aims of Zionist supremacy. Agudah represented the religious camp before the government, and by completely separating themselves from the secularists prevented religious education from falling under Zionist influence. Politically they attempted to establish direct links with the government in order to guarantee their rights. Needless to say, the Zionists were not cooperative.

The Zionist leaders put tremendous efforts into capturing Eretz Yisroel from the leaders of the old settlement. The Zionists tried every possible way to sabotage the religious education and way of life—to the extent of organizing their own Rabbinate through which they hoped to penetrate the fortress of the religious and do them harm. But the faithful of Jerusalem stood firm and kept a policy of complete separation.

The first hints of change came when religious Jews from Poland and Germany came to Eretz Yisroel bringing with them their practices and system of operations. They counseled moderation and cooperation and slowly the practice of living side by side was established—first with the Rabbinate, and then with the Zionist Organizations. They participated with the Zionists in city elections and in joint rejoinders to problems aroused by the Arabs. Education took on a new appearance in the form of "modern schools" opposed to the policies of the old settlement. The Zionist rabbinate was recognized, honored, and included more than once in Agudas Yisroel's affairs, and Zionist leaders decided the national political policies. Zionist groups were also recognized as representative of all segments of the Jewish populations in Eretz Yisroel.

During this progression, Rabbi Moshe Blau wrote once to Moreinu, R'Yaakov Rosenheim—head of the world Agudah organization, in a letter dated the 18th of Cheshvon, 5692 the following lines:

"We know, the conflagration in which Eretz

Yisroel finds it flatterers and of truth we we yoke from an stop coopera would explic Yisroel rather do not want children not t heresy . . . "

Rabbi M. I Yisroel in Er associates in but not for lo Rabbi Y.M. world Aguda leadership w members of body—the "Ag had equal rep Jews and imm of separation movement wh practiced had wished to c cooperation Agudah polic

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Yisroel finds itself, and we know . . . (that) we are flatterers and politicians, because if we are men of truth we would once and for all remove their yoke from around our necks (in other words, stop cooperating with the Zionists) and we would explicitly choose that Arabs rule Eretz Yisroel rather than those wicked people . . . we do not want political rights, we want our children not to be exposed to assimilation and heresy . . . ”

Rabbi M. Blau, one of the heads of Agudas Yisroel in Eretz Yisroel, was coerced by his associates into cooperating with the Zionists, but not for long. On the 25th of Adar II, 1935, Rabbi Y.M. Levine, one of the leaders of the world Agudah succeeded in replacing the leadership which was comprised mainly of members of the old settlement, with a new body—the “Agency of Agudas Yisroel,” which had equal representation of German orthodox Jews and immigrants from Poland. The system of separation from and avoidance of the Zionist movement which Rabbi Blau had advocated and practiced had been eroded by the faction that wished to confederate with the Zionists. cooperation with the Zionists was now official Agudah policy.

This old-new leadership of Agudas Yisroel in Eretz Yisroel sought a position of power and influence and chose the easiest path, that of cooperation with the Zionist organizations. In so doing they were able to obtain certificates of immigration. (In an agreement between Agudas Yisroel and the Jewish agency of 13 Sivan 1933, Agudas Yisroel was given 6.5 of the permits to immigrate.) All the talk about an independent stand before the government, and political and qualitative freedom from Zionist supervision remained a topic for speeches and essays, for, practically speaking, Agudas Yisroel and the Zionist movement were now inexorably bound. It was but a small step to the recognition of, and support for the establishment of a Jewish state in the Holy land.

That horrible chapter in Jewish history—the holocaust in Europe—in which one third of our people was destroyed, and in which the nation’s stature was lowered by the destruction of the Torah center in Europe is directly attributable to spiritual occurrences on the eve of destruction. The Zionists played a large role in these events. (This isn’t the only area in which Zionism is connected to the holocaust, but this we cannot digress from our current topic to elaborate.)

For our purpose, we will note that the leaders of Agudas Yisroel did not learn the obvious lesson from the holocaust, and the policy of

cooperation with the Zionists continued. Agudas Yisroel did not represent the religious camp as an independent body with its own viewpoint and policy: it was the Zionist leadership which represented Agudas Yisroel to the people and the world. Agudas Yisroel, by vacillating took a slice of the influence, power and money along with the usual promises in religious matters.

The establishment of the Jewish state was the realization of Zionist hopes: a secular state estranged from the Torah of the Jewish nation from Sinai. Agudas Israel was considered a cooked goose as far as collaborating in the state’s establishment was concerned and being integrated into its organization. Until the establishment of the state head of the Agudas Yisroel refrained from joining the Jewish Agency, but only dealt with them and reached agreements. After the state’s establishment there was a change also in Agudas Yisroel, as the leader of the movement, Y.M. Levine who remained the only (carrier) added his signature to the Declaration of Independence, a document which denies the existence of the Creator, the Torah and all of Jewish history and its destiny. Y.M. Levine openly affiliated himself with the secular and unbelieving government of the state of “Israel.”

This was the second public defeat of Agudas Yisroel. First, in 1937, they recognized the Zionists, and then in 1948 they cooperated and assimilated with a secular government.

This step was taken—with absolute disregard to protests by Torah leaders. A famous exchange of correspondence between HaRav A. Kotler and Rabbi Y.M. Levine took place and since it is very well known we will not include it here. It is important to note that Agudah uses Torah leaders for decor only; their opinions are not heeded. Torah opinion is exploited by Agudah leaders and set within the confines of their own desires.

We will be brief in discussing the progress of Agudas Yisroel since the establishment of Israel. It is sufficient to point out two facts which typify Agudas Yisroel’s stand as the movement representing the orthodox camp.

The leaders of Agudas Yisroel chose the Knesset as the center of their activity. This is the secular house of “Law” of the state of Israel which systematically uproots the Torah from the Jews. This is where Agudists leaders do battle for G—d. Even if we take into account the few accomplishments of Agudah in the realm of religious rights, their value to the Orthodox community has been practically imperceptible.

The remainder of orthodox Jewry had a column of personalities who established Torah institutions and projects of charity and kindness, and the orthodox camp had some wonderful activists who fought bitter rulings and were also successful. This was accomplished without the aid and support of and at times, to the bitter dismay of Agudah activists.

The second example is Agudas Yisroel's success in becoming intergrated in the Rabbinic system set up and run by the secular government, meaning the government Rabbinate and the government's religious organizations. The same organizations which were established to ruin the jurisdiction of the old settlement and which Agudas Yisroel supposedly represented are now Agudah's accomplices. So, Agudas Yisroel's people joined the religious organizations, and they blended with the staff of the Chief Rabbinate. With a policy of "guard mine and I will guard yours", they sold the concept which was the basic for their existence in exchange for rabbinical positions for those who supported their project.

Failure after failure, setback after setback—and the image of Agudas Yisroel became unrecognizable.

Only in one aspect has Agudas Yisroel remained somewhat faithful to its origins. From the time that Y.M. Levine left the government after a period of cooperation, Agudas Yisroel refused to officially join the government and share the responsibilities. Cooperation—yes, agreement and business—yes, but the slogan of Mizrachi to work from within still didn't behoove the policies of Agudist leaders. Unlike Mafdal which was an actual partner in the government, Agudas Yisroel was just a business addition to whichever side that found them more profitable. Agudas Yisroel still refrained from officially joining the secular—government.

This—until the last period.

When the new secular government was formed—Agudas Yisroel abandoned its last segregationist policy and joined the coalition government. They did not sanction the coalition in return for concessions; they agreed to be full partners in the secular government. It was the sad fate of Agudas Yisroel to become part of the secular camp just when beaten Zionism was lifting its head with fresh hopes of a new government.

If there remained any ideology or spirit, eroded as they were, in the fattened body of Agudas Yisroel, they were completely lost in the tragic hour that Agudas Yisroel relinquished its soul.

Agudas Yisroel's tombstone is its daily newspaper. If one needs evidence and explanation for what happened to a movement of promise and the depths to which it has sunk, the words appear anew daily from the pages of its journal.

Printed words, whatever they are, have much more strength and influence. The "Modiah" which is found in many religious homes, sets the tone and attitude regarding many problems. The facts presented, and the manner in which they are presented have far reaching influence, especially when they are accompanied by editorials and sermons. The essays are written by people who believe that their entire future lies in how well they serve their masters.

The legacy of a religious journal is different. The journal of Agudas Yisroel was once able to print self—criticism. Below is a paragraph of the Agudah Yisroel's journal in Jerusalem—Kol Yisroel, which was printed many years ago.

"The situation has changed, the policy has been changed, the spirit of separation no longer exists today, the dividing lines have faded away. Here and there one can see signs of conciliation—the papers no longer blast against us . . . the names which they called our leaders are missing, the are no longer. On the contrary, one can see tolerance between the two sides, neither one perceiving the other as a threat, and there is almost complete unity between orthodox Jewry and the secularists. In reality our leaders are helping wrongdoers, they are collaborating with the secularists in every question and occurrence. . . (Kol Yisroel — Ben Yaakov, Tamuz 22, 5690 (1930).

Words like these, couldn't appear today in Agudas Yisroel's paper. The entire paper is dedicated to self-aggrandizement of the limited group of Agudist activists and in concealing anything done in the religious Jewish world by people who don't belong to Agudah.

According to the writers of the Modiah, religious problems in Eretz Yisroel do not exist since the formation of the last coalition. Agudah activists feel that their signed agreements should silence those who protest the predicament of the religious citizens of the Holy Land. The mouthpiece of the religious movement has become an instrument of flattery towards the secular government. Songs of praise are sung daily to the new government as if the entire Jewish world depends on one thing—the fact that the new "premier" mentions G—d's name.

While we completely disclaim the moral value of articles appearing in Ha Modiah, one cannot ignore a journal found in many homes which

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The following is an Editorial printed on the front page of Kol Yisroel, 7/9/31, the weekly journal of Agudas Yisroel in Jerusalem Palestine

The Situation

The public soccer games held on the Sabbath have not been cancelled and the heretics continue to do as they please. Concurrently, the nationalistic press has complained that members of Agudas Yisroel approached the Mufti to ask that he persuade an Egyptian team not to participate in this insult to Religious Jews. This charge is totally unfounded Agudas Yisroel did not go to the Mufti, not this week as the Bulletin and Doar HaYom claimed and not last week as claimed by "Davar. But if the nationalistic press thinks that Orthodox Jewry considers approaching the Mufti with such a request as scandalous as football games on Shabbos, it is mistaken.

Orthodox Jewry perceives the nationalistic dealings vis-a-vis our religious feelings as a deliberate subversion of the religious settlement in Eretz Yisroel and a direct threat to Jewish affairs and peace in land. To counter this threat, we must battle with all the means at our disposal. Agudas Yisroel had no need to go to the Mufti. To our chagrin, the youth of Beirut and Egypt are more sensitive to the religious feelings of Jews and the pain of hundreds and thousands of older Jews than our own youth. The Armenian, British and Beirut players did not want to participate in this desecration when they heard how deeply this affects religious Jewry. There was no need to ask the Mufti for help. But let us assure the national press, that should we need his help, Agudas Yisroel will not be loathe to ask for it. We will try to prevent the desecration of Shabbos by any means we find proper for nothing stands in the way of saving religious Jewry and the holy Sabbath.

(continued from page 10)

constantly repeats empty presumptions. It gives merit to their relationship with the secular government and presents problems and accounts subjectively.

If Agudas Yisroel has progressed from vision to groveling in the dirt it has dragged along its weapon—the newspaper. Agudah's new image is given public approval, encouragement and support from its paper, and its members are being won over to the new faith through Hamodiah's proselytization.

We openly declare that religious Jewry has lost all confidence in the nationalistic building of the land. After seeing their disdainful attitude towards Jewry and the Torah, and even more, as believers in G-d's Torah, religious Jews see the construction of the nationalists with their desecration of the Sabbath, as a danger to the land of Israel.

We consider them enemies of the Jews and of the Holy Land.

From the religious point of view there is no difference between an Arab attacking and killing a Jewish body or maiming him, or a Jew who is a transgressor and who openly attacks the Torah of Israel, and the soul of the Jew and maims them. From a religious point of view, one must think that the attacks of gentiles against Jews, as much as it doesn't justify the attackers, are a result and punishment of Heavenly guidance, due to the attacks Jewish youth are perpetrating against their religion and values, such as the Sabbath football games and the like. The most positive means to prevent attacks in the future, G-D forbid, is not through Weitzman's politics or that of the revisionists but by guarding what is holy to Israel and stopping the damage caused by those who profane the Sabbath, who persecute the soul of Israel.

Agudas Yisroel has ceased to participate in any activities with the "national committee" because it has proven through its actions that it has little concern for the general welfare of the land. Agudas Yisroel can no longer retain faith in the Committee's political decisions.

Moreover, the "national committee's" policy is destructive, and faithful Jewry is obligated to fight and oppose this policy at every opportunity, and even when certain activities which seem harmless or superficially are deemed necessary, that is more emphatic.

Just as the national committee and the national press do not consider the views of the religious Jewish community and the feelings of Orthodox Jewry and they support those who desecrate the Sabbath and incite them to hold onto their stand, Orthodox Jewry will not be affected by them and will choose its own way, and won't be obligated to consider the opinion

of the secular community and its press.

It is quite clear now, that our thoughts are not those of the secularists nor are our ways, their's. The entire Jewish world will know that orthodox Jewry has severed all connections with rebellious national Judaism, which is both dangerous to Judaism and the settlement. **It is extremely important that the non-Jewish world be aware of this.**

If the secularist really want to create inner national tension, they will find Orthodox Jewry fully prepared to do battle.

Let the "national committee" know, and let the nationalistic press know, and the entire Jewish world know, that if the "national committee" will not rectify their wrong and will not influence those under its jurisdiction to stop emasculating the Jewish soul then the chasm between true Judaism and them will widen. **And going to the Mufti to correct the situation will be the least of the actions which Jewry will take in this direction that will anger**

the "national heroes." Religious Jewry will pave for itself an entirely different path in order to defend the Jewish settlement from being destroyed because of those who desecrate the Sabbath and it will find its own **unique way, one ready for it.**

Those who do not consider the national committee holy or the Zionists holy can no longer be termed "traitors", **for the traitors are those who have uprooted the nation's roots; who are increasingly destroying the settlement and G-d forbid bringing upon us a holocaust because of what is being built and done in Eretz Yisroel.**

The traitors are the Macabim, and traitors too are the national press and the "national committee," who have lined themselves up with these traitors and it is not for them and Torah-true Jewry to build the house of Israel. And the shaky foundation which they have laid will not serve as the foundation for faithful Jewry.

היהדות תעשה בכון הזה, שתרגזנה את הגבורים הלאומים. היהדות החרדית תסלול לה דרך אחרת לגמרי בהגנתה על ישוב יהודי שלא יחרכ באשמת מחללי השבת, והיא תמצא לה את הדרך באופן מיוחד באופן יותר בריא.

וכשם שועד הלאומי והעתונות הלאומית אינם מתחשבים עם דעת הקהל החרדי ועם רגשות היהדות החרדית, והם תומכים במחללים ומסיחים אותם להחזיק מעמד, כן לא תתפעל היהדות החרדית כאשר תלך בדרכה היא ולא תתחייב עם דעת הקהל והעתונות של הלאומים, כי יותר מבכל זמן נתכרר כיום הזה, שלא מחשבות הלאומים מחשבות היהודים הנאמנים ולא דרכיהם דרכם.

ואם הם רוצים דוקא בחרוד היחסים ובהתנגשות מדינית פנימית, ימצאו את היהדות החרדית מוכנה לכך. ואל יאמרו עוד כוגדים, לאלה אשר לא ילכו בדרך אתם ואשר לא יאמרו קדוש לכל אשר יאמר ועד הלאומי או הציונות קדוש, כי כוגדים הם אלה, אשר הרסו את כל יסודי האומה והמהרסים כלי הרף את הישוב והממייטים שואה ח"ו, על מה שנעשה ונכנה בארץ.

כוגדים הם המכבים, וכוגדים הם העתונות וועד הלאומי, אשר העמידו את עצמם בשורה אחת עם הכוגדים האלה, ולא להם ולהיהדות הנאמנה לבנות את בית ישראל, ולא יסודות הרעועים של הבנין אשר הניחו ישמשו ליסודי בנין בשביל היהדות הנאמנה.

הפרעות אשר צעירי ישראל עושים בהדת ובערכי הדת כגון השבת וכדומה. האמצעי היותר בטוח מפרעות בעתיד, ח"ו, הוא לא פוליטיקא של וויצמן או של הרבזיוניסטים, כי אם השמירה על קדשי ישראל וסלוק ההפסד של מחללי השבת רודפי נפש עם ישראל.

ומשום כך חדלה גם אגודת ישראל מלהשתתף בשום פעולה עם ועד הלאומי, כי אחרי שועד הלאומי הסכים על חלול שבת פומבי בירושלם, הראה שאין טובת הארץ לנגד עיניו, ואין לאגודת ישראל שום אמון בהחלטותיו המדיניים.

אדרבא, מכיון ששיטת ועד הלאומי היא שיטה של הרס, מוטלת החובה על היהדות הנאמנה ללחום ולהתנגד לשיטה זו בכל הזדמנות, ואפילו באיזה פעולה שלכאורה אין סכנה צפויה מראש, או שלמראית העין נראה גם שהיא צריכה להעשות, אי אפשר עוד שהיהדות החרדית תתחבר בפעולה זו, עם ועד הלאומי, אשר הוא סוחר בשחי ידים, בחלולי הדת ובעמדתו האכזרית נגד הדת, את מה שהוא אומר לבנות ביד אחת על שדה המדיני.

ידע ועד הלאומי ותדע העתונות הלאומית וידע כל העולם היהודי, כי אם ועד הלאומי לא יתקן את העוות הזה ולא ישפיע על הסרים למשמעתו לחדול מהתנשק בנפש היהדות החרדית בלי הפוגות כי אז ירחיב את התהום כינו ובין היהדות הנאמנה, וההליכה אל המופתי להסיר את המכשול, תהיה הפחותה שכפעולות אשר

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ישנה רגל

עתו חרדי שבועי

המצב הכדור רגל

המשחק הפומבי בשבת לא נחבטל, והכריזים עושים את שלהם. באותה שעה מתרעמת העתונות הלאומית על שחברי אגודת ישראל הלכו אל המופתי לבקש ממנו שישפיע על קבוצת משחקים ממצרים שלא ישתתפו בהפגיעה ברגשי היהדות החרדית. האמת היא שכל שמועה זו היא כרויה מעיקרה. אגודת ישראל לא הלכה אל המופתי לא בשבוע זה כהודעת הבולעטין ו"דאר היום" ולא בשבוע העבר כהודעת ה"דבר". אולם אם העתונות הלאומית חושבת שהיהודים החרדים רואים כהליכה אל המופתי בבקשה שכזו, דוגמא להסקנדל של המשחק בכדור הרגל בשבת אינה אלא טועה.

היהדות החרדית רואה בהמסחר ברגשי הדת תחירה ישרה תחת קיום הישוב היהודי בארץ ישראל ורדיפה ישרה לעניני היהודים ולשלום הארץ, ונגד רדיפה זו יש ללחום בכל האמצעים האפשריים. אגודת ישראל לא הלכה אל המופתי בימים האלה, מפני שלא היה צורך בזה, מפני שלבשתנו ולחרפתנו, ישנה אצל הצעירים הערכים של ביירות ושל מצרים וכדומה יותר התחשבות עם רגשי הדת של היהודים ועם צער רבבות היהודים הזקנים, מאשר אצל צעירינו אנו. המשחקים הארמנים;

הכריזים, הביירותים וכו' לא רצו להיות שותפים בהוללות זו, כאשר שמעו שהדבר פוגע כל כך עמוק בלב היהדות החרדית, כאשר נודע להם שזוהי פגיעה כל כך חזקה כהדת, ולא היה צורך לנצל השתדלות של המופתי. אולם תהיה העתונות הלאומית בטוחה, שאם יבוא יום ויהיה צורך בהשתדלות כזאת, שאגודת ישראל לא תתפעל אז מלהג העתונות שלהם, והיא תתאמץ למנוע את חלול השבת בכל הדרכים אשר תמצא לנכון ולראוי, כי אין לך דבר העומד בפני פקוח נפש היהדות החרדית ושבת קדשה.

ויאמר נא גלוי גם זה, שהיהדות החרדית אבדה את כל שארית האמון במעשה הבנין של הלאומים, אחרי שהיא רואה את היחס של בטול שלהם אל היהדות ואל התורה, ועוד יותר בתור מאמינים בתורת ד', רואים היהודים החרדים כעת בעבודת הבנין של הלאומים עם חלולי השבת שלהם, סכנה לארץ ישראל, ויש להם רשות להתחשב עם הכונים כעם שונאי ישראל ושונאי ארץ ישראל.

מצד נקודת ההשקפה הדתית, אין הפרש בין אם ערכי מתנפל על גוף יהודי והוא רוצצו או שופך את דמו ובין אם יהודי פושע ישראל מנפל בריש גלי על תורת ישראל ועל נשמת ישראל והוא רוצצם. ועוד יותר, מנקודת ההשקפה הדתית המסורתית, יש לחשוב שהפרעות שלא היהודים עשו בישראל, עד כמה שזה לא מצדיק את הפרועים, היו כתוצאה וכעונש מאת ההשגחה עליונה על

Danny Rubinstein has covered the West Bank for the Israeli news-Davar since 1967.

THE NEW YORK TIMES, TUESDAY, SEPTEMBER 14, 1982

P.L.O.'s Future

By Danny Rubinstein

JERUSALEM — One way to explain Prime Minister Menachem Begin's hysterical response to President Reagan's initiative for Middle East peace is to look at the paradoxical outcome of the Lebanese war: the Palestine Liberation Organization's apparent decision to rely largely on political means rather than terrorist activities. As long as the P.L.O. upholds this decision, Mr. Begin has reason to be worried, since his main objective in waging the war has not been achieved.

Why did Israel go to war? There was a peace treaty with Egypt and prolonged tranquility on the Jordanian border. The Iraqi Army had been routed last spring by Iran's Army. Syria was engaged in what was almost a civil war with the Moslem Brotherhood and its army was busy on the Iraqi border and in Lebanon. Never before had Israel stood so strong opposite an Arab world so split, torn and weak.

And why, too, did Israel choose to go to war against the P.L.O., which during the past year had observed a cease-fire along Israel's northern border?

Paradoxically, it seems that Israel went to war precisely because the P.L.O. had substantially reduced its terrorist activities. The threat perceived by the Begin Government was not P.L.O. terror but, on the contrary, the absence of terror. For as the P.L.O. gradually grew into an orderly political body, Mr. Begin began to fear that the civilized world would accept the P.L.O. and demand its participation in negotiations on the future of the region.

Over the past few years, the P.L.O. under Yasir Arafat has done much to change its nature and its image. There have been no aircraft hijackings, no attacks on Olympic games or other spectacular terrorist acts. The P.L.O. is a carefully disciplined, mature organization that honors agreements, that ran an internal administration in Lebanon, maintains embassies all over the world and a representative at the United Nations.

The P.L.O. has also increased its prestige and popularity in the West Bank and Gaza Strip — the areas where Israel has done most in recent years to fight the organization. In fact, the P.L.O.'s prestige grew considerably as the Begin Government attempted to complete the de facto annexation of the territories — and not surprisingly.

More than a third of the land in the West Bank is already under Israeli control or ownership. Scores of Jewish settlements have been established at huge expense. Hundreds of military edicts have changed the law in the area. Israel and the territories are effectively a single economic unit, and the Israeli Army is deployed in every corner in the West Bank and Gaza. Full annexation is only hindered now by the local Palestinian population, the majority of which look to the P.L.O. for political leadership.

It was for this reason that Defense Minister Ariel Sharon tried to smash the political elite in the occupied territories — most of whom sympathize with the P.L.O. Several mayors were dismissed by military order. Universities were closed for prolonged periods, the distribution of books and newspapers was restricted and the transfer of funds from the P.L.O. to the territories was blocked. The National Guidance Committee — a front organization that grouped the pro-P.L.O. leaders in the territories — was declared illegal.

But Israel's political designs in the territories were challenged by demonstrations and strikes, while P.L.O. leaders in Beirut continued to send money and instructions for political activity.

Against this background, the Begin Government decided to destroy the P.L.O. leadership in Beirut, to reverse the progress that the movement had made in forging an image of moderation and restraint. It is as if Mr. Begin wanted the P.L.O. to retrogress to its first, terrorist days, for Western opinion and governments could not reasonably demand that the Israelis include such murderers in political negotiations. A crazy and extreme P.L.O. bent on the destruction of Israel is useful to the Begin Government since no one can ask Israel to agree to the establishment on its borders of a state devoted to terror and hostility.

But even during the war, the P.L.O. made an intense effort to present itself as an organized and civilized fighting force. Mr. Arafat patted the heads of children and granted daily interviews to the press — including, for the first time,

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to Israeli journalists. He insured that captured Israeli soldiers were treated correctly. P.L.O. leaders spoke of establishing a government-in-exile and, most important, they announced that their struggle would continue — but no longer through terror.

Walking with King Hussein at the Arab summit meeting in Fez, Mr. Arafat seems to have come a long way. If the P.L.O., now scattered around the

BOSTON, Sept. 22 — In the holiest week of the Jewish year, the week of penitence, the Prime Minister of Israel has closed his eyes to evil and rejected the doctrine of personal responsibility. That has been Menachem Begin's reaction to the Beirut massacre, ending in his refusal to have an impartial commission of inquiry.

It is the offense to Jewish values that is most astounding in what Mr. Begin has said and done since last weekend. For years Jews have condemned the silence of the world when Jews were persecuted and murdered. To avert one's eyes from evil, Jews said, was the worst of sins. And we were right.

Now Menachem Begin is acting to conceal the truth of what happened in Beirut, and to deny a political responsibility that cannot be denied. Consider what we do know about the events in Beirut last week. Even taking everything at its absolute minimum, the responsibility of the Israeli Government is obvious.

The Israel Defense Forces had taken full control of West Beirut, and sealed off the Palestinian refugee camps. Then they invited the Phalangist militia, blood enemies of the refugees, into the camps for mopping-up operations. The Israeli Cabinet on Thursday, Sept. 16, approved the plan to bring the Phalangists into the camps.

The mass murder in the camps began during that night and went on until Saturday morning. By Friday morning, at the latest, high Israeli officials had been informed that something terrible was happening, but the army did not intervene for many more hours.

Israeli forces on the scene must have known about the shootings for a long time. Some of the killing took place within view of a main Israeli observation post in West Beirut. David Lamb of The Los Angeles Times wrote:

"By 4 P.M. Friday the killing had continued for 19 hours. The Israelis,

ABROAD AT HOME

Averting Their Eyes

By Anthony Lewis

stationed less than 100 yards away, had not responded to the sound of constant gunfire or the sight of truckloads of bodies being taken away from the camps."

To all this the Israeli Cabinet responded on Sunday, Sept. 19, with a statement of indignant and total denial. Though issued as a Cabinet document, it bore the personal stamp of Menachem Begin. It was printed in full-page advertisements in American newspapers this week.

The massacre took place, the statement said, "in an area where there was no position of the Israeli army." It said the army put an end to the slaughter "as soon as it learned of the tragic events." According to the evidence that came in during the week, both those assertions were false.

The statement rejected any claim that the Israeli forces bore "any blame whatsoever for this human tragedy." Yet there could be no doubt of the responsibility: the absolute moral and political responsibility of a power that occupies a city, with the declared intention of maintaining order, and lets an armed group work its will on its mortal enemies. The U.S. State Department spokesman, John Hughes, said it succinctly: "If you assume military control of an area, you are responsible for what happens there."

No one in Israel who was the least detached had any doubt of the realities. Maariv, a newspaper that usually supports the Begin Government, said it was impossible "to pose as naive" about the nature of the Phalangists "and what they have perpetrated in the past," or to pretend that they were likely to "behave with self-restraint" in the camps. Maariv said:

"We must have enough integrity and strength of character to admit, first of all to ourselves, that by our entry [into West Beirut], by our presence, by our exaggerated confidence in the Phalangists, we are indirectly responsible for the terrible pogrom that took place there."

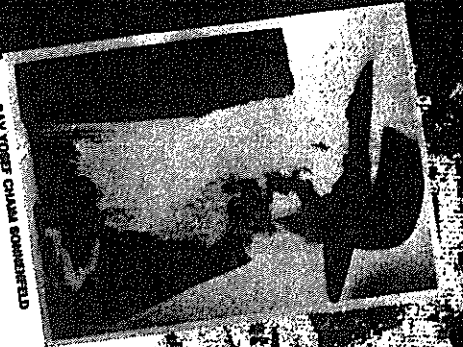
If Prime Minister Begin had taken such a forthright position, if he had accepted responsibility and let the facts be found in a credible way, he would have had the respect even of his critics. As it is, his reaction to the events is in a way more terrible than the events themselves. For by denying all he has made all suspect; he has implicated his country and his people in what was the political responsibility of a few.

His Cabinet statement of denial said that any claim of Israeli responsibility for the massacre was "a blood libel against the Jewish state." The term "blood libel" referred to the horrible old anti-Semitic superstition of Central Europe that Jews took the blood of Christian children at Passover. Thus Mr. Begin enlarged a criticism of particular politicians into a collective charge against an entire people. He made self-righteousness obscene.

The Israeli forces outside the refugee camps turned their eyes away from what was happening. Mr. Begin closed his to the knowledge of evil. And so did the Knesset majority in refusing to order a judicial inquiry. That is where we are in this week of penitence.

But I do not believe, I cannot believe it will rest there. The character of Israel will not permit this mockery of Jewish tradition to stand.

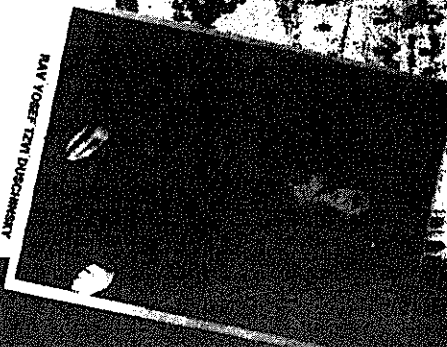
Why must Jewish and Arab blood be shed?



RAV YOSEF CHAIM SONNENFELD



Rabbi Amrom Blau



RAV YOSEF TZVI DISPENSTEIN

The nations of the world gave credence to the canard that the Zionists represent the Jewish People. Ironically, without this recognition, the Zionists would not have been able to establish their hegemony over the Jewish People.

The following statement by the late founder and leader of the "Guardians of the Holy City", deals with a basic issue germane to the present conflict in the Middle East.

If the Arabs lay the blame for the loss of their territories upon the nations, then the Jewish People can attribute the even greater loss of their historic identity as a G-dly people to the acceptance of the Zionists as the spokesmen of the Jewish People. By their recognition, they have inflicted more harm on the authentic people of Israel, its Torah, and its faith than upon the Arab people.

Moreover, by the command of the Torah, the Jew is obliged to further the welfare of the state wherein he dwells. He entertains no thought of rebellion. The Torah forbids us to retake the Holy Land by force of arms. Jews abhor the murder of any human being for any reason whatsoever. In our entire long exile, there has never been an instance where the Torah justifies the use of murder, as the Sages point out with particular reference to Genesis Rabba 93.

The Jewish People deplore the loss of lives caused by the Zionist struggle for power. The Jews who are loyal to G-d and to His Torah are also loyal to the government imposed upon them, even when dwelling in the Holy Land.

Those who are captives of the present regime. Those who are unwillingly involved in the political state consider it a contradiction to the Jewish faith to support the present state government. It is a contradiction to the Jewish faith to support the present state government.

of the Jewish people. By their recognition, they have established the authentic people of Israel, its Torah, and its faith than upon the Arab people.

Actually, the Zionist atheists have no intrinsic connection with the Jewish People. The Jewish People are opposed to any confrontation with the Arab people. Before the advent of political Zionism, Baron Rothschild made substantial purchases of land from the Arabs. The original Jewish settlers of Rishon LeTzion, Zichron Yaakov, Rechovot, Ekron, etc., lived in harmony with their Arab neighbors. We lived side by side with our Arab neighbors in tranquility. Moreover, the Arab population had genuine respect for their Jewish neighbors, and maintained business relationships in a friendly and cordial atmosphere.

Not until after World War I, when the Zionists obtained the Balfour declaration and came to the Holy Land, did the fight between the Zionists and the Arabs begin. The Old Yishuv (the Jewish community that predated Zionism) found itself caught in this conflict against its will.

The Zionists have irresponsibly shown no regard for Jewish blood, and have extended their rule over parts of the Holy Land that had been inhabited by Arabs, and thereby brought the entire Jewish community into conflict with the Arab world.

These Zionists are the proud reincarnation of the infamous hoodlums who were responsible for the genocide of the Jewish People at the time of the First Temple. The Prophet Jeremiah pleaded with them to lay down their arms in the face of insurmountable odds and certain defeat, and to surrender the city to Nebuchadnezzar, King of Babylon. Jeremiah proclaimed the will of G-d that the city of Jerusalem and the Holy Temple be destroyed as punishment for sin and that if the Jewish People accepted this decree their lives would be spared. Jeremiah was labeled a traitor by these hoodlums and, as a result, not only was the Temple destroyed, but almost the entire population slaughtered.

These Zionist are the proud reincarnation of the infamous hoodlums who were responsible for the destruction of the Second Temple. Rabbi Yochanan Ben Zakai, leader of the Jewish People, called upon them to lay down their arms and surrender to the Romans. They refused and brought upon the Jews the calamity of the destruction of the Second Temple and the exile that followed.

In their surge for power and victory at all costs, their proclaimed alternative, is a Masada death. As one of their own leaders stated emphatically before the 1967 war, "we are prepared to fight to the last Israeli." How much Jewish blood must be spilled in order for them to maintain their goal of a so called "Jewish" State?

The Masada complex of the Zionists would condemn the Jewish People to complete physical annihilation. The Jewish People rejected national suicide in the days of Masada and they survived as a people only because they accepted the leadership of Jeremiah and Rabbi Yochanan Ben Zakai and throughout the generations, the leadership of those leaders who followed the path of these giants.

struggle for power. The Jews who are loyal to G-d and to His Torah are also loyal to the covenant imposed upon them, even when dwelling in the Holy Land, to eschew force of arms. They are innocent of any wrongdoing involved in the political state consider it a contradiction to their faith and conscience.

Let every upright person realize that the whole world will bear the guilt of an irreparable crime if this game, involving the lives of thousands of innocents, is enabled to develop, Heaven forbid. The compassion, which is in the heart of every scrupulous person, must be aroused to influence those who possess this empty ambition to stop.

May the Master of peace grant us and the whole world blessing and peace.

Rabbi
Amrom Blau

All the great Rabbis of the past generations were of the same opinion.

Rabbi Yoel Chaim Sonnenfeld z"l chief Rabbi of the Holy Land had declared in his time that "the Jews do not want to encroach upon the rest of the inhabitants of the Holy Land. The Jews do not want, in any way, to take that which isn't theirs. The Holy Land is a bountiful land, in which there is room for all of its inhabitants to dwell in peace, without anyone interfering with his neighbor to the slightest degree".

His successor Rabbi Yoel Tsvi Dushinsky z"l had stated in his memorandum on Jerusalem to the United Nations in 1948 and begged that "The community of Orthodox Jews in the Holy City, which looks forward to the fulfillment of the prophecy that all peoples shall be rid of the spirit of animosity and that a brotherhood of nations shall arise as the Scriptures state: 'The mountain of the Lord's house shall be established... and all the nations shall flow unto it' (Yishai 2) demands that the city which is sacred to all nations should remain unique and be allowed all national interests of all peoples."

His successor the Salmerer Rebbe z"l writes in his book on the June '67 war "Al Hasegulah Veat Hamurab" that "It is an obligation, according to the Torah, to try all possible means in the world to avoid war. But instead of doing this, they acted to the contrary and rushed like water to bring on the war more rapidly. This happened because the value of each and every Jewish soul has no meaning to them. They would sooner see Jewish lives Jewish, Hebrew souls, than permit their haughtiness to be curbed. To them, military victory is far more important than the fate of the individual."

In line with the position taken by our late leader Rabbi Amrom Blau, we intend to issue a fully detailed position paper on the current crisis in the Middle East according to the Torah and Talmud and the words of our Prophets.

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Many years ago, the Brisker Rav ordered to publish an article from the Ezra newspaper "Chevraya" in "Digleinu". It was the Brisker Rav's habit to collect and store articles in which he saw a peril to the continued existence of Torah and to release them at the opportune time. This article was a statement by the Ezra Youth movement and ran as follows:

Most Yeshivos mock the State of Israel, the Jewish people, and the Hebrew language, and instead, they teach in a foreign language. The spirit that prevails in these Yeshivos is the typical atmosphere of the Diaspora. Most Yeshivos educate towards hatred of any job. They depict the love of Torah as the ultimate ideal for every Jew, rather than teaching that one must live as pioneers in the service of the State of Israel. I think that because their program and education is wrong they are so much hated by the outside world."

Accordingly, the Ezra council at that time ordered all Ezra members to leave the holy Yeshivos, transferring them to the "Yeshiva" tichonis (vocational high school) "Hadorom" in Rechovos.

Not even the organ of the irreligious youth movement "Hashomer Hatzoir" even dared expressing itself in such language. It never claimed that the Yeshivos educate "to mock at the Jewish people."

How then does P.A.I.'s thinking become so confused? It is simple; it stems from the fourteenth Article of Faith, belief in the State of Israel.

The Ezra youth groups are co-educational "on principle". Why? This point is explained by heads of Ezra in their newspaper "Chevraya" under the heading "An answer to Rav? as follows:

"There is a basic educational difference between us and the Aguda Youth Movement, while they separate the sexes, we mingle them.

"Had you, dear friend, come to visit, our Tenth Assembly that took place last year in Ramat Haddar, you would have witnessed how our Chaverim opposed the establishment of separate branches for boys and girls even where it seemed necessary. You should have heard how they defended this "holy principle", as they called it, (Note, our Sages call it "Abizraya Degilui Arayos"/ a form of immorality which one is forbidden to commit even under threat of death), then you would not object to our poor relationship to the Aguda Youth. Since we educate towards a common social group, we

must maintain mixed education, The advantage of a separate education is outweighed by its greater disadvantages. Moreover, our relationship to the State of Israel-to this State that was granted to us by G-d and its Independence Day, is entirely different from that of Tzeirei Agudas Yisroel. We see in the state despite its shortcomings the beginning of the Future Redemption. Had you seen the magazine "Digleinu," (the organ of Tzeirei Agudas Yesroel) that appeared before the Independence Day and all the contempt and disregard it contains against this national holiday, and had you, on the other hand seen our magazine "Chevraya" that appeared before the Independence Day, you would have realized how far apart our ways are. We say on this day with happiness and rejoicing "This is the day that Hashem made, let us jubilate and be happy on it."

I cited the above articles to illustrate how illuminating are the words of our Torah-Sages (who condemned P.A.I.).

The P.A.I. youth participates at all Cheirut (Likud Party) demonstrations and similar events. Recently, the representatives of P.A.I. in the parliament voted against splitting of the forces? Thus endangering the lives of thousands of Jews rather than renouncing a piece of territory of the State.

One last point: It is incorrect to assume that the Fourteenth Article of Faith is an addition to the other Thirteen. Rather, it is a subtraction, for it does away with the principle, "I believe in the coming of Moshiach. "The two principles, I believe in the state and I believe in the coming of Moshiach" cannot co-exist. Everyone has to take his choice between them.

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A PROTEST

by RAV CHAIM SHAUL
KARELITZ

I was appalled to see an article in the Tamuz Menachem Av, 5742 issue of Digleinu, entitled "Our Entire Existence is a Miracle," which expressed new ideas contradicting accepted truisms and containing open praise for the ideals of Zionism and secular nationalism. From the words of the author one can deduce that it has been the underlying goal of Jewish aspirations to create an independent state. This openly contradicts the words, "This nation I have created so they may sing my praises." The purpose of the Jewish nation is service to G-d a life dedicated to Torah and fulfilling mizvoths, and hoping for the true redemption by our righteous Messiah, as the Rambam z"l explains in the twelfth chapter of *Hilchos Melochim* the 4th *Halacha*, "Our sages and prophets did not long for the messianic times so that they might rule the entire world or the nations etc., only so that they would be free to learn the Torah and its wisdom without oppression so they might deserve life in the world to come." The author of this essay views false autonomy as the object of our aspirations, intentionally ignoring the status of Torah and Judaism in this country, a country which educates a million Jewish children to betray the G-d of Israel His Torah, may G-d save us, a country whose entire legal system is secular, a country whose leaders

profane the Sabbath and eat forbidden foods, may G-d save us; it is obvious that its very existence is a terrible desecration of G-d's name, and it is as if the writer of this article sees in its establishment a return to former glory. Were it a nation whose leaders were all observant Jews, it would still not be even a partial substitute for the complete redemption, Yet this author concludes that the only hindrance disqualifying this state from being termed the "complete redemption" is that its existence is contingent on the opinions of others such as the United States etc. Woe to the ears that hear this and woe for the shame that this was printed in "Digleinu".

This periodical has repeatedly printed the conversation my uncle Rabeinue HaKodosh, the Chazon Ish's z"tl had with the Chief Rabbi of Tel-Aviv, in which he stated his opinion that the 5th of Iyar should have been declared a fast day. How odd it is to note that they now print things which are a total contradiction of everything mentioned above. Indeed, how great is this generation's decline!

I was impelled to publicly protest this because silence on the part of the rabbis would have indicated approbation of these heretical views.

I take this opportunity to express my protest concerning the new disregard for our principles because of the young men, religious in appearance, who nevertheless take pains not to miss even one speech of the atheistic head of state-words that are replete with the heresy of "my strength and the might of my hands," and some are even zealous enough to visit the "knesset" of atheists itself so they can personally witness the speeches and debates. By their actions they profane G-d's name. Why don't their hands tremble from Rabeinu Yona's criticism of those who honor the wicked?

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GENERAL
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SECURITY
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15 September 1981

ORIGINAL: ENGLISH

GENERAL ASSEMBLY
Thirty-sixth session
Item 64 of the provisional agenda*
REPORT OF THE SPECIAL COMMITTEE TO INVESTIGATE
ISRAELI PRACTICES AFFECTING THE HUMAN RIGHTS
OF THE POPULATION OF THE OCCUPIED TERRITORIES

SECURITY COUNCIL
Thirty-sixth year

Letter dated 11 September 1981 from the Permanent Representative of
Jordan to the United Nations addressed to the Secretary-General

Upon the request of Naturei Karta of U.S.A., I wish to bring to your urgent attention the attached communication in the name of the Orthodox Jewish community in Jerusalem in which they protest in the strongest terms the brutal acts perpetrated against their community by the Zionist police forces.

For decades, the Zionist police forces, as the attached letter indicates, have hounded, terrorized, beaten murderously and imprisoned hundreds of innocent people while praying in peaceful protest against their sacrilegious state and its abominations. More importantly, the Orthodox Jewish community in Jerusalem has expressed its deepest protest and revulsion against the desecration of gravesites in consequence of the large-scale acts of excavations in this most ancient of ancient cities.

I request Your Excellency to give your urgent attention to the attached complaint. I also request that the attached letter be circulated as an official document of the General Assembly, under item 64 of the provisional agenda, and of the Security Council.

(Signed) Hazem NUSEIBEH
Ambassador
Permanent Representative

* A/36/150.

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ORIGINAL: ENGLISH

GENERAL ASSEMBLY
Thirty-sixth session
Item 64 of the provisional agenda*
REPORT OF THE SPECIAL COMMITTEE TO INVESTIGATE
ISRAELI PRACTICES AFFECTING THE HUMAN RIGHTS
OF THE POPULATION OF THE OCCUPIED TERRITORIES

SECURITY COUNCIL
Thirty-sixth year

His Excellency
Dr. Kurt Waldheim
Secretary General
United Nations, N.Y.
Your Excellency:

We are writing in the name of the Orthodox Jewish Community in Jerusalem, who have never accepted nor recognized Israeli sovereignty over the Holy City. On their behalf, we humbly beg Your Excellency, to immediately declare United Nations sovereignty over Jerusalem. This will save us from the continuous terrorism that is being wrought upon our community by their wicked and lawless "security" forces.

For almost two score years, the Zionist police forces have hounded, terrorized, beaten murderously and imprisoned hundreds of innocent people while praying in peaceful protest against their sacrilegious state and its abominations.

But during the past weeks, these repugnant acts have specifically caused alarm. Over the millenia of Jewish history in the Holy Land, countless dead have been buried around the Holy City of Jerusalem. Individual gravesites and large cemeteries dot the hills around the Holy City. When, in the course of centuries, old gravesites and tombstones were hidden and obliterated, fresh graves were dug at the very same sites.

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 have united to protest the desecration by the present regime of the graves of our forefathers.

But this atheistic regime which is in power over our Holy City, neither respects the dead or the living. In addition to the cruel beatings of men, women and children, and the imprisonment of others in squalid dungeons all across the Holy Land, they have not demeaned from using American made tear gas against innocent people in Meah Shearim for the sole reason that they do not want to live under Zionist domination. Dozens of elderly men and small children have been hospitalized.

The latest actions leave no doubt as to the intentions of the Zionist regime: to stifle the cries of the defenseless Jews who have never recognized the Zionist occupation of the Holy Land.

Therefore, we beseech, Your Excellency, to call an emergency session to deal with the question of Jerusalem; to implement United

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Nations resolutions which declare Jerusalem to be a Holy City and under United Nations sovereignty; to grant all those residing in the Holy City such status that would protect them from any external forces; and to appoint responsible people from among the member states whose duty it will be to protect the rights and interests of orthodox Jews, Arabs, and all other inhabitants of our Holy City.

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

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

Rabbi Uri Blau
for Neturei Karta, Jerusalem

His Majesty
King Hussein
Hashemite Kingdom of Jordan
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Your Majesty:

Authentic Jewry has a tradition of excellent relations with the Hashemite family as early as 1922.

Rabbi Yosef Chaim Sonnenfeld, the chief Rabbi of the orthodox Jewish community in the Holy Land during the early years of the British Mandate, led a delegation to King Hussein of the Hejaz-Your Majesty's great grandfather-while he was visiting in Shuni, Trans-Jordan (winter 1924).

The encounter was of historic importance. Rabbi Sonnenfeld submitted a memorandum to the king, concerning the problems of orthodox Jewry. And the king gave Rabbi Sonnenfeld a large sum of money for distribution among Jerusalem's Jewish poor.

Dr. Jacob Yisroel DeHaan, who later was assassinated by the Haganah, accompanied Rabbi Sonnenfeld. Dr. DeHaan had received on an earlier occasion from the then Emir Abdullah (Your Majesty's grandfather), in his own handwriting and with his signature, a document attesting to the Emir's willingness to finance Jewish settlement in Trans-Jordan, stipulating they not seek any extra-political privileges. The letter was read by Rabbi Blau to the anti-zionist Knessia Gedola gathering in Vienna in 1922.

Your Majesty himself, in 1964, took a stand against archeological excavations in the Holy City of Hebron at the Tomb of the Patriarchs.

We would, therefore, like to request Your

Majesty's assistance, concerning the dire predicament we find ourselves in presently.

The Zionists presume to speak in our name. They have usurped the holy name of Israel for their sacrilegious state.

We, the Jews of the old Yishuv, especially in Jerusalem, were always on the best of terms with our Arab neighbors. Our parents and forefathers lived harmoniously for many years prior to the establishment of the Zionist state.

Our Rabbis, the true leaders of the Palestinian Jewry consistently petitioned the British Mandate authorities and League of Nations, concerning the religious rights being denied them through the Zionist controlled Jewish Agency.

Orthodox Jewry therefore, was naturally opposed to the formation of a Jewish state in any part of ancient Palestine. Submission of evidence and testimony were given as such to Peel Commission, the Anglo-American Committee of Inquiry and the United Nations Special Committee on Palestine.

When our efforts did not bear the much hoped for results, and fearing the loss of our religious rights under Zionist domination, our leaders petitioned the United Nations to declare at least Jerusalem an international zone-free from Zionist domination. The United Nations did vote as much, but to this date the many resolutions concerning Jerusalem have not been implemented.

In the present situation, may we humbly propose the following suggestions which we believe will lead toward the just solution we all seek:

1)It is our understanding that according to international law, Your Majesty is the de jure ruler of the Holy City. It would seem appropriate for Your Majesty to call for immediate deliberations in the United Nations.

2)we would humbly suggest when such deliberations do take place, that Jewish and Islamic religious leaders (unaffiliated with the present occupying regime) be invited to offer their veivs in the United Nations forum.

We hope that Your Majesty will continue the traditional friendship between our people beyond participation in resolving the present desecration far into a long lived future.

Please accept, Your Majesty, the assurances of our Highest esteem.

Rabbi Uri Blau
for Neturei Katra,
Jerusalem

The criminal Face of Menachem Porush of Agudah And of "their" hero Sharon.
from the Book "Meyer Lansky" page 279-299)

"And so, for too many reasons to even talk about," Lansky says, "I went to Tel Aviv--and Doc Stacher was one of the first people to greet me there."

After making a deal with the American authorities about his income tax evasion, Joseph Stacher had been allowed to leave the country in 1964 and had gone to Israel, where he bought a villa in the resort of Caesaria. He also had a suite of rooms in the old Sheraton Hotel in Tel Aviv, which he preferred after his wife died of cancer in 1970. Stacher, well dressed and with a shiny bald head, became a prominent figure in Tel Aviv. Despite his expressed intention to live quietly, not long after he emigrated he became the center of a controversy that vastly entertained the whole country. Worried about whether he would get Israeli citizenship, Stacher sought out Menachem Porush, an Israeli member of parliament from the religious group Agudat Israel. Said this Orthodox M.P., "My contact with Stacher came in 1966, when friends of Frank Sinatra appealed to me to help Joe after he had been virtually deported because of his misdealings with the income tax authorities."

The bearded Menachem Porush owed a debt to Frank Sinatra and his friends, who contributed heavily to the fund raising which he organized every year in the United States for religious educational institutes in Israel. "So when they asked me to help Stacher, I agreed right away," he said. Porush introduced Stacher to a number of Orthodox people and institutions in Jerusalem, including the ultraconservative Jews who live in the Jerusalem suburb of Mea Shearin, and Stacher and his wife spent a lot of time and money helping them, visiting them in their poor wooden houses and buying refrigerators, washing machines, and other things these devout, impoverished people needed.

Stacher's interest in religion at this stage of his life was not totally altruistic. The Ministry of the Interior, which would decide whether or not he could obtain Israeli citizenship, was run mainly by people from the religious parties. Stacher offered to invest \$100,000 in Porush's plans to build homes for young, strictly Orthodox Jewish couples, but Porush used the money to build a kosher hotel, the Merkaz, in the Holy City of Jerusalem.

The two men quarreled, and the dispute became so bitter that they took it to court. Israel

was convulsed with laughter at the whole case. Stacher claimed that the money had been a loan. Porush retorted, "The minute he got his passport from us he stopped giving money to charity. I didn't see him any more. Now he wants his money back."

The matter became more complex when it developed that the hundred-thousand-dollar deal had been made via Liechtenstein, where Porush had set up a company called Nachalat Israel Trust. Stacher complained indignantly that not only was he unable to get back the loan which was supposed to be used to build charitable institutions, but he had not received any interest on the money. Instead, Rabbi Porush was skimming off the profits from the Merkaz Hotel for himself. Chuckling Israelis wondered how on earth Joseph Stacher, one of the great figures of American crime, had been ripped off by the devout, naive-looking rabbi.

After that, Stacher became known all over the country as one of the leaders of what Israeli newspapers called "The Kosher Nostra," as distinct from "The Cosa Nostra." And the newspapers had a fine time with the news that the rabbi had been a frequent visitor to Las Vegas as Stacher's quest. There were undignified scenes in the courtroom as Stacher's lawyer called the rabbi a swindler and Porush's man counterattacked, "Stacher is a criminal."

Stacher won the case, and Rabbi Porush had to hand back the loan in its entirety. By the time Lansky joined him in Israel, in 1970, Stacher had also won Israeli citizenship.

Lansky and Stacher spent a great deal of time in each other's company. They were frequently seen walking or sitting on a bench in deep conversation in Tel Aviv's Independence Garden, which is near the Sheraton and overlooks the Mediterranean. The two men also played a lot of poker together, but only in their own homes. They did nothing whatever to cause problems with the Israeli police. True to his cautious nature, Meyer Lansky tried to remain out of the public eye in Israel.

Stacher, however, had very few inhibitions and continued to enjoy the role of philanthropist. The ludicrous episode with Porush did not stop him from contributing to many charities. But later on, perhaps because Lansky was no longer nearby to urge discretion, Stacher once more did something that might well have got him into the headlines. On October 23, 1973, on last day of the traumatic Yom Kippur War, the guns were still roaring along the Suez Canal. Israeli armored columns were deep

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in Egypt, advancing on the road to Cairo.

A private limousine managed to make its way through the Sinai Desert and military police were somehow persuaded to let it continue across the bridgehead at the canal. From there, dodging shells and bombs, it drove straight to the headquarters of the division commander, General Ariel Sharon. The driver, a former soldier himself and now a fifty-year-old civilian from Tel Aviv, managed to make contact with the general's adjutant, saying that he had a gift from an admirer in Tel Aviv. At this stage of the war Sharon was indeed the hero of all Israel. He had crossed the canal and struck deep into the heart of the Egyptian defenses, thus turning the threatened defeat of the Israeli army into a victory.

General Sharon, his head bandaged from a wound, was astonished when tins of shrimps in tomato sauce, mussels in white wine, and other delicacies from the best Parisian food stores came tumbling out of the box. Alongside the array of food, including caviar and smoked salmon, were half a dozen bottles of Dom Perignon champagne, complete with crystal glasses from Bohemia, as well as a few boxes of Havana cigars.

General Sharon did not hesitate. The food was laid out for his staff and everyone else who happened to be at headquarters. It was the best meal many of them had ever eaten, not just since before the war, but in all their lives.

18, Dhi al-Qi'deh 1402
September 6, 1982

The following is a statement issued by the deposed mayors of the West Bank, following visits by a Neturei Karta delegation, at their respective homes throughout the West Bank. The Neturei Karta organisation represents the tens of thousands of veteran Jewish residents of Palestine and hundreds of thousands of Jews throughout the world who consider the Zionist state of Israel a sacrilege.

We, the elected mayors in the occupied West Bank, declare our clear position regarding the differentiation between the Jews as followers of a divine religion, and Zionism, as an expansionist, settler movement.

To date, this distinction has not acquired its historical justice. We believe that the Zionist movement has used, since some 80 years ago, certain sectors of the Jewish people, by exploiting events and developments in the European arena, for the purpose of invading and settling Palestinian land, after forcing its inhabitants out. Initially, the Zionist movement used political means, the forerunner of which was represented by the so-called Balfour Declaration of 1917. Later it began using military means.

It is well known that at the time, Palestine was inhabited by Muslim and Christian Arabs, in addition to a Jewish minority. This Jewish minority lived among the Arabs in peace and tranquility, for centuries, until the aggressive Zionist campaign against all residents, endangering peace, began to surface. Later on, there was the partition resolution of 1947, which divides Palestine into an Arab state and a Jewish one. Yet this resolution was not implemented, and the state of Israel was established. In 1967, Israel occupied the West Bank, Gaza, and portions of Syria and Egypt. Whereas the Jews had lived a normal life with the Arab residents in the past, the region was turned, then, into a battlefield.

It is possible that the latest war against the Palestinian and Lebanese people in Lebanon is new proof of the need for this distinct perception, in order to achieve a just and comprehensive peace in the region based on United Nations resolutions.

Karim Khalaf, Mayor of Ramallah
Wahid Hamdallah, Mayor of Anabta
Khaled al-Awad, Mayor of Qabatya
Hijazi Rashid, Mayor of Dier Dibwan
Mousa Mahmoud Mousa, Mayor of Silwad

Signators:

Amin Ibrahim Nasr, Mayor of Qalqilya
Ahmad Shawki Mahmoud, Mayor of Jenin
Ibrahim Tawil, Mayor of al-Bireh
Bassam Shaka'a, Mayor of Nablus

As Published In
The New York Times

Because you have defiled the land, it will spew you forth (Leviticus

18:28)

ולא תקיא הארץ אתכם בטמאכם אותה כאשר קאה את הגוי (ויקרא י"ח כ"ח)

רש"י, חקן ישראל חייב מקיימת טובלי ענייני

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Thirty years have passed since the Zionist state was established. Is it a coincidence that there has not been one single day of peace, nor is there any outlook for peace? To religious Jews this is not a surprise. All the great Rabbis of the past generations declared Zionism would lead to the gravest catastrophe ever wrought upon the Jewish people. We quote a few.

78 years ago Rabbi Shulem Dov Ber Schneerson zt'l, the Lubavitcher Rebbe wrote, that even if the Zionists were Torah observant, we must still oppose the concept of a state, for we have been foresworn by the Almighty as written in Talmud Kesubos 111a not to utilize human force or power to bring about the establishment of a state, which can only come into being with the Divine revelation of Moshiach. Rabbi Schneerson zt'l continues, if the Zionists do succeed, G-D forbid, to establish a state in the Holy Land, they will defile it with their evil ways and delay the coming of Moshiach. To our sorrow all of these predictions have come true.

Tens of thousands of immigrant children have been forcibly torn from their religious roots. Jew or non-Jew, all of us who believe in religious freedom are aghast at what was perpetrated in the immigrant settlements of the oriental Jews in the Zionist state, against a youth whose innocence and pure religious sentiment was a poetic joy to behold!

The Holy Land is being defiled by laws enacted by the Zionist state which encourage murder (abortion) and promiscuity (women's conscription to the army), just to name two.

The Holy of Holies, the Temple Mount in Jerusalem has also not been spared. For two thousand years no Jew dared violate the prohibition of treading upon this sacred spot, until the Zionist state turned it into a tourist attraction and encouraged hundreds of thousands of Jews to defy a commandment of the Torah punishable by KOREIS (death). We tremble when we become aware of the meaning of 'the land spew out that which is offensive to it.' We tremble because this has already been fulfilled several times in Jewish History.

No less a crime is the abrogation by the Zionist state of the right to speak in the name of the Jewish people.

The great sage Rebbe Elchonon Wasserman zt'l, said; it is a false premise and a denial of the entire Torah that one can be a Jew without Torah and Mizvoth.

Moreover the saintly Chofetz Chaim declared that we are not allowed to associate individuals in this category or to be associated with them even to further worthy causes.

78 years ago the illustrious Rabbi of Karlin, Rebbe David Friedman zt'l, in a public letter characterized the adherents of Zionism as latter day followers of the false messiah Shabsie Tzvi.

With regard to peace, the authoritative Jewish position was declared by the late chief Rabbi of the Holy Land, Rebbe Yosef Chaim Sonnenfeld zt'l, as follows; The Jews do not want to encroach upon the rest of the inhabitants of the Holy Land. The Jews do not want, in any way, to take that which isn't theirs. And they certainly do not want to contest the rights of the other inhabitants to the places held by them.

His successor, Rebbe Yosef Tzvi Duschinsky zt'l, stated before the United Nations Special Comm. on Palestine July 16, '47 to avoid further bloodshed and strife the United Nations should not help establish a state under the dominion of the Zionists, and that in any event the Holy City of Jerusalem should be excluded from all states and be declared an international city of peace and brotherhood.

This is still the hope and aspiration of the orthodox Jewish community.

In conclusion we wish to reiterate:

1. The essence of the Jewish people is their belief in Torah and Mitzvoth.
2. Zionism is diametrically opposed to the Torah. Anyone who believes that Judaism and Torah are divisible cannot represent or speak in the name of the Jewish people.
3. The Torah forbids us to have any national aspirations and definitely not a state before the advent of Moshiach. This would be even if the state would accept and follow the laws of the Torah-which it does not-and would not cause any bloodshed-which it does.
4. It naturally follows that the leaders of the Zionist state and Zionist organizations even though they may give the mistaken appearance of being observant, cannot and do not speak in the name of the Jewish people. This day of independence rather than being a day of rejoicing is a day of mourning.

On this date we echo the undying words of our late leader Rebbe Amrom Blau zt'l, proclaiming that it is the duty of every right thinking individual in the world to do all within his power to end the continuing bloodbath.

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Call from Central Rabbinical Congress of the United States and Canada

85 Division Avenue, Brooklyn, N.Y. 11211

בס"ד

Since the changes made in the atheistic government in the Holy Land, a wave of confusion and euphoria has arisen. Even within the ranks of those who uphold the Torah and mitzvos in the Holy Land and the diaspora, there is an element of sympathy for the new regime, because of the acquiescence of the religious parties, including the well-known Party that prides itself in representing the Torah and Judaism.

The decision of this Party to join the coalition is what turned the balance in establishing the new government, which opposes world nations and mighty governments with an impudence greater than all previous ones.

How terrifying is this blasphemy toward Heaven! The Jews who represent Torah observers praise the wicked and help to establish a regime of evildoers and, by so doing, they proclaim to the entire world that they are an inseparable part of this government.

And if, concerning previous regimes, we subscribe to the principle that serving in the atheistic Knesset was an endorsement of the rule of atheists and evil laws that the wicked had enacted, that sin has been multiplied, as they are now directly responsible for the deeds that this atheistic regime executes. The responsibility rests on their necks, for without the cooperation of the religious parties, the regime would not have been able to exist.

During these trying times, in which the threat of terrible war hangs over the heads of our brethren, the residents of the Holy Land—may the Almighty have mercy—
— ה' ירחם —
the religious representatives chose, for their personal benefit, to support the atheistic regime over fulfilling their responsibility to the Jewish people. They chose to join a regime that contends with the nations with fearful insolence. They reply to all these charges that due to their joining, they were able to receive concessions for the benefit of religion.

It is our duty to warn that even if it be so, that they received promises of some concessions, there is no permission according to the Torah, to join this regime. On the contrary, during the past weeks, the hate toward religion has worsened and has already caused blood to be shed, may the Almighty have mercy.

Even if the government was composed entirely of Jews who observe the Torah and mitzvos, the prohibition to establish a state for Jews before the coming of Moshiach stands. We have been foresworn, by three strong oaths, not to ascend to the Holy Land as a group using force, not to rebel against the governments of countries in which we live and not, by our sins, to prolong the coming of Moshiach; as is written in Tractate Kesuvos (ט"ב): To he who thinks it is in the power of the Jews to breach the yoke of exile by establishing an independent state before the arrival of Moshiach, we must state that a spirit of atheism hovers within him.

Much to our great regret, the atheistic Zionist ideology has now found room to spread among Torah observers as well.

Many are wandering around with fraudulent hopes in their new leader—that he will console them and supposedly purify the Zionist state and make it more presentable according to the Torah.

Our forefathers and rabbis of all generations sacrificed their very lives against Zionism but now if, G-d forbid, we remain silent, this movement can succeed in seducing the multitudes of Orthodox Jews. The responsibility to the faithful public rests upon us, and it is not a time to remain silent.

What has aggravated the situation even moreso is that since the "Torah Party" desecrated the Almighty's Name by joining the wicked regime, its members' wicked hearts led them to silence the voice of the faithful Jews who sigh at the scene of this terrible rebellion. When Orthodox Jewry in Jerusalem, under the leadership of the Bals Din of the Eida HaChareidis (Orthodox Jewish community), cried out in protest, the Party reproached them with scorn and didn't hesitate to use all the low methods of coercion at its disposal: All in order to suppress the anguished cry of the G-d-fearing Jews. We are therefore calling to our brethren!

Trying times of reckoning have come to faithful Jewry. A wave of evil waters threatens to engulf the best of us, Heaven forbid. We therefore must write and stand firm to watch that the flame of our Holy Torah and pure faith should not be extinguished. Each man should help his friend and strengthen his brother, and we, too, will be

התאחדות הרבנים דארה"ב וקאנאדא

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שמעו דבר ה'!

reinforced in the true belief given over to us from our holy forefathers and rabbis.

All the evil winds in the world will not be able to move us from our position, with the help of the Almighty.

Let us strengthen weak hands. Let us not allow the remnant of Orthodox Jewry in Eretz Yisroel, which is fighting with self-sacrifice against the atheists and their collaborators, to buckle under the pressure of those who are scheming to choke their crying voice.

And to you, our brethren in the Holy Land, who feel the word of the Almighty and His Torah, we declare:

Don't be silent! Raise your voices in protest against all the harsh decrees that are multiplying in Eretz Yisroel, and against these flatterers who sold themselves to the atheistic regime. You, from there, and we, from here, will raise our voices and declare to the entire world that we are

all continuing the chain of tradition of our holy forebearers of every generation.

We are against and entirely condemn any method of joining with the atheists who are in control of power in Eretz Yisroel.

We publicly make known our stand, the stand of the Torah, that any form of a government in Eretz Yisroel before the coming of Moshlach is a denial of and rebellion against our Holy Torah.

All those who are collaborating with the Zionists in any form have a part in this terrifying rebellion. Our hands are outstretched to our Merciful Father, that we should merit to be firm in these trying times. We are sure that the Almighty will not leave His people for the sake of His Great Name and will help us spread the light of true faith among the Jewish people, while teaching the confused understanding.

Very soon we shall merit to be redeemed through the righteous Moshlach. Amen.

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|--------------------------------------------------------------------------------|-----------------------------------------------------------------|-----------------------------------------------------------------------|-----------------------------------------------------------------------------|
| Rabbi Joel Teitelbaum
<i>Grand Rabbi of Satmar
President</i> | Rabbi Solomon Pollak
<i>Landsberger Rov</i> | Rabbi Isaac Lieberman
<i>Besermner Rov</i> | Rabbi Aron Taub
<i>Cong. Yereim Helien</i> |
| Rabbi Lev. Y. Grunwald
<i>Grand Rabbi of Tzelem
Vice President</i> | Rabbi Noson J. Meisels — Dean
<i>Yeshiva Torah Veyirah</i> | Rabbi Joseph Segelbaum
<i>Viner Cong.</i> | Rabbi Yitzchok Moskowitz
<i>Cong. Torah Chemed</i> |
| Rabbi Joseph Grunwald
<i>Cong. and Yeshiva Kehilas Jacob</i> | Rabbi Rafoel Silber
<i>Cong. Bnei Moshe</i> | Rabbi Eliyahu Terkeltaub
<i>Ashker Rov</i> | Rabbi Jacob S. Dachner
<i>Brooklyn, (Williamsburg)</i> |
| Rabbi Hillel Lichtenstein
<i>Cong. and Yeshiva Bets Hillel</i> | Rabbi Joel Ashkenazi
<i>Cong. Ohel Zedek</i> | Rabbi Shulem Weiss
<i>Cong. Uhelel</i> | Rabbi Zev W. Samet
<i>Brooklyn, (Williamsburg)</i> |
| Rabbi Naftali H. Honig
<i>Cong. Bais Naftali</i> | Rabbi Abraham Leitner
<i>Cong. and Yeshiva Binyan David</i> | Rabbi Eloser Jungreis
<i>Schtenger Cong.</i> | Rabbi Fishel Brach
<i>Cong. Bnei Shmuel Mada</i> |
| Rabbi Ber Rotenberg
<i>Yoideslover Congregation</i> | Rabbi Moshe Stern
<i>Cong. and Yeshiva Yesodei Hatorah</i> | Rabbi Zvi Meisels
<i>Cong. Bnei Emunim</i> | Rabbi A. Usher Babad
<i>Cong. Minchas Chinuch N.Y.C.</i> |
| Rabbi Azriel J. Lebowitz
<i>Cong. Adas Yereim and Yeshiva</i> | Rabbi Ch. Y. L. Teitelbaum
<i>Cong. Yismach Moshe</i> | Rabbi Z. Pollak
<i>Grossvordelner Rov</i> | New York State |
| Rabbi Israel A. Stein
<i>Faltchaner Cong.</i> | Rabbi Solomon Z. Friedman
<i>Cong. Chonoh David</i> | Rabbi Simon Muller
<i>Arador Rov</i> | Rabbi Rafoel Blum
<i>Cong. and Yeshiva Ohel Samuel
Irvington</i> |
| Rabbi Samuel D. Horowitz
<i>Cong. Chakal Yitzchok D'Spinka</i> | Rabbi Moshe Spitz
<i>Blitritzer Cong.</i> | Rabbi Yitzchok Meyer Rapaport
<i>Prager Rov</i> | Rabbi Shulem M. Ungar
<i>Cong. and Yeshiva Farm Settlement Mt. Kisco</i> |
| Rabbi Chaim Z. Abramowitz
<i>Grand Rabbi of Ribnitz (Los Angeles, Cal.)</i> | Rabbi Joseph E. Steiner
<i>Cong. Khal Adas Yereim</i> | Rabbi Yecheskel S. Landau
<i>Cong. Htsadus Yereim of Flatbush</i> | Rabbi Mendel Wagschal
<i>Cong. Divrei Yecheskel Monsey</i> |
| Rabbi Menachem Z. Schick
<i>Cong. Ami Lebinoh</i> | Rabbi Shulem Krausz
<i>Cong. Bais Yeshaya</i> | Rabbi Yesheskel Ruttner
<i>Cong. Mareh Yecheskel</i> | Rabbi Pinchas O. Goldberger
<i>Forest Hills, N.Y.</i> |
| Rabbi Osher Katz
<i>Cong. Bais Osher (Williamsburg)</i> | Rabbi Chaim J. Rosner
<i>Terzeler Rov</i> | Rabbi Yechiel Ausch
<i>Volkamer Rov</i> | Rabbi Samuel Taubenfeld
<i>Cong. Chareidim Monsey, N.Y.</i> |
| Rabbi Chaim Meisels
<i>Cong. Shearit Israel</i> | Rabbi Yechiel Weinberger
<i>Cong. Beth Hillel of Serdhei</i> | Rabbi Chaim Rosenberger
<i>Cong. Derzher</i> | Rabbi Shulem G. Berkowitz
<i>Cong. Yetev Lev Monroe, N.Y.</i> |
| Rabbi Israel M. Friedman
<i>Cong. Yetev Lev (Williamsburg)</i> | Rabbi Jacob Jungreis
<i>Cong. Bais Osher (Boro Park)</i> | Rabbi Usher Mor. Rosenbaum
<i>Cong. and Yeshiva Bnei Mordechai</i> | Rabbi Yecheskel Horowitz
<i>Cong. Sanzer Klaus Monsey</i> |
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התאחדות הרבנים לארצות הברית וקנדה

Reprinted from *New York Times* 9/30/82

STATEMENT OF PRINCIPLES

In view of the recent developments in the Middle East, we find it imperative to reiterate our principles concerning the Zionist movement and the State of Israel.

In order that our stand be clearly understood, a brief historical review is necessary.

About a century ago some self-styled Jewish leaders started to propagandize nationalistic ideals within the world Jewish community. This eventually led to the formation of the world Zionist movement.

From the beginning, this concept was vehemently denounced by the Rabbinical authorities of the time as being diametrically opposed to Judaism.

One of the basic tenets of our faith, is that since Divine will has placed us in exile, we are forbidden to have any nationalistic aspirations. We are bound by Divine oath to accept the yoke of the diaspora and live in peace and harmony within the nations that Divine destiny has placed us. When the demand for a Jewish state became insistent, the opposition of our great Rabbis grew in intensity. **They declared for the whole world to know that the Jewish people do not want a state before the advent of the messianic era.**

This stand was in no way altered even by the de-facto establishment of the State of Israel.

In addition to this basic ideological transgression, this so-called State of Israel has consistently indulged in activities which constitute a breach of our religious rights. Complete communities were forced to expose their children to an atheistic education; autopsies are performed against the wishes of the deceased and their kin; the sanctity of the resting places of our sages are being violated in a most shameful manner.

From all the above it follows that the Zionist organizations and the State of Israel can in no way claim that they represent world Jewry. We also declare that all the belligerent acts perpetrated by the State of Israel are against our Divine law (the Torah) and thus completely foreign and repulsive to us.

It is our sincere desire to live in peace and tranquility in the nations wherein we reside and be able to observe our religious practices till our final Divine redemption, when peace and tranquility will come to all mankind.

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Political Plan of Orthodox Jewry to Construct a Mutual Understanding with the Arab World

A Historical Event From the Life of the Gaon Rav yosef Chayim Sonnenfeld (Z"tl) on the Fiftieth First Anniversary of his Death (19 Adar 5692) March 27-'32.

In Adar of 5684, (Feb. - '924) more than fifty-eight years ago, a venerable Jewish delegation met with King Hussein (grandfather of the present King of Jordan). Had Jewish circles allowed sustained dialogue, it is quite probable that Jewish—Arab relations would be more harmonious than at present and the political situation in the Middle East would have evolved differently.

The meeting was coordinated by the later murdered Professor Yakov Yisroel De Haan (May G-d avenge his blood) and supported and blessed by the Torah leaders of that generation in Eretz Yisroel and in Poland. We will attempt to summarize the events leading up to and concerning this meeting.

DeHaan, while working for the recognition of religious Jews as a separate entity in the land, saw a grave need for cordial relations with the Arabs. A talented statesman who felt that Jews in Eretz Yisroel must develop friendly ties with these Arabs he felt that only through dealing directly would it be possible to solve the myriad problems causing tension between the two peoples in the land.

At that time, King Hussein, ruler of Hegaz, had great influence in the Arab world, in his own right and also as father of King Feisal of Iraq and the Sheikh Abdullah, (great grandfather of the present day King Hussein) head of the Emirate of Transjordan who were also influential in the Arab world.

Abdullah's Declaration

DeHaan had friendly ties with the Emir Abdullah who lived in Amman and who respected him greatly. In Av of 5683, (July '923) in one of his visits to the Emir Abdullah in Trans-Jordan, DeHaan turned the discussion to the general relations between Jews and Arabs.

DeHaan requested of the Emir to put his words in writing and he agreed. In a handwritten declaration, he states that mutual understanding between Jews and Arabs in Eretz Yisroel would result in the improvement of the status of Jews in

Arab countries. He also agreed to establish a Jewish agricultural settlement in Trans-Jordan on the condition that this settlement have no political aims.

To a certain extent, such a forthright declaration was an admission of tense relations between Jews and Arabs and DeHaan treated it as such. DeHaan kept it confidential, discussing it only with the Eidah Chareidis and Agudas Yisroel and asked them to judge the matter seriously.

On the 3rd day of Elul, 5683 (that same year, Aug. 15 - '923) the first great convention of Agudas Yisroel was held in Vienna. Rabbi Moshe Blau, secretary of the Eidah Chareidis who represented the Agudah from Yerushalayim asked DeHaan, to give him the declaration in order to present it to the convention's committee on Eretz Yisroel. Rabbi Moshe Blau stated the matter this way: "Agudas Yisroel of Eretz Yisroel has considered all of the above-mentioned, and advised the convention to take note of the matter of Trans-Jordan a situation in which we will not be encroaching on other's boundaries and does not complicate the current national problem."

An Important State Document

The significance of this document increased with the passing of years as the tension between Arabs and Jews led to daily incidents of bloodshed. Although the Arabs constantly denied any wish to deal diplomatically with the Jews, the document DeHaan held could have relieved some of the tension. The *Darkeinu* writes (a Hebrew weekly printed in Warsaw by Rabbi Alexander Zushe Friedman and Reb Elimelech Steir (may G-d avenge his blood) in the Tamuz 5696 issue (July '935) (13 years after it occurred) under the heading, "An important report among the papers of Dr. DeHaan z"l."

"There has been much tumult in important circles concerning a historical document found between the papers of the Professor, Reb Yaakov Yisroel HaLeivi DeHaan z"l. This document concerns a very important handwritten declaration by the Emir Abdualah concerning Eretz Yisroel and expressing his blessings concerning a Jewish settlement in

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Trans-Jordan. The details of this document have been kept secret, but the principle is very interesting."

"Professor DeHaan z"l, attempted to find a solution to the question of Eretz Yisroel and towards this end he used every opportunity to discuss this issue with heads of state, with English statesmen and prominent Arabs.

"Dr. DeHaan once visited the Emir Abdullah in Trans-Jordan to discuss the question of Eretz Yisroel. The meeting was serious, and during the talk the Emir Abdullah made the above declaration. Dr. DeHaan z"l asked him to enter it in his diary—and the Emir did so. The Emir Abdullah gave his pen to Dr. DeHaan as a token of friendship and satisfaction. The diary in which this declaration can be found is Dr. DeHaan z"l personal effects—

"The matter caused a stir, and during the first convention Dr. DeHaan gave the document to Rabbi Moshe Blau to be presented to the executive committee of the Agudah."

Rabbi Moshe Blau, in an essay in the paper, "Kol Yaakov", which appeared on the 29th of Sivan, (June 19 '36) 5696, draws the same conclusions, but he reveals that: "When Dr. DeHaan was murdered, strangers rifled his papers and this important document seems to have been stolen; the legal executors have not found it."

Weitzman Rejects Suggestions of Mediation

DeHaan accused the Zionist leadership of restricting diplomatic opportunities to allay the problem of co-existence between Jews and Arabs; he claimed that they did not adequately understand the roots of the problem and therefore they had no solutions. When he found that he could communicate with Arab leaders he even offered Weitzman his services as a mediator to make peace between the two sides. Weitzman rejected his offer for obvious reasons, and attempted to arrange a private meeting with King Feisal of Iraq. Weitzman even agreed to the establishment of a Federation of Eretz Yisroel and Trans-Jordan headed by Feisal, as long as the Zionists would retain governmental privilege over Eretz Yisroel. It is quite evident that had DeHaan effected an agreement with an Arab leader he would have been severely criticized by the Zionist press.

In Shevat 5684 (Jan. 24), Hussein, King of Hejaz, visited his son, the Emir Abdullah of Rabbat Ammon. Abdullah chose this momentous occasion to present DeHaan as a friend at a reception in his father's honor in Rabbat Amman.

Rav Y. Ch. Sonnenfeld (Z"tl) who had met Abdullah when he was in Yerushalayim (courtesy of DeHaan)—sent a letter to Hussein requesting him to use his influence to improve the status of Jewry in Arab countries. DeHaan gave the letter to the King who promised him that "he would use his influence as much as is possible to benefit the Jews in all Arab countries."

This was a signal honor for DeHaan, both as an individual and as the representative of Orthodox Jewry in Eretz Yisroel. The honors accorded him during this visit irritated the Zionist leaders.

Hussein Donates For the Jerusalem Poor

While in Rabbat Ammon, DeHaan brought the plight of the destitute in Jerusalem to the King's attention and Hussein promised to donate a substantial sum towards this cause. Around a week after DeHaan returned to Jerusalem, Rali Pasha, the ruler of the district of Salla in Trans-Jordan, came to him in the name of King Hussein with a donation for the poor of the religious community (Eidah HaChareidis). DeHaan accompanied Pasha to the home of the Gaon, Rav Yosef Chayim Sonnenfeld z"tl and there, as it is written in "Kol Yisroel", Rali Pasha presented the Rov with the gift for his congregation from King Hussein. The Rov accepted the money, a sum of fifty golden pieces and asked His Excellency Rali Pasha to express his thanks in the name of his congregation and in the name of the poor who would benefit from the money. The Rov took this opportunity to appeal to His Excellency. Rali Pasha, to ask His Majesty, King Hussein to try to wield his influence for the benefit of our Jewish brothers in other Arab countries.

(to be continued)

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"He who leads one to sin is worse than he who kills him." Medrash Rabbah, Pinchas

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