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And You Think You Will Inherit The Land?

(Yechezkel 33: 25)

והארץ תירשו?

The prophet *Yechezkel* (33: 24) relates that after the destruction of the first Temple, those Jews who remained in the then desolate land refused to leave. They insisted that the Patriarch Abraham, a single individual, had been granted the land by the Holy One, blessed is He and surely they, his numerous descendants, ought to inherit it. Radak interprets that the Jews argued that the land was given to Abraham for the sole purpose of having them inherit it. Further on, Hashem asks through the *Novi*; "The Jews have worshipped idols, shed innocent blood, committed all sorts of abominations, and yet they wish to inherit the land?!" *Yechezkel* then prophesies that:

They will fall by the sword and be prey to wild animals and disease, and the land will be left desolate. Gone will be their pride

and strength. The hills of Yisroel will be empty - no one will pass through. Then they will recognize Hashem who has laid the land desolate because of their abominations.

These words of *Yechezkel* are awesome. All but the most hardened souls cannot fail to quake at them for the word uttered two and a half thousand years ago are coming true - again! The Talmud (*Megilla* 14a) states that the Jewish (people) had forty eight prophets. and seven prophetesses. This can be challenged. Didn't we have twice as many prophets as the number of Jews who exited from Egypt? The Talmud answers that only those prophecies needed for future generations were written down. This is a very significant point and one that we must address ourselves to, in every generation.

VOLUME 2 "78-86" "2-11"

We are here to heed the words of the prophets - words spoken two and a half thousand years ago, yet relevant even central, to the dilemmas of our time. It is for this reason that we study the prophecies of *Yechezkel* and *Yirmeyahu*. Their prophecies and the Gemara in Gittin describe the destruction of both Temples. Our present situation must be regarded in the context of those two calamities.

Let us look at the destruction of the first temple. *Yirmeyahu* (36) relates that during the reign of King Yehoyakim, Hashem commanded *Yirmeyahu* to write down all that Hashem had ever told him about Yehuda and Yisrael. Perhaps the Jews would repent when they read what awaited them. *Yirmeyahu's* disciple, Baruch ben Neriya, transcribed these prophecies which are known today as Megilas Eichah (Lamentations.) *Yirmeyahu's* prophecies contradicted those of the false prophets of the time who urged the Jews to keep fighting by telling them peace would be achieved only if they did not surrender to Nevuchadnezzar. *Yirmeyahu* prophesied that peace would be achieved only if they surrendered, and that only those who surrendered would survive. Officials demanded *Yirmeyahu's* execution for demoralizing the people and so the king had *Yirmeyahu* jailed. *Yirmeyahu* then told Baruch Ben Neriya to read his prophecies to the king on a fast day when the Jews gathered. Baruch ben Neriya read it to King Yehoyakim. When Yehoyakim heard the fifth verse- that the enemy would rule, and that he would no longer be king, he ordered the scroll burned. *Yirmeyahu* then foretold that because he burned the scroll he would be killed, and his throne would be unoccupied.

Yehoyakim's successor, Tzidkiyahu, liberated *Yirmeyahu* from prison. Pharaoh of Egypt aided him militarily and the Babylonians abandoned their siege. *Yirmeyahu* warned further that the crisis had not ended; though the Egyptians appeared to have succeeded in routing the Babylonians, the Babylonians would nevertheless arise and

conquer Jerusalem.

Yirmeyahu tried to leave the city and was seized again and put into a pit. It took thirty people to extricate him, so weakened were they by famine.

Secretly, Tzidkiyahu had the prophet brought to his palace and asked him if he could still possibly save himself by surrendering. *Yirmeyahu* answered that though belated, this surrender, would save Tzidkiyahu, his family, his people, and the city of Jerusalem. Nevertheless, Tzidkiyahu did not yield and forfeited all to the Babylonians.

The destruction of the second temple had similar roots. The Roman siege of Jerusalem was a very long one. The Gemara relates (Gittin 56a) that there were rich people in Jerusalem who had enough food in their storehouses to feed the entire population for twenty-one years. Nevertheless, the Sages sought to leave the city to make peace with the Romans in order to save the city. The Rabbis wished only to have the Jews allowed to live in peace and to observe the Torah, with no political considerations. In order to force the city's Jews to fight, the ruling rebels burnt down all the food storehouses. But the Romans had their spies in the city and so they were well aware that the Rabbis did not want to wage war.

When the situation became intolerable, Raban Yochanan Ben Zakkai called his nephew Abba Sikra-the leader of the rebels- and asked him if he intended to continue fighting until all the Jews were dead. He asked him to help him leave the city. He advised his uncle to feign illness and ultimately death for the rebels would only allow a corpse to be removed, since a corpse might not remain in Jerusalem overnight. And so, Rabban *Yochanon ben Zakai* left Jerusalem in a bier. Upon arriving in the Vespasians' camp, Rabban Yochanon was asked why he had not come sooner. Rabban *Yochanon ben Zakai* replied bluntly that the rebels had not allowed him to leave.

We learn this passage; *Zakai* did when he was had no hoodlums and opera makes right himself control and seeking to He chose nation. For our future salvation.

hoodlums them would probably the enemy know to the Torah. Today we to *Yirmey Yochanon* of yesterday by looking principle of world; "un generation" events lead to destructions present dilemmas speak in the wherein lies

The paths Torah. Rabbi wrote in the that everything we must only it. It is truly who consider not opened those events

Just as advocated being risked being today's Jews of the state through the

We learn several important lessons from this passage. Firstly, Rabban *Yochanon ben Zakai* did not fear being labeled a "traitor" when he went to negotiate with the enemy. He had no concern with the opinions of hoodlums who had cast aside Torah ideals and operated under the principles "might makes right". Secondly, he dissociated himself completely from the powers in control and went to the enemy who was seeking to destroy Jewish political control. He chose to save the spiritual future of the nation. For only a spiritual gain could secure our future; no material gain could insure salvation. Thirdly, telling the enemy that the hoodlums refused to allow him to meet with them would, today be considered and probably then too, treachery. Yet letting the enemy know that true Jews are those faithful to the Torah was not treachery but salvation.

Today we know that we owe our existence to Yirmeyohu the Prophet and Rabban *Yochanon ben Zakai* - not the powerseekers of yesteryear. Do we understand the present by looking at the past? Are we guided by the principle of "Remember the days of the world; understand the years of each generation"? Do we truly comprehend the events leading up to the first two destructions, so that we may understand our present dilemma? Do we know who should speak in the name of the Jewish people and wherein lies our real salvation?

The paths we are to follow are found in the Torah. Rabbi Elchonon Wasserman z"l wrote in the name of the Chofetz Chayim that everything can be found in the Torah, we must only have eyes that can comprehend it. It is truly a great tragedy that many people who consider themselves Torah Jews have not opened their eyes to see the parallels to those events occurring in our time.

Just as our Sages during Roman times advocated dialogue with the Romans and risked being branded traitors, so too are today's Jews who wish to yield on the subject of the state of Israel termed traitors. Yet, it is through the "traitorous" acts of old that Klal

Yisroel survived. Military and political power accomplished naught.

During the times of the first and second temples those who truly guarded the city, the real *Neturei Karta*, were maligned. The reins of government were held by those who were called "priests" and "prophets" but were in reality the cause of the destruction of Jerusalem and the Jewish homeland.

Today, religious Jews are derided for their devotion to Hashem's way, and atheists hold the upper hand. Their doctrine of political power at any cost can only bring Jewry to the abyss of destruction. Their blasphemy has invidiously wormed its way inside many religious and observant people who also shout "traitor" against those who dare to reject Zionist sovereignty over Eretz Yisroel.

We must not allow ourselves to be swept away by the heretical rhetoric constantly aimed at us. We must remain steadfast in our devotion to the ways and words of our prophets and our Sages.

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The Fifth of Iyar Is A Yahrzeit

Excerpts from a speech given by Rabbi David Cohen at the Torah Umsorah Convention of '983.

I have been asked about a very delicate question. Basically it is almost like religion and politics, something you do not discuss. Is it wise to talk about something that divides us? Yes it is. I would like to be heard with light and not heat, as I would like to make this into an intellectual discussion:

Jewish educators are faced with many questions. How do the following apply to us?

- 1) Holocaust Day 27th of Nissan
- 2) Yom Haatzmaut Israeli Independence Day 5th of Iyar
- 3) Yom Yerushalayim

I would like to say something which I think is an original approach. It is an idea I have shared with others. It seems to me that Orthodox Jews have attained enough sophistication that whatever secular Jews do, we do not have to follow suit. Even where some people clothe it in garbs of Kedusha (holiness).

The Gerrer Rebbe almost never spoke publicly. But, he once said that in a commentary it is written that in the days that will be very near to the coming of Moshiach, the Jews will not know if what happened to them is good or bad.

We have been remiss about teaching, not holocaust studies, but Tzoros Yisroel (Jewish tragedies). I once commented about the Cantonists in camp, and I was ashamed that Jewish children never heard of this calamity! As Rav Yackov Lifshutz, secretary to Rav Yizchok Elchonon Spector said, that this was the greatest decree that ever happened to the Jews.

This preceded the problems of the Judenrat - the case where Jews had to choose who would die. So too were parents at the time of the Cantonists troubled. Especially where one could buy himself out of the draft. The "humane" Russian government was

taking children over twelve officially and those as young as eight unofficially into the army. And it was for a twenty-five year stint. They were forced to give up their religion. The decree was lifted only after three hundred children who were supposed to be baptized, drowned themselves. Our children do not know about Cantonists!

I am not talking about teaching holocaust as a religion. As someone once commented "There is no business like shoa business."

The facts and numbers are of interest to the historian. But to us it is irrelevant. Let our children know *tzoros Yisroel*. Numerous autobiographies were written that could be used. As the Gemorah says we do not finish writing about the *tzoros*. (It is irrelevant whether it is taught as a separate course or not). It is irrelevant to make a day in the year as a memorium. It is like Mother's Day, where one takes mother out and the rest of the year he does not honor her. **Holocaust Day is an irrelevancy.**

There is pressure that we too show in public that we love our fellow Jews and remember the holocaust.

But, here they chose the month of *Nissan* where according to Halacha one does not eulogize, or say *Kale Moley Rachamim*, and this is the pinnacle of mourning for the six million Jews. We have to register our protest to this. The holocaust was one of the greatest calamities that befell the Jews. But in the year *tach vetat* (1648-1649) a third of the Jewish population was decimated. (It is the same a third). The way Chazal speak of the destruction of the first and second temples sounds like it was close in numbers. All of these disasters are part of the *shalshet* (chain of events) that began with the destruction of the temple.

Our never again to holocaust studies should be that we should repent and do many good deeds, so that Hashem should not do this to us.

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Let me tell you what I have to say. Take it or leave it. But, first listen.

To say to celebrate that day which was the day of decision to make a *medina* (state), I think is highly questionable. It is much worse than that.

As history shows, it was by a hair breadth that Ben Gurion decided to proclaim a state. The members of the Jewish Agency had to come to a decision because five Arab armies were threatening them and they had no arms. It was a fifty fifty vote. And most of the members were **apikorsim gemurim** (heretics and athiests) . As they had to include the **Tzur Yisroel** clause on the declaration Many people felt they would never make it. It was Maimon, I think, who broke the tie and they proclaimed, the state,

Let us think - In our value system, what is worth more, no matter how many points you give to *medina* (state), do you give less points to the ten thousand Jews, who died, clearly died as a result of the proclamation of the *medina*?

The decision to proclaim the *medina* was a clear cut decision which brought about the **avadon** (loss) of ten thousand Jewish neshomos (lives). The great tragedies we know - that the Jews who were killed were both husbands, fathers, sons, and grandsons all wrapped up into one. What kind of a loss and tragedy this was! It is not up to us to measure . Even if it is one Jewish life, we do not measure lives.

By gentiles, for nationalistic or chauvinistic reasons , for the *muterland*, one does this. But in our value system - what is worth more?

So this momentous decision to say that we are taking *medinah* over Jewish lives is to me a decision which is ground for mourning rather than simcha (joy).

The Gemorah says that when someone hears that his father died he recites two blessings. One that G-d is the true judge and one for his inheritance. But what does he celebrate the next year? The *yahrzeit* (day of

remembrance) or the fact that he got his inheritance? A year ago his father died so it is a *yahrzeit*.

The fifth of Iyar is a *yahrzeit*.

The *medina* is not more important than the loss of ten thousand Jews, who died as a result of this decision. That decision was a momentous error. It was an *achzarius* (extreme cruelty).

The decision was a wrong decision as far as our value system is concerned.

As for Yom Yerusholayim it has no Halachic significance whatsoever.

to be continued in the next issue

Rabbi David Cohen is spiritual leader of Congregation Guvil Yavetz. The Shul is presently situated in the dormitory of Mesifta Chaim Berlin on Coney Island Ave. in Brooklyn. Rabbi Cohen is a musmach of Yeshiva Rabbi Chaim Berlin.

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Zionism and the Holocaust

Fifty years ago Hitler came to power and embarked on the "final solution".

MARK BRAHAM discusses how Zionist policy contributed towards Germany's plan for European Jewry.

"...this organisation (Agudat Yisrael) was merely a symptom of the profound distrust which the Zionist idea aroused at the beginning of the century in the minds of the great majority of spiritual leaders of east and central European Jewry. The signal to return to Zion was not given. Instead of this the great Talmudic luminaries of the generations before the First War and between the wars fought Zionism and did their best to discourage their followers from emigrating to Palestine to take part in the Zionist enterprise... Here was a tragic division - tragic because as a result hundreds of thousands of Jews from eastern Europe who might have possibly come to settle in the Jewish National Home following the Balfour Declaration were discouraged from that course; instead they emigrated westwards, or remained where they were, to be swallowed up later in the Holocaust..." (Professor Harold Fisch of Bar-Ilan University; "The Zionist Revolution", Weidenfeld and Nicolson, London 1978).

This accusation, emanating as it does from mainstream Orthodox Jewish circles, both in Israel and the Diaspora, attacks the very roots of the Judaism they purport to teach and practise. For if our greatest 'Talmudic luminaries' were wrong throughout the first 50 years of Zionism why should they be right today? The very basis of Torah is undermined and those who propagate this message do more to harm Judaism than the secularists or the Reformers because they present this as authentic Judaism, and it is by and large recognised as such.

The accusation must be answered, and it is

insufficient to deal with it simply in terms of the impracticability of any large scale migration into occupied Palestine from 1897 until 1948. Though factually true this line of argument exposes the hypocrisy of the Zionist argument, often stated, always implied: that Zionist leaders foresaw the Holocaust while the 'Talmudic luminaries' did not.

The response of the Zionist leaders and Jewish Establishment to the Holocaust while it was being carried out is well documented and by now well enough known. Even the Jewish Chronicle and Establishment historians, now safely removed in time from the events, have discovered the horrifying facts.

Enlightened Christians, including a pope, have admitted that the Holocaust could not have taken place but for the psychological programming of Christian Europe with 1900 years of Christian anti-Jewish propaganda.

MISLEADING

It would seem, therefore, that there is nothing left to say which could add to our understanding of Jewish history in the first half of the 20th century of the common era. Nothing could be more misleading - dangerously misleading because the lessons are there to be learned in these critical days. Nor am I referring to the meaning of the Holocaust as it has been interpreted by our more outspoken Torah Sages. What has so far been omitted from the historical record of the Zionist Holocaust syndrome adds a new dimension to the Zionist quilt.

It is a truism that the Holocaust was qualitatively different from all other Jewish catastrophes. A new dimension had been added to Jew hatred and language required a new word, genocide, to deal with the phenomenon. Prior to the Holocaust the thrust of Christian and Muslim persecution had been not to destroy the Jew but to convert him.

Just as a nation dealt with the Holocaust in the 19th century, so the Jewish people must deal with the Holocaust in the 20th century. The Torah is not a book of laws for Jews who live in a world where it is not practised. The Torah is a book of laws for Jews who live in a world where it is practised. It is a book of laws for Jews who live in a world where it is practised. It is a book of laws for Jews who live in a world where it is practised.

It was anti-routes from German Reich Communists and Zionists. All explained the advanced the

Concurrence subtle change European life. Christian society methodically traditional Jewish contemptible the appearance dangerous.

"The man for he was we proportioned part of his period, smooth and Semitic, but and sometimes the Jew who life. The eyes the animator did not light expression were coldly, the sinister at a reptile's eye.

"Most people him merely in who though something else man... now :

Just as a new word had to be coined to deal with the Holocaust so, in the second half of the 19th century, language had to find a term to deal with Jew hatred which was directed at Jews who had divorced themselves from Torah. The term used was anti-Semitism and it meant hatred of Jews, not because they practised Judaism, which many did not, but because, according to German pseudo-scientific racial theories, all Jews had undesirable racial characteristics.

It was anti-Semitism that shut off the escape routes from Torah Judaism created by the German Reformers, the German Jewish Communists like Marx and Hess, and the Zionists. All three movements confidently explained the reasons for Jew hatred and advanced their 'solutions'.

Concurrent with the rise of anti-Semitism a subtle change in Jewish stereotypes in European literature became apparent. A Christian scholar, Charlotte Lea Klein, methodically traced the disappearance of the traditional Jewish stereotype, a despised and contemptible figure-Shylock and Fagin-and the appearance of something sinister and dangerous.

DESCRIPTION

"The man was tall... and the heavy coat of fur he was wearing increased the impression of proportioned size, of massiveness, which was part of his personality. His hair was a very dark red, smooth and abundant... His features were Semitic, but without a trace of that fullness, and sometimes coarseness which often marks the Jew who has come to the middle period of life. The eyes were large and black, but without the animation in ordinary use-and-went. They did not light up as he spoke, but yet the expression was not veiled or obscured. They were coldly, terribly aware, with something of the sinister and untroubled regard one sees in a reptile's eyes.

"Most people, with the casual view, called him merely indomitable, but there were others who thought they read deeper and saw something evil and monstrous about the man... now and again, two or three people

would speak of him to each other without reserve, and on such occasions they generally agreed to this feeling of the sinister and malign."

The man described is Constantine Schaube, a "multi-millionaire", an M.P. of overpowering intellect and eloquence", he owns the "Daily Wire" and is 'one of the most striking-looking men in England'.

The quotations are from Guy Thorne's "When it was Dark" subtitled "The Story of a Great Conspiracy". In his examination of what the British public were reading early in the century Claud Cockburn deals with this book first ("Bestseller", Sidgwick & Jackson 1972).

Cockburn comments:

"What, in fact, we have here is the first appearance in full rig of a figure who is to reappear with fascinating frequency in British literature right through the first third of the century, most notably in the novels of John Buchan. The social significance of his popularity with the British middle class is profound, particularly when it is noted that, at a slightly later stage, and not by any means in fiction alone, he is discovered among the principal devil-figures of Nazi mythology... He is, in fact, a figure straight out of the Protocols of the Elders of Zion."

When I was at my British public school in the 1930's John Buchan was required reading. I attended the same school as Field Marshall Lord Montgomery who admitted in later life that 'a turning point in his life' had been his reading of Guy Thorne's "When it was Dark".

This book, published in 1903, was a British bestseller, recommended from their pulpits by the Bishops of London and Exeter. If there was any doubt about the link between Guy Thorne's fictional 'great conspiracy' of 1903 and the First Zionist Congress of 1897 this would have been dispelled by the publication in 1905 of the Nilus Edition of the "Protocols of the Elders of Zion". Professor Norman Cohn, author of Warrant for Genocide, the definitive work on the Protocols, says that the Nilus edition, passed by the Moscow Censorship Committee in 1905, became a "force in world history".

Czar Nicholas II had a leather bound copy of the Protocols in his library. Herzl, on his visit to Russia in 1903 had deliberately planted the seed of suspicion in the minds of the Russians when he promised Plehve, Minister of the Interior and instigator of the Kishinev pogrom, that in return for Russia's help with Zionism he would help rid Russia of her 'rebels and revolutionaries'. It was therefore quite natural for the Czar to blame the riots on 'the Jews' for the self-appointed Jewish leader had admitted as much.

The blueprints for Zionism and the Holocaust were written at about the same time, in the same city, perhaps in the same hotel! While Herzl was writing Der Judenstaat in his Paris hotel room between December 1895 and January 1896, the head of the Russian secret service in Paris, Pyotr Ivanovitch Rachkovsky, was preparing the forgery known as the Protocols of the Elders of Zion.

By 1919 the Protocols had achieved worldwide recognition. The 1917 edition, published in Moscow, carried the following:

"...only now have I learned authoritatively from Jewish sources that these Protocols are nothing else than a strategic plan for the conquest of the world, putting it under the yoke of Israel, the struggle against G-d, a plan worked out by the leaders of the Jewish people during the many centuries of dispersion, and finally presented to the Council of Elders by the 'Prince of the Exile', Theodor Herzl, at the time of the first Zionist Congress, summoned by him at Basle in August, 1897." (quoted by Norman Cohn)

Norman Cohn tells us that:

"By the end of 1919 even the correspondence columns of The Times were opened to a passionate debate as to whether the horrors through which Russia was passing could or could not be interpreted as acts of Jewish vengeance."

By 1920, The Times, in common with other responsible British publications was to write about the Protocols in these terms:

QUESTIONING

"What are these Protocols? Are they authentic? If so, what malevolent assembly concocted these plans, and gloated over their exposition? Are they a forgery? If so, whence comes the uncanny note of prophecy, prophecy in parts fulfilled, in parts gone in the way of fulfilment? Have we been struggling these tragic years to blow up and extirpate the secret organisation of German world dominion only to find beneath it another, more dangerous because more secret? Have we, by straining every fibre of our national body, escaped a 'Pax Germanica' only to fall into a 'Pax Judaeica'? The 'Elders of Zion' as represented in their Protocols, are by no means kinder taskmasters than William II and his henchmen would have been." (quoted by Norman Cohn)

The year 1917 was crucial year in world history. It was the year of the Russian Revolution, the entry of the United States into World War I and the Balfour Declaration. These events did not occur in isolation.

Beneath the froth of declarations of sympathy for the Jews, by no means all insincere, there were hard-headed political reasons for the Balfour Declaration and its timing.

If the British public had come to half-believe in the mysterious power of the Jews, if not the Protocols, as genuine, the ruling powers of Europe, including Britain, were convinced of it. The Zionists, notably Weizmann in England and Frankfurter in the USA, had everything to gain by encouraging the belief then held by the British Cabinet that a declaration in favor of Zionism would: (1) keep Russia in the war, (2) gain the support of American Jewry and bring the USA into the war. Incredible as it now sounds the British Cabinet really believed that the Jews in Russia and the United States held this kind of power. It must also be borne in mind that the international Zionist headquarters was still in Berlin and there were at least noises from Germany to the effect that they might beat Britain to the post by declaring

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in favour of Zionism. This would have been most undesirable from Britain's viewpoint because she had other interests in the middle East to consider such as oil and the need to have a friendly state as a buffer between what was to become French Syria and Egypt.

ARGUMENT

There was another reason. When Winston Churchill wrote:

"The struggle which is now beginning between the Zionist and Bolshevik Jew is little less than a struggle for the soul of the Jewish people." (quoted by Leonard Stein, "The Balfour Declaration", Vallentine Mitchell, 1961)

He was doing no more than stating what had come to be accepted in government circles as a political reality based on the declared reasons of Herzl in his attempts to persuade the European powers to back Zionism. It was Herzl's argument from the outset that anti-Semitism and the ghetto had destroyed the Jewish character and only 'normalisation' through Zionism could improve it, the alternative being Communism. Thus it was that most of the leading Gentile Zionists, like Balfour, were anti-Semites at heart.

Herzl never tried to deny the charges of the anti-Semites. He harnessed their accusations to the Zionist cause and sought to obtain their co-operation, which is why he predicted that they would "pray for me in the Churches" as well as "in the Synagogues".

Zionism, Herzl argued, would be in the interests of the whole world-Jews and anti-Semites alike. It would be the "Final Solution" to the "Jewish Problem". Yes: both phrases were Herzl's.

When balanced politicians like Winston Churchill, certainly no anti-Semite, could believe that Zionism was the only alternative to Communism for the Jews, and referred to this "formidable race", what frightful fantasies about Jewish power and its sinister application in the courts and chancelleries of Europe must have inhabited the diseased minds of the anti-Semites!

And what a horrifying picture emerges from the records of Zionist politics and politicking in the fateful year of 1917. Here are the "greats" of Zionism-Weizmann, Sokolow, Frankfurter in London, Paris, Washington-negotiating, promising, intriguing. But not a word on record of any Zionist leader, at any time, speaking up for the good name of Jewry. All this talk of Jewish power and the Jews' ability to create revolutions in the air, and from the recognised leaders of the world Jewry, mixing at the highest level with the Allied governments, not a whisper to counteract these anti-Semitic libels. It was a case of silence implying guilt. Weizmann, it is said, despised Herzl's methods-the noise and bombast. But in the final analysis, what is the difference between Herzl's publicised and recorded visit to Plehve and Weizmann's diplomatic silence when confronted with the most shocking slanders against his people? Just as Herzl used the anti-Semitic slanders to try and obtain Russian support for Zionism so the Zionist leadership of 1917 harnessed the same fantasies to gain Allied backing, in the form of the Balfour Declaration, for the Zionist "Final Solution".

GENOCIDE

If it was Christian teaching that prepared the soil for the Holocaust it was the myth of Jewish power in Europe that sealed the fate of European Jewry. A new dimension had been added to vulgar anti-Semitism and a new dimension, which took the form of genocide, was in consequence added to the Christian anti-Semitic record. The Zionist guilt was first to have harnessed the myth in its bid for power, then to have ignored its consequences in the same cause, finally to have projected its own guilt on to those who had foreseen, and predicted, the consequences of the revolt against Torah.

In 1897 it was formally announced to the world that henceforth the Jewish people would be organised internationally as a nation, democratic and secular. The new leadership would be democratically elected and

answerable to none save the electors. The "ghetto mentality" of the Zionists was nowhere more evident than in this slavish imitation of the parliaments of Europe, the source of Zionist inspiration.

The 85 year old experiment with the ways of the nations-the "Final Solution"-has failed, abjectly, miserably, disastrously.

European Jewry wiped out; the ancient communities of the Arab and Muslim states evicted and dispossessed, the communities of the communist states in constant peril: distrust of Israel and anti-Semitism rife in Third World states with no previous record of Jewish persecution; the "safe" havens for Jews now reduced to a mere handful of western states, all unpredictable in their attitudes to Israel, and even in these states communities living under threat of terrorist attacks. And Israel itself? In a state of siege since its birth in 1948, living on charity with the second highest rate of inflation in the world-hated, distrusted, libelled-rent asunder by a divided electorate, politically and religiously in turmoil and ever on the brink of a chaos from which they are spared only by the unifying factor of the common enemy without, and no longer, since Beirut, by that; now abandoned by increasing numbers of Sabras headed for the states on which Israel was modelled and who do it better, and in imminent danger of having thrust upon her a "peace", from which there may be no escape, and which may be compared to the application of a pain-killing drug for cancer.

In all Jewish history was there ever a breakaway movement that proved more disastrous for the Jewish people in so short a time span?

TIME TO GO

Meanwhile, Jewish leadership throughout the world accuses and counter-accuses; they flounder and equivocate, and run hither and thither sticking paper over the holes in the fabric of Jewish unity, making promises they cannot keep and uttering stupid and boastful predictions in which they do not believe. And

who knows what secret negotiations are proceeding today, as in 1903 and 1917, for which our children and grandchildren will have to pay the price?

The time has come for the Torah communities, throughout the world, to rise in their anger and say to the secular leadership: in the name of Hashem, you have sat here too long: be gone. If not now, when?

* Moses Hess was a close collaborator of Marx; he later turned to Zionism.

Mark Braham is author of "Jews Don't Hate" and editor of Torah News Digest in Sydney, Australia. His articles have appeared in many Torah publications, and in The Jewish Guardian.

מי נחן למשיסה יעקב ישראל לבחויים ?

WHO GAVE JACOB FOR SPOILS, ISRAEL TO PLUNDER ?

(Isaiah 42:24)

Who do the Holocaust Victims really Accuse?

Read "The Holocaust Victims Accuse"

Why did Zionist leaders in Switzerland refuse to send money to Slovakia and Hungary to help save the Jews there?

Why did Zionist leaders in Palestine refuse to send any funds to Poland for rescue of Jews?

Why did a leading Zionist organization refuse to allocate any funds from their millions to save Jews in the midst of World War II?

And why did the Zionists picket and thwart those who were sending food parcels to the starving Jews in the ghettos?

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**This is R
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This is Rabbi Weissmandel's letter to the "Hachalutz".

Fourth day of Parshos Vayechi (December '942)

Peace and blessings.

To all who these matters pertain to,

We have written twice already to notify you that with financial aid — meaning MONEY we can save the following:

- a) thousands upon thousands of people that are here (Slovakia) can be saved from the slaughterhouses.
- b) hundreds of thousands of Jews in Poland can be saved.
- c) there is a possibility that money and packages could be sent to the exiled in a lawful and public manner.
- d) With money the above can possibly be done illegally.

All the aforementioned can be done with money — plain money — and only money. As we told you in our former letter — We cannot comprehend how you, as human and responsible people, can go about doing your mundane and daily matters such as eating, sleeping, and strolling about without caring or doing the least. For months we are crying and pleading to you for help. As of yet there has been no response!

Please forgive my harsh words. But, we cannot withhold our anger when we see such fierce negligence as this!

I am sure that after the Almighty sends the redemption to His people, you will see that you could have saved them — and you didn't.

Do yourselves a favor, so that in the future you will not feel great remorse about your behavior. It's action we're asking for — not great, impossible, or heart rendering deeds. We ask just for money — for the lives of thousands are dependent on money; If you'll give a little money — hundreds of Jews will be saved. And if you give large sums of money — hundreds of thousands of them can be spared. Take this to the heart for your good actions will cause you to be worthy of great merit. May The All-Merciful accept our prayers daily. And that we shouldn't come to the point where we have to depend on one another, and neither onto another nation. May G-d send us the true redemption speedily — as is the prayer of the common man amongst Jews.

MDWMichael Dov

A few excerpts from the letter of Gisi Fleischman to the central 'Hachalutz' of Geneva August 27, 1942.

In your last letter you asked us to propose a budget. Yet, today, we cannot propose a detailed offer. About the way, the form and the extent (of ways to help) we can only decide here. And any decision must be immediate, if not, everything will fall apart. To our grief, we cannot advise you first, and to our sadness we cannot wait. Have faith in us.

I am not working in an autocratic way. I have excellent groups of workers, who try with great strength and will, to complete this important work, no matter what danger it entails.

Just like me, they hold themselves responsible not only to our friends here but towards you. Because we know that if we can take this opportunity to save 20,000 Jews (in Slovakia) this will be first and foremost thanks to you.

Therefore it is hard for us to ask for a permanent budget. We know that it's not possible for you to do everything. But we, who gave our last drop of blood, want to give the greater share. The fear of death of thousands gives us the fantastic strength to do the impossible. We ask you to support us and we'll help you.

We are convinced that you will do without limit the part that you have undertaken.

As per your request we undertake ourselves only to "Nathan"

1) Therefore we are dependent firstly to Wilhelm for 100,000 Nathan and each month for "Joseph" 10,000 Nathan.

2) The budget for the working camps will be as was proposed earlier.

We hope that our friends living in the place of Blum will help us. They can still breathe freely, thank G-d, and they should do this. It is upon us to do this with joined strengths, in any way, so that we should help our fate.

Help to the Refugees

Gathered here are a few individual letters. I imagine that it is too much here to add more words. You can go crazy when you think about the death of so many continues without end. The news that we got last week by the messengers — they are the first of such happenings in the history of mankind. I almost do not believe that we'll see one of our chaverim again.

I thank you from the depth of my heart that you sent clothes, medicines, food, but I did not yet get a certificate from the JSS (Judische Soziale Selbsthilfe). It is urgent that I receive a list of who are the donors. Then I could ask the JSS by mail if the much needed donations truly arrived.

If in the meantime you received a certificate about the donations that arrived I ask you to please give it to me. As you will see on the letter attached to this one. Within one year 1200 middle-aged friends from Vienna died. 800 died from hunger. This letter refers to the people that were in the country a couple of months ago and since then the general situation has worsened. After this description we could understand the expression we must help no matter what" and we are capable of helping and doing the utmost!

In exchange for one Nathan we can get fifteen Joseph, and for 15 Joseph our people can get, by means of the black market, from eight to ten Tzivia.

We have tried many different ways and have sent messengers. There are expensive ways and there are cheaper ones. We tried all ways and we have already sent there from our own means 300,000 Joseph. But we cannot continue and worse than this we cannot remain idle because our life will be without aim or meaning if we cannot help our unfortunate chaverim.

Now everything is well-organized. In every place of deportation that is known to us, certain individuals have been chosen, that were deported from here to there. They receive from time to time a specific amount that they give out. These people whom we trust give us the receipts signed by those who received them. As understood our apparatus is still in the early stages and we can still expand it further. If we have the means we can do great things. 60,000 have already gone.

Twelve Tzivia is the price of one kilogram of bread. Decide amongst yourselves the amount that you can budget for this!

The number of Jews before they were banished was 88,000. By approximately August 1, 1942 60,000 were deported.

No deportations left following the negotiations that we began. Even though 2,000 chaverim are in concentration camps according to the decision of the ministers that was in the beginning of August, all the Jewish people would have been exiled by Sept 15 42', even those Jews

of higher class (as their code of laws include those who became Christian, children of mixed marriages, doctors, pharmacists, engineers and important employees working for the war cause).

As one can see from the report, there exists some hope that the deportations will stop if we will finalize our proposals to them. It is not possible for us to know exactly if we'll be able to stop the deportations completely, but, maybe we can fulfill 80% of our plans.

Both letters above, are taken from the new and revised second part of The Holocaust Victims Accuse, to be published shortly. Mrs. Fleischman's original letter in German as well as Rabbi Weissmandel's, were sent to Nathan Schwalb of the "HECHALUTZ" centre in Geneva, Switzerland. All their letters reached the Zionist leaders. As described in the first part of the Holocaust Victims Accuse published in '977.

The two letters that we are publicizing now have never been printed before in the english language. They were both kept, with many others hidden from all eyes in the Archives of the HECHALUTZ in Geneva. These letters are now being preserved in the archives of the Labor Movement in Tel Aviv File LXVI.



Rabbi Michael Ber Weissmandel

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

Part 2

In The Face of an Attitude of Contempt

King Hussein's visit to Rabbat Amman was of a political nature—he was visited there by the military governor of the British mandate and the head of the Zionist movement. The leaders of religious Jewry in Eretz Yisroel sensed that important things were happening, and that they were being excluded entirely. In an essay entitled, "Behind the scenes (curtain)" which appeared in "Kol Yisroel" Rabbi Moshe Blau expresses the hurt and anger of organized orthodox Jewry at being totally excluded by the Zionist leadership. As a result Agudas Yisroel and Eidah Chareidis resolved to represent their own interests vigorously.

The essay reveals that the leaders of the Ashkenazic community decided to send a special delegation to King Hussein. Specific paragraphs from this essay are therefore noteworthy.

Rabbi Moshe Blau states: "And we are again receiving information of covert changes in values and new interpretations of the Balfour Declaration. Our statesmen are now looking in another direction—to the Eastern shores of the Jordan. A Zionist delegation has already been there to discuss various plans. They are now returning there. Diverse rumors are being circulated and any simpleton could deduce that covert action is taking place. Others are already preparing the public for surprises, and the air is rife with whispers of tremendous changes in our political situation which according to the majority, will be with the approval of Zionist leaders. When the secret will be revealed, Eretz Yisroel and all of Jewry will face a fait accompli, which they will be required to accept. There is no doubt that this reality will be cheered on by the Zionist press and its thousands of followers."

After stating that should the Zionist leaders fail with this plan, still "the failure will change to caution, the downfall to victory and cheering will again be heard throughout the camp." The writer storms that "the strangeness of all this is that the result of this dealing will affect all Jewry; it will be forced to endure the political results of Zionist actions complete with all its drawbacks" and he adds: "and here arises the question: Who sanctioned and who sanctions one party to speak for the entire public? How does one group assume the right and privilege to deal with, to

beg or sell, to relinquish or hold on to something upon which all Jewish life depends, an object belonging to all of G-d's nation? No one sells what is not his, and no one can relinquish what belongs to his friend. The Zionists can speak only for themselves, they can only say that they represent a fraction of Jewry, but the injustice in this is that they speak for all Jewish factions and they try to pose as the only representatives of all Jewry."

Rabbi Moshe Blau doesn't complain about the Zionist leaders. "They are deeply rooted in this sin; this is their way and they aspire to dominate all of Jewry, to speak in their name and to completely ignore any important faction not in their party." **And he blames his party: "We must protest to the Agudas Yisroel, to ourselves, while our hands are not bound; why do we not make ourselves heard? Why are we so lethargic about the entire situation? In the role of a religious organization, the direct and legal representative of over a million members, which expresses the sentiments of all segments of religious Jewry; may we stand back at such a momentous time, during times so laden with responsibility? We are responsible to our members, to all of Jewry, for the future of our holy land and religious Jewry will demand of us an account for every shirking of responsibility. Religious Jewry has placed its fate to a great extent in this organization with the knowledge that she is placing it in faithful hands, and if we stand back now and let the Zionist organization do as it pleases representing all, and this organization fails or even causes damage for Orthodoxy in Eretz Yisroel, the latter will make us responsible as their representatives, and will demand from us this land, their freedom and their future."**

After quoting certain facts regarding the contemptuous attitude of the Zionist leaders towards religious Jewry, Rabbi Moshe Blau came to the conclusion that "Now, only now, before anything is decided, Agudas Yisroel must appear as a participant in Eretz Yisroel, as spokesman for an important segment of Jewry in Eretz Yisroel and the other countries of the world. All who should know will know, for the present and in the future, that there are Jews aside from the Zionists, and that Judaism has

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concepts outside of those of the Zionists."

Rabbi Moshe Blau concludes his fiery article by establishing that the Zionist leaders are presently in America raising funds. "When they need the money of religious Jews they suggest cooperation between all Jewish factions in the "Jewish Agency". Then they know they must also include Agudas Yisroel, but when the question of life and death is at stake, as long as no loss of money is involved, they forget all their sweet talk. But if they forget it is up to us to remind them."

Religious Jewry Uses a Political Strategy

This acerbic essay reveals the resolve of religious Jewry to act regarding all the problems facing Eretz Yisroel, actions which would anger the Zionists in their schemes to further their goals. It is clear that Rabbi Moshe Blau, the qualified spokesman for religious Jewry, wrote this article because of pressure from events—and by printing it, meant to wage war over the past and warn for the future. In his conclusion, he lashes out: "If they forget, we must remind them." Apparently, he wished to prepare the public for something unusual, something which would annoy the Zionist leaders and shake them out of their complacency—that being the delegation to King Hussein, which did stir up the Zionists and their press, and caused much antagonism towards religious Jews.

A Delegation to Rabbat Ammam:

Hasty preparations were made for the trip to Rabbat Amman to visit Hussein, and Professor DeHaan was chosen to organize the delegation. Since this was a very sensitive mission, it was of the utmost importance that the right people be chosen. DeHaan would come as organizer of the visit and mediator, but in order to create a favorable impression, Rav Yosef Chayim Sonnenfeld was asked to head the delegation personally. After the Rov had settled in Eretz Yisroel, he had never left its soil, and so his assumption of such a role was in doubt. Surprisingly, the Rov expressed his willingness to go due to his conviction that this visit to Hussein was of the utmost importance—but he asked that three leading Torah authorities of that generation halachically annul his vow. The Gerrer Rebbe, Ztz"l, the Sokolover Rebbe zatzal and the Rov of Bendin Ztz"l who were in Eretz Yisroel at that time, did so.

To quote from a letter of the Gaon, Rabbi Avrohom Chaim Noeh Ztz"l who was also part of that delegation . . . , "When King Hussein

came to visit the East Bank of the Jordan and met with delegations from all parties including the Zionists—those administering the Agudah and the Ashkenazi council decided to also send a delegation because it was rumored that the British wanted to appoint him leader of Eretz Yisroel. The leaders of Orthodox Jewry asked Rav Y. Ch. Sonnenfeld z"l to head the delegation and he replied that since he had come to Eretz Yisroel almost sixty years before he had never under any conditions left the country. Since the eastern bank of the Jordan is not as holy as the other (for the Halacha states that one doesn't bring the Omer offering from the eastern bank) he doesn't want to cross the Jordan without permission from a Jewish court made up of three important Torah leaders. At that time the Gerrer Rebbe Z"l, the Sokolover Rebbe Z"l and the Gaon of Bendin, Z"l were in Jerusalem and after much consideration they arrived at a ruling that he may leave for such an important purpose."

After the Rov agreed to head the delegation, the rest of the delegation was chosen: HaRav Y. Ch. Sonnenfeld, Rabbi Reuven Shlomo Jungreis, secretary of the *Eidah Chareidis* (and father of the Gaon, Rav Dovid Jungreis, z"tl), Rabbi Avraham Chaim Noeh and of course - Professor DeHaan.

The secrecy of the matter notwithstanding, news leaked out to members of Rav Reuven Shlomo Jungreis's family who feared for his life. They tried and almost succeeded in convincing him to withdraw.

When Horav Yosef Chayim Sonnenfeld heard of this he said: "Since Dr. DeHaan already organized this visit it is not proper to withdraw, it would be ungrateful to a person who is sacrificing himself for the sake of religious Jewry." He notified Rav R. SH. Jungreis and Professor DeHaan that even if all the delegation's members withdraw from fear, he himself would travel with DeHaan (Rabbi Moshe Blau states in one of his letters conveying the spirit of the times that fear of bodily harm from nationalistic hotheads, due to incitement by the press which would come for sure could stymie the whole project.)

His words made a great impression and Ho Rav R. Sh. Jungreis stopped hesitating—in the words of Rabbi Moshe Blau... "the faces of those who were hesitant reddened at the bravery of the venerable sage and they agreed to join."

For DeHaan, Rav Sonnenfeld's attitude was very encouraging in his work for religious Jewry.

Rav Sonnenfeld's emphasis that the visit should take place as an expression of appreciation for DeHaan's work was a morale booster.

The visit took place on Sunday, the 19th of Adar I, (February 24, 1924) 5684, in the village of Suna near Rabbat Amman. King Hussein and his party were staying here during their visit to his son the Emir Abdullah, head of the Trans-Jordan Emirate.

The place had big tents and the palatial royal tent in the center was marked by much activity. A distinguished delegation had come to visit the king-only one of men representing different interests-members of British parliament, leaders of the British Mandate in Eretz Yisroel, Zionist leaders such as Dr. Weitzman and his cohorts. This delegation was unique.

The head of the delegation was a venerable Rabbi with a long beard, a shining countenance and wise eyes. He was accompanied by three people: two who also wear rabbinical attire and another who appeared to be a diplomat-from his short and pointed beard to his frock coat and cylinder top hat.

The delegation represented Orthodox Jewry in Eretz Yisroel and was headed by the Gaon Rav Y. Ch. Sonnenfeld, accompanied by the secretary of the Eidah Chareidis, Rav Reuven Shlomo Jungreis (z"tl), the (recording secretary) Gaon Rav Avraham Chayim Noeh (z"tl) and the organizer of the delegation and its vital force-Professor Yaakov Yisroel Dehaan-(May G-D avenge his blood).

They had experienced many tense moments in their feverish preparations for this meeting, and these were mostly kept secret. Anxious fears existed that the Zionists, would do anything to prevent such a meeting if news leaked out about it. They were intensely relieved to have arrived and they hoped and prayed that their mission to present the case of an independent Orthodox Jewry in Eretz Yisroel to the Arab ruler would be successful. They were fully aware that the king was being courted by both the East and the West and that he held the key to the political situation in the Middle East.

Friendly Relations:

The foreign minister-Shiekh Fahd-El-Ktab finished reading the memorandum of the orthodox delegation. King Hussein answered that he has always been a supporter of friendly relations between the two peoples, and he would like such relations to continue. He also expressed his understanding of the request of

Orthodox Jewry, as representative of an important part of Jewry, to be represented independently and he would therefore consider them in any Jewish matter and try to fulfill any of their request.

The religious delegation had a very busy schedule. After the first public meeting with the King and his escorts, they visited the tent of his son, the Prince Ali, and after that they were invited to a royal luncheon in their honor. In deference to the delegation, nothing cooked was offered, only fruits and soft drinks were served. The King knew from his previous meeting with Professor DeHaan, who had come to prepare this present visit that observant Jews do not eat of other cooked or baked foods and he respected this stand very much.

After the meal, the delegation met with the Emir Abdullah who came out to greet them and brought them into his tent with much pomp. The conversation was spirited. Suddenly the Emir arose and asked that all present, stand-a sign of royal recognition. He explained that his father had asked that he give the Rov, the greatest token of royal respect in the Arab world, the "Istiklal," as a sign of high regard and friendship for this religious delegation in general and the great Rabbi in particular. An Arab headress complete with goldhands was placed on Professor DeHaan as a signal honor by the Arabs. After these ceremonies, the Emir repeated his father's words regarding the importance of good relations between the Arabs and the Jews, and expressed hope that this would continue. Abdullah promised to visit the Rov at the first opportunity when he would be in Jerusalem.

In the afternoon the delegation was received by the king for another personal audience.

At the end of the talks the delegation returned to Jerusalem.

This is a factual description of the direct talks between a distinguished Jewish delegation and the Arab leadership about establishing stable relations between the Arabs and the Jews. The members of this religious delegation returned to Jerusalem feeling that they had achieved much in all respects. For one, they had presented King Hussein with the concerns of Orthodox World Jewry who wanted to continue their way of life without any secular leadership, and secondly there had been a meaningful discussion of the Arab-Jewish problem in general. In their opinion, this contributed to better relations

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לשנאותם בתכלית, ומעתה דגדול המחטיאו יותר מן ההורגו, א"כ הן הנה אשר ידם במעל הזה של רציחה ועוד גרוע מזה של רובו של הכלל ישראל, ומי שאוהב אותם הלא הוא שונא בתכלית את כל אלו הנפשות האומללים אשר נרצחו בעוה"ז ובעוה"ב על ידי הפושעים האלו. ואין לך שנאת ישראל יותר מזה. ברובת כהוב ושפטו העדה והצילו העדה שמהפכין בזכותו, וכמסיה כתיב לא החמול ולא תכסה עליו, ואלו הרשעים הם גרועים הרבה מרוצחים ועלינו לאייב אותם וכמו שאמר דוד המע"ה תכלית שנאה שנאתים.

ובודאי השי"ת יעזור שכמהרה יתגלה האמת, ואז יראו הכל שהאמת הברור לאמיתו הוא עם אותם השונאים את הרשעים האלו. והנה מה שיהיה אז עם הפושעים הללו אנחנו לא נדע, שכלנו קטן מדי לידע דבר זה. אבל אין עולה על הדעת שהמה יזכו למשהו. אנשים אשר ארבעים וחמשים וששים שנה העבירו על הדת נפשות בני"ו ולחמו כחוקף עוז עם התוה"ק וממש החריבו דור כולו, מי יודע מה תהא כסופם אבל עלינו לחזק עצמינו ע"ד האמת הנ"ל לא בקנאות מזוייפת רק באמת, עד שכמהרה יתגלה לנו אור האמת.

between the two peoples.

Yet the leaders of the orthodox in Eretz Yisroel felt that this would arouse much anger amongst the Zionists. The vitriol was more than they had anticipated.

Only two days after they returned to Jerusalem, the daily paper "Doar HaYom" printed a blaring headline titled *A scandal or an Injustice*, in which was written, "Through the efforts of Dr. DeHaan the ground was prepared for the trip of an Ashkenazic-orthodox delegation headed by Rabbi Sonnenfeld. The delegation was well received by the King's deputies and when they were brought to the royal tent, King Hussein rose and stretched out his hand to Rav Sonnenfeld and the other members of the delegation. When the two old men shook hands, tears flowed from their eyes and they both cried. The difference between them was this: King Hussein cried from joy over the Anti-Zionist memorandum which he had seen the day before, while the revered Rabbi cried because of the terrible profanation of G-d's name he was causing by betraying his people."

Even today, this acrimonious statement is offensive and despicable.

This account in the "Doar HaYom" raised a storm in the Jewish settlement in Eretz Yisroel. Many other papers used the same hostile arguments to envenom the general population against the religious delegation and the entire religious community.

The same situation had existed two years earlier when DeHaan organized a religious delegation to meet with Lord Northcliffe, a director of the British press to discuss an autonomous religious community in Eretz Yisroel. Then too, there was a tumult over the audacity of religious Jewry to represent itself in high places—a right reserved only for Zionists. Only when Rav Sonnenfeld rose to the defense in an "open letter" in this same "Doar HaYom" claiming responsibility for the delegation, did things quiet down.

Again the same accusations circulated, the orthodox were "slanderers", "informers", "traitors", and the like. But now the situation had improved, for the orthodoxy had its own paper with which to contest such slander. During the "Northcliffe Affair", they had no method of rebuttal. Rav Sonnenfeld (z"tzl) printed his letter in the "Doar Hayom" only because of the gravity of the charges.

to be continued in the next issue

דרוש בפרשת פינחס

במדבר דבה, צורר את המדינים, למה, כי צוררים הם לכם. מיכן אמרו חכמים הכא להרגך השכם להרגו. ר"ש אומר מנין שהמחטיא את האדם יותר מן ההורגו, שההורג הורג בעוה"ז ויש לו חלק לעוה"ב והמחטיא הורגו בעוה"ז ובעוה"ב. שתי אומות קדמו את ישראל בחרב ושחיתם בעבירה, המצרים והאדומיים קדמו בחרב וכו' ושחיתם בעבירה מואבים ועמונים, על אלה שקדמו בחרב כתיב לא תתעב אדומי לא תתעב מצרי, אבל אלו שקדמו בעבירה להחטיא את ישראל לא יבא עמוני ומואבי גם דור עשירי עד עולם, עכ"ל המדרש.

הנה שמועות לא טובות שהורגין יהודים רח"ל באות כאזינו. והוא באמת מר מאד שהורגים יהודים, ה' ירחם.

מעולם לא ראיתי שמישהו יאמר קפיטל תהלים על האלפים ורכבות יהודים שהועברו על דת תה"ק ונשמרו רח"ל לגמרי ע"י הרשעים ההם מדי יום ביומו מעבירין שמה על הדת נפשות בניי כשרים. כשיהודי כא מרוסלאנד או מספרד או משאר מקומות פליטוחיהם, תיכף הם נוטלים אותו ובעל-כרחו מעבירין אותו על הדת ועוקרין את הניצוץ האחרון של הדת. הרשעים ההם העמידו פאכדיק של הפרת הדת רח"ל באופן אשר לא היתה מאז היתה ישראל לגוי. הרבה מיפיאנערן כבר קמו על הכלל ישראל בשפאניע, אגסו את ישראל להמיר דתם רח"ל ולא עלתה בידם. הרבה עלו על המוקד של קידוש ה' ית'. וקצתם שמרו את תומ"צ בציונעא. והשאר עזבו ארצם ומולדתם כידוע כ"ז. ובכל דור ודור עומדים עלינו לבלותינו והקב"ה מצילנו מידם. אבל אלו הרשעים כבר עלתה בידם להשמיד מליונים יהודים רח"ל. והמדרש צווח שגדול המחטיאו יותר מן ההורגו. ואין איש שם על לב ככ"ז. העיקר הוא שכבר היה לכם הנצחון במלחמה זו. ועכשיו מניחים את התהלים לרקוב כי מעתה שוב אין על מה לומר תהלים עד אשר יעלה על דעתם האוורה ללחום עוה"פ. אבל על אלו הנפשות הכשרים אשר נטמאו בעל כרחם ע"י הרשעים הללו לא עלה עדיין על דעת מישהו להרעיש עולמות שהורגים יהודים! הורגים יהודים! ועוד יותר שגדול המחטיאו יותר מן ההורגו.

ומן הראוי היה שאלו המיסיאנערן יהיה אחיה אומה מאו"ה מהשונאי ישראל. וניחזי אנן מי המה הרשעים האלה, לא טערקין ולא פראנצויזן רק אנשים אשר בשם ישראל קוראין עצמם. גוים גמורים שנתנו עליהם מסוה של ישראל. הם המה שעומדים עלינו ועל נשמותינו. וכאמת דבזה מוטל הצלחתם, כי בשם ישראל יכונה.

BY THE RENE
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I have seen an explanation from a Torah leader of our generation that Eliyohu addressed those who were sometimes sitting in the study halls of Torah and sometimes worshiped Baal. He told them, "If you think there is something to Baal, follow him--but do not sit together with us for we have nothing to do with you!" Eliyohu's words were meant for Jews who kept the Torah and its laws but had been influenced by the Baal worshippers; while sitting in the Bais Hamedrash, they mingled the impure ideas with those of our Holy Torah.

This has been happening to the elite of our religious Jewry: They rejoice in the success of these wicked people, benefit from their impure table and dirty money, and honor them and their leaders - and in turn are respected for their cooperation. We say to them: "How long will you step over both thresholds?! If Hashem be the true G-d, follow Him and if the Baal - then do not return to our study hall, but follow him and his trends."

We can learn the way to serve Hashem properly from the words of the Ohr HaChaim HaKodosh on this week's sedra:

Why does the Torah tell us twice to hate the Midianites. Our Sages explain that this teaches us that even though the Torah usually does not allow to destroy the trees of an enemy city, this lowly and despised nation's trees should not be spared. We must understand why the Torah considers this action vengeance on Midyan more than, for example, eating of their booty. Wouldn't our consuming their booty cause them to suffer more, just as we find in the curses that the Torah mentions "and your enemies will consume it (your land)."

The Ohr HaChaim, in answer, writes: "Hashem advises to hate even what is sweet and good from them, destroy every tree, every sweet fountain and all that is good of theirs because they caused you to sin. Similarly, it says in Tehilim those who hate you, I will hate! "Those who hate you" can also be read, "who cause hatred".

By hating evil doers, sin will not lure us; we will keep away from it, and we will be endowed with G-dliness. The trait of abhorring even what is good in sinners is helpful to those who want to live. It atones for the former sin of thinking wrong thoughts and shields from punishment.

"Thus, the words "oppress the Midianites" tell us that by hating them and all that is good in them, by destroying their trees and wells, we atone for the sin of having desired them. This is one of the ways of rectifying the damage and repenting. "Hate them" is said in the present tense because this hatred must be constantly reinforced, until it is rooted in us". Until here the Ohr HaChaim. In other words, he, of blessed memory, tells us that our only hope is to hate those who incite others to sin and any good thing of theirs - and if we have anything of theirs we must destroy it. Further, we must arouse in ourselves great hatred of those who cause Jews to go astray and hate G-d.

Certainly in our times everyone must strengthen himself to hate those who cause masses of Jews to go astray. This is a righteous hatred, as King David said; "With absolute hatred do I hate them". It is hatred for its own sake, the deepest kind of hatred (since they have declared war on the Torah). We may have nothing to do with those sinners; we may not, G-d forbid, flatter them or appear friendly to them. There is no need to say that we may not benefit from them, and as the Ohr HaChaim HaKodosh wrote, this is beneficial for he who wants life.

The Torah states in this week's sedra, "The name of the tribe's leader was Zimri ben Salu of the family of Shimon". Rashi z"l writes: This tells us Pinchas' praise, that he did not refrain from avenging a desecration of G-d's Name, even though the other was the prince of his tribe; therefore the Torah informs us who was killed.

This teaches that in matters involving desecration of G-d's Name one does not respect even an important person.

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And in truth their prime minister, (Begin) is no leader. Where did he learn? Where are his tefillin? He is really from the worst of the worst: He was educated among criminals and murderers (the terrorist movement in the time of the British mandate-Ed.) and it is unbelievable that religious Jews flatter him and are friendly to him. He is responsible for the thousands and tens of thousands of Jewish souls lost to Torah. Who is responsible if not the prime minister? Thus, he resembles the wicked Titus; he is worse than the wicked Haman, Because Haman attempted only physical annihilation, whereas he has caused thousands and tens of thousands to forsake their religion.

Some of those who flatter him justify themselves under the mantle of "loving each fellow Jew". They claim that one may not hate any other Jew and hence attack those who take an unequivocal stand in this issue and will not be influenced by falsifiers. Their attitude is the exact opposite of the Torah view, for there could be no worse hatred of fellow Jews than to flatter and love those evil people who have caused thousands and tens of thousands to forsake their religion (may Hashem spare us). If they had outrightly murdered them there would be no debate as to whether one may hate them. Since one who causes another to sin is worse than one who murders another person, and these people have caused such a rift in the entire Jewish people, one who loves them, hates all those unfortunate souls who have been murdered in this world and the next by these sinners. There is no greater hatred of Israel than this. Of a murderer it is written, "The congregation shall judge him and save him" - the judges should try to find some defense for him. On the other hand, of one who incites others to idol worship it is written, "You shall not have pity on him nor cover up for him." Since these people are worse than murderers, we must hate them, as Dovid HaMelech wrote, "The very essence of hatred, do I hate them".

Certainly, the Almighty will help so that the truth will be revealed quickly and all will see that the truth is with those who hate these wicked people. What will become of these sinners is not known, for we are too little to know this. One cannot imagine that they will deserve anything. People who have for 40, 50, 60 years caused Jewish souls to go astray, who have fought full strength against the Torah, who have destroyed an entire generation - who knows what will be their end. But we must strengthen ourselves to realize the truth - not to exhibit false zealousness, but rather to strive to see the real truth - until it will be fully revealed to us; may it be soon.

WHO IS THE GREATEST ENEMY OF THE JEWISH PEOPLE?

- A) THE GERMANS
- B) THE ZIONISTS
- C) THE COMMUNISTS
- D) THE ARABS

for the answer to this question read the book

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To Clarify Our Views.

Rav Chaim Shaul Karelitz

To the founders of Zionism, one of the principles of the new image of Judaism was nationalism. Zion and redemption were mere spices to make nationalism more palatable to the Jewish heart, but there was only one aim - "normalization" of the Jewish nation. In other words Jews were to be a nation like all the nations in cultural and natural structure, to be like the European nations that the founders of Zionism considered normal - to adopt the norms of the nations they aspired to imitate. And precisely this nationalism is what aroused the wrath and opposition of the Torah leaders who understood immediately the nature of this movement even when it did not express itself openly, even in the face of their occasional promise to leave a corner for the Torah and not to stand in the way of those who chose to live by it.

Gentile nationalism also led a Zionist faction to an additional idea - that of taking matters into their own hands and ending our exile forcibly. Previous generations had waited for Heaven's salvation, but they would end the exile now, because they had decided to. This led to talk and to action that endangered the Jewish people.

The path the Jewish people must follow in exile is explained clearly in the Torah and in the words of our Sages (**See the essays of HaRav Elchonon Wasserman who delves into this**) and anyone who strays from this path will certainly fail. Since the Torah is the blueprint for the world and its guidebook - how can one who contradicts it be successful?

This concept of self redemption is not only inherently dangerous but is heretical.

Among the Zionists were the Reform Jews in America who were happy to remain in exile. All they wanted from Zionism was the secular "Jewish" freedom from religion: once they obtained this they had no need for further redemption. Still, Zionism saw in them loyal

Zionists, some of whom even took their place at the helm of Zionism. But, to a portion of the Zionists, and this seems to include all of religious Zionism, self-redemption was a principle of their Zionist ideology.

There arose among the Zionists a faction which radically planned redemption by force of arms. They were called the New Zionists, later the Revisionists, and lastly Cherut. Although its founders were estranged from Judaism they managed to ensnare many religious Jews. The influence of its insidious ideology during its hours of glory (even today) are not to be underestimated.

After this came the State, which the public saw as the vindication and legitimization of Zionism. It took over the government of most of the Holy Land, governing those who wanted such a government and those who did not. A secular state, like all states, it predicated itself on the spurious assumption that from now on help would come for all Jews through our own might which had saved us until now and would continue to do so.

Among the leaders of the state were vilifiers who did not hesitate to express any slander against our holy Torahs, both the written and the oral; who cried out that we must not mention G-d's name or His word - meaning Jewish law (**Halacha**) Two evils did these leaders bring down upon us. Firstly, like Amalek they cooled off the boiling waters so that people would no longer be afraid to blaspheme. Then they conditioned us to be forgiving and patient and even sympathetic to any secularist who in his great kindness and goodness would mention G-d's name occasionally and perhaps not act too virulently anti-religiously, all the more so if he occasionally performed some mitzva publicly. This attitude is very dangerous, especially today.

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All that is written here is not fanaticism. These are facts which should be mentioned to our youth who are ignorant of them.

It is fundamental that a person's belief stems from his deeds. **Rabbi Yisroel Salanter Zt"l** taught us that taking a responsible public role, leads one who is acting on behalf of the public to love the recipient of his efforts. How dangerous it is then to accept public responsibilities in this state, since working for its support and benefit will swing one closer to Zionism.

And if these deeds bring gratification and honor to their perpetrators, the danger increases sevenfold and abandoning these activities become increasingly difficult. **What business do we have with the state? We never heard our teachers ask for a state or express their approval for this one.** The leaders of the Jewish people, who direct our paths to the next world, did not see this state as ultimately beneficial to us in the world of eternal life, for which we strive to prepare ourselves here. Nor did they see it as a means toward peace so that we could become closer and better servants of G-d. There is no reason for us to associate with this state.

It is repeated in the name of the **Chazon Ish Zt"l**, "More than I fear evil decrees against the Torah by the state, do I fear that we will grow complacent about the state." The Chazon Ish was most certainly afraid of the spiritual degeneracy that would result and showed us that a benign stand regarding the state would do more harm than all their decrees. How terrifying this is! Their treatment of new immigrants we have witnessed due to our many sins. Streams of immigrants were uprooted from eternal life, and most of the public who had observed the principles of the Jewish faith until now has turned away from it (G-d save us!) **The youth we meet in the street are completely devoid of morals, they seek drugs and crime, they have no Jewish identity and are easy prey for missionaries. All this was a result of legislation against a holy people - immigrants from many exiles - among**

whom even the simplest were steeped in Jewish observance. And we can infer from this how grave a danger imperils our spirit, our education (May G-d have mercy on us) - by taking a benign stance regarding this state.

How can we stand guard?

1) We must cling with all our strength to the Torah sages who show us the way. We thus will display pure faith and true vision.

2) We must keep away from the ideas spread by the daily newspapers. Who can say: "My heart is pure. Their words have no effect on me?"

3) Let us set aside time on a regular basis to study the works of **Rabbi Elchonon Wasserman Zt"l**, who enlightens us on these topics and whose words are derived from what he merited to hear from the **saintly leader of Jewry, the Chofetz Chayim** - may his merit protect us.

4) We must constantly review the words of our Sages "He who causes another to sin is worse than the one who murders him." Also the words of **Mesilas Yeshorim**, "Man was not created for his status in this world but for his status in the next. His status in this world is only a means for gaining his place in the next world, his true purpose." According to this we must examine all things in this world - to see whether we are nearing our goal or moving away from it. When we will have absorbed these words in our hearts, and our thoughts will be in accordance with this principle, our present situation will no longer seem satisfactory to us.

5) Let us look at the picture of our people in the eighty years since the Zionists snatched the reins of leadership from our true leaders, the great Torah scholars of Israel who had led us until then. How wonderful did the majority of our people look then! And how great is the decline till now!

When we walk in the street and see the spiritual decline in most Jewish communities, we must take to heart the anguish it causes the Almighty and our saintly forefathers that their children have strayed from the Jewish path and have lost their share in the next world.

And see the loss to us all, in that the spiritual stature of our people is so denigrated.

Imagine how wonderful matters would be if Zionism hadn't happened and the masses had followed in their fathers' path. How much Torah, how much purity, how much merit and holiness would there be! Let us open our eyes to the gloomy present.

6) Let us examine the words of Rambam (Hilchos Tefilo 2:) In the days of Rabban Gamliel non-believers multiplied in Israel and they caused trouble, and incited people to stray from G-d. Since he saw this as more vital than any human needs, he and his court instituted a blessing which asked G-d to rid us of heretics and it was established in our prayers (the Shemoni Esrei) so that all would say it."

7) Let us pray to the Almighty that all evil will perish in an instant and that G-d will return to us "our Judges, as of old and our advisors as in the beginning."

And may He return and heal us.

Rabbi Chaim S. Karelitz is a nephew of the Chazon Ish and a leading Rosh Yeshiva in Bnei Brak. Some of his thought provoking essays have appeared in The Jewish Guardian.

From the writings of

Reb Elchonon Wasserman zt"l

It is written in Tehillim "If the Almighty does not build the house, in vain do the workers toil."

Therefore it is unthinkable that such people who have turned away in rebellion against the Almighty and his Torah, should receive Divine help.

For it is written in Devorim (chapter 27):

"Cursed is he who does not uphold the Torah". Surely one who is accursed will not succeed in his actions, and if they do succeed, it is to destroy and not to build. It is not through the help of the Almighty but the help of Satan, that they should succeed in their destructive acts.

Might Makes Wrong

By Anthony Lewis

"Israel did not invade any country." — Menachem Begin, June 21, 1982.

WASHINGTON, June 23 — From the moment Israeli forces entered Lebanon, on June 6, we have been told that it was a limited operation — one that, with American leadership, could provide the opportunity for peace in the Middle East. It is time now to recognize that the facts are otherwise.

The operation in Lebanon is not a limited one. It is a war to exterminate Palestinian nationalism.

There is no American leadership. The Reagan Administration — the most inept, the most pathetic American Government of this century in foreign affairs — is unable or unwilling to do anything serious about the Middle East.

And there will be no peace. The Lebanese operation has persuaded the most moderate Arabs that the present Government of Israel does not believe in compromise and accommodation; it wants terms dictated by a Greater Israel.

The cost of the Lebanese operation is already high, and it will be higher. The damage is not only to human beings in Beirut and Sidon and Tyre. It is to Israel's support in the world, most significantly in the United States. And it is to Israel's vision of itself, a faith that has sustained the state through much adversity.

Americans' regard for Israel has been hurt by the massive character of this operation, its disproportion to the pretext for military action, and also by Israel's explanatory statements — words that were quickly canceled by deeds.

As the attack started, Israeli officials in Jerusalem and Washington said its sole objective was to clear P.L.O. guerrillas from a 25-mile zone. When Israeli forces reached the 25-mile line, they did not pause for a minute.

Prime Minister Begin said Israel did not want to fight Syria. Israeli forces deliberately engaged the Syrians.

Mr. Begin and his colleagues said they wanted a genuinely independent Lebanese government. They showed

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Divert Aid for Israel To Rebuild Lebanon

By George W. Ball AUGUST 25, 1982

their respect for such independence by sending tanks to the presidential palace while Lebanese leaders met inside, and by shelling and bombing Beirut day after day during the meetings.

What is happening to American opinion was shown in the reaction of such stalwart friends of Israel as Senators Paul Tsongas and Claiborne Pell. "At what point," Senator Tsongas asked, "does the U.S. say, 'For G-d's sake, enough is enough'?"

There is particular concern about Israel's use of U.S. weapons, apparently including the dreaded cluster bomb. Senator Pell said, "Every child's life lost, every building reduced to rubble has been done with American weapons." The chairman of the House Foreign Affairs Committee, Clement Zablocki, said he had "no doubt" that the weapons had been used in violation of U.S. law.

We know that terrible things were done in Lebanon, first, by Arab armies and factions. But Israel hardly wants to be judged by their standards. And they were not allied with or supplied by the United States.

In the American perspective there is another disturbing aspect to the Lebanese operation. That is the growing sense that Israeli interests in the Middle East — as perceived by Mr. Begin and his Defense Minister, Ariel Sharon — are not the same as American interests.

General Sharon has made his strategic view clear. Apart perhaps from Egypt, he wants Israel to be surrounded not by stable, moderate Arab governments but by a power vacuum. He wants to destabilize King Hussein's Jordan, and his ambition reaches even to Saudi Arabia. The United States does not see its interests in such terms.

This war is above all a victory for Sharonism. Many Israelis know that and are uncomfortable about it. They know, as David Shipler, the New York Times correspondent in Jerusalem, wrote, that this war is "the first clearly initiated by Israel without major provocation and the first in which Israel's existence was not directly at stake."

Many Israelis are undoubtedly also unhappy about some of the methods used by their forces in Lebanon: the bombardment of cities, and now mass arrests, detention under humiliating circumstances and the shipping of thousands of Palestinians to Israel to be held in undisclosed conditions as suspected terrorists.

But the Israelis who object to this war and its methods are a minority, and they are painfully aware of that fact. They see their country becoming Ariel Sharon's Israel, and they despair. Some will leave. Others, as the current Israeli phrase has it, will go into internal exile: tune out of politics. And the spirit of justice and humanity that has made Israel such a special place will shrink.

PRINCETON, N.J. — Now that the drama of the Palestine Liberation Organization in Lebanon is in its final act, it is time to think of the morning after. Who is to pay Lebanon for the damage wrought by Israel's roving Air Force and rampaging Army? Equipped with the finest planes, tanks and guns that American factories can produce, they have devastated a nation; killed or wounded civilian men, women and children, and maimed many for life. They have rendered thousands — perhaps hundreds of thousands — homeless. The cost of rebuilding, of compensating survivors and providing emergency shelter will require billions of dollars.

Though some Israeli spokesmen assert that the self-reliant Lebanese can carry the burden unassisted, that is merely black humor. Huge amounts of outside aid will be needed and, under international law, Israel, as the aggressor, would normally be expected to pay the bill. Arab states might have been considered liable for damages had they come to the defense of the P.L.O. But they did not. The Lebanese civilians did not ask the Israelis to destroy their houses and kill their children, and it would be immoral if they were left with no compensation.

But will Israel supply the resources required? If past experience is any guide, Israel will disclaim responsibility and pass the burden to the United States. Yet that would be carrying presumption beyond tolerable limits. How unfair if American taxpayers, at a time of recession and large-scale unemployment, were to be made the fall guys as if America were responsible for the carnage.

We did not wage this war, nor did we ask Israel to wage it. Having created a pretext, the Israelis invaded Lebanon without our prior knowledge, choosing a moment when President Reagan was busy at the Versailles summit conference. Not only did they take our Government by surprise but also they misstated their objective — they were, they said, only clearing an area 25 miles north of their border.

In the name of humanity and decency, we should provide ample help for the Lebanese people; in the name of logic and justice, we should deduct the cost of that help from our annual subsidy to Israel.

That subsidy is large enough to help materially with Lebanon's reconstruction. For the past several years, it has amounted to almost one-fourth of our total foreign aid — which, for a country with a population less than that of Detroit, and only one-tenth of 1 percent of the world's population, suggests some distortion of values. Our Government's

annual assistance to Israel amounts to roughly \$2.7 billion — \$750 per head for Israel's 3.5 million people. It is as if every American family of five gave Israel \$70 a year — and, as the economist Thomas R. Stauffer contends in a forthcoming issue of the journal *Middle East International*, even that figure may be understated. If more Americans were aware of these calculations, it might add perspective to the current Federal budget argument.

The diversion of our subsidy to help pay the Lebanese people for the quantifiable costs of devastation would not, of course, recompense America for the political losses suffered by serving as Israel's diplomatic agent. By negotiating for the departure of the P.L.O. leaders while silently enduring the Begin Government's posturing and hectoring and its continued harassment of the Beirut populace, we have appeared as an accessory to Defense Minister Ariel Sharon's effort to destroy the Palestinian leadership. By failing to use the leverage provided by the occasion to request, as a reasonable *quid pro quo*, Israel's commitment to a genuine autonomy plan for the West Bank and future self-determination for the Palestinians, we have darkened the hope for a fair and decent solution of the Palestinian problem.

Past experience has shown that we can expect little gratitude from the current Government in Jerusalem. Israel will almost certainly press for a new supply of tanks and ammunition and cluster bombs to replace those it has used to destroy Beirut and for an increased subsidy to help meet the estimated \$2 billion or more that the war has already cost its own hard-pressed economy. Indeed, before Israeli troops are fully withdrawn (there is increasing evidence they may plan to keep control of southern Lebanon up to and including the watershed of the Litani River — the last major water resource divertible into Israel) the sum could be more than twice that. Nor will the dispersal of the P.L.O. make Mr. Begin and his colleagues any more flexible in addressing the Palestinian problem. On the contrary, they will be even more obdurate and confirmed in their expansionist ambition. That was what happened when we ended the danger of a two-front war by neutralizing Egypt through the Camp David accords. To talk as if eliminating the P.L.O. leadership will improve the chances for a Palestinian settlement is fantasy.

George W. Ball was Under Secretary of State in the Kennedy and Johnson Administrations.

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Publicité



Rabbini Yosef Haim Sonnenfeld

POURQUOI VERSER LE SANG JUIF ET LE SANG ARABE? Un Appel de Jerusalem



Rabbini Amrom Blau



Rabbini Joseph Tzvi Dushinsky

NI BEGIN NI LES REPRÉSENTANTS DU MOUVEMENT SIONISTE NOUS INTERPRÉTENT OU PARLENT EN NOTRE NOM.

Nous Juifs, citoyens français, déplorons la continuelle intervention par les élus de l'Etat sioniste dans les affaires de la République française. Ces hommes d'Etat sionistes ont usurpé le nom saint d'Israël et continuent à le profaner. Nous appuyons les élus de la République française et soutenons le programme du président Mitterrand.

La déclaration suivante du fondateur et chef actuellement décedé de « Gardiens de la Ville Sainte » Rabbini Amrom Blau, parue en anglais dans le *New York Times* le 21 juin 1982, traite d'une question fondamentale liée au présent conflit du Moyen-Orient.

Les nations du monde ont accordé créance aux rumeurs qui veulent que les Sionistes représentent le peuple juif. Paradoxalement, les Sionistes n'auraient pu, sans cette reconnaissance, établir leur hégémonie sur le peuple juif.

Si les Arabes rejettent sur les nations étrangères la responsabilité de la perte de leurs territoires, le peuple juif peut alors attribuer la perte encore plus grande de son identité historique en tant que peuple de Dieu à l'acceptation des Sionistes comme porte-parole du peuple juif. Les nations portent ainsi un préjudice plus grand sur le véritable peuple d'Israël, sa Torah et sa foi que sur le peuple arabe.

De fait, les Sionistes athées n'ont aucun lien en soi avec le peuple juif. Il n'est pas d'évidence plus certaine pour le peuple juif que son adhésion à la Torah. Le peuple juif ne s'intéresse ni aux Sionistes ni au Sionisme pas plus qu'au pouvoir temporel ; nous évitons le nationalisme et ses implications politiques.

Le peuple juif s'oppose à toute confrontation avec le peuple arabe. Nous vivions côte à côte dans la tranquillité avec nos voisins juifs et entretenais avec eux des relations d'affaires dans un climat d'amitié et de cordialité.

Ce n'est qu'après la première guerre mondiale, quand les Sionistes ont obtenu la déclaration Balfour et sont arrivés en Terre Sainte qu'a commencé la lutte entre les Sionistes et les Arabes. L'ancien Yichuv (communauté juive d'avant le Sionisme) se trouva engagé malgré soi dans le conflit.

Les Sionistes ont en toute irresponsabilité failli au respect du sang juif et ont étendu leur autorité sur certaines régions de la Terre Sainte autrefois habitées par les Arabes engageant ainsi la totalité de la communauté juive dans un conflit avec le monde arabe.

Ces Sionistes réincarnant avec arrogance ces infâmes vauriens qui furent responsables pour le génocide du peuple juif à l'époque du Premier Temple. Le Prophète Jérémie les pria de déposer les armes devant les forces insurmontables et la défaite assurée et de livrer la ville à Nabuchodonosor roi de Babylone. Jérémie proclama la volonté de Dieu que la ville de Jérusalem et le Saint Temple furent détruits en punition des péchés. Si le peuple juif acceptait ce décret, il aurait la vie sauve. Jérémie fut accusé de trahison par ces vauriens et il en résulta la destruction du Temple.

Ces Sionistes réincarnant avec arrogance ces infâmes vauriens qui furent responsables de la destruction du Second Temple. Le Rabbini Yohanan Ben Zakai, chef du peuple juif, les invita à déposer les armes et à se livrer aux Romains. Ils refusèrent et abattirent sur les Juifs la calamité de la destruction du Second Temple et de l'exil qui suivit.

Avec leur volonté de puissance et de victoire à tout prix, leur solution est une mort à la façon de Massada. Ainsi que le déclara catégoriquement un de leurs leaders avant la guerre de 1967, « nous sommes prêts à lutter jusqu'au dernier Israélien ». Combien de sang juif faudra-t-il verser de façon qu'ils maintiennent l'idéal d'une nation soi-disant « juive » ?

Le complexe chez les Sionistes remontant à Massada condamnerait le peuple juif à un anéantissement physique total. Le peuple juif renoua au suicide national du temps de Massada et il survécut en tant que peuple uniquement parce qu'il avait accepté la direction de Jérémie et du Rabbini Yohanan Ben Zakai et au fil des générations, celle de ces chefs qui suivirent dans les voies de ce géant.

De plus, le Juif se doit, selon la Torah, de servir les intérêts de la nation où il demeure. Il ne doit nourrir aucune intention de rébellion. La Torah nous interdit de reprendre la

Terre Sainte par la force des armes. Les Juifs abhorrent l'homicide pour quelque raison que ce soit. Pendant la totalité de notre long exil, jamais il n'y eut d'occasion où la Torah ait dû justifier l'homicide ainsi que le font remarquer les Sages en se référant particulièrement à Genèse Rabba 93.

Le peuple juif déplore les victimes de la lutte sioniste pour le pouvoir. Les Juifs fidèles à Dieu et à sa Torah demeurent également fidèles au pacte qui leur fut imposé, même résidant en Terre Sainte, pour éviter la force des armes. Ils ne sont pas responsables des conflits de nos jours et se considèrent prisonniers du régime actuel. Ceux qui sont engagés malgré eux dans les activités politiques de la nation tiennent cet engagement pour s'opposer à leur foi et à leur conscience.

Toute personne intégrée doit comprendre que le monde à l'unanimité portera le poids de la culpabilité d'un crime irréparable s'il laisse perpétuer ce jeu engageant la vie de milliers d'innocents. Que le ciel nous en préserve. Il est indispensable d'éveiller la compassion qui reste au fond de la conscience de tout individu scrupuleux, de forcer à arrêter ceux qui détiennent cette vaine ambition.

Que l'auteur de la paix nous accorde à tous et au monde entier bénédiction et paix, Rabbini Amrom Blau.

Tous les grands rabbins des générations passées ont partagé cette opinion. Le Rabbini Yosef Haim Sonnenfeld z"l, Grand Rabbini de la Terre Sainte, avait déclaré de son temps que « Les Juifs ne veulent pas empifler sur les autres habitants de la Terre Sainte ».

« Les Juifs ne veulent nullement prendre ce qui ne leur appartient pas. La Terre Sainte est une terre d'abondance où il y a place pour tout le monde dans la paix sous que personne ne gêne son voisin en aucune manière ».

Son successeur, le Rabbini Yosef Tzvi Dushinsky z"l, dans son memorandum sur Jérusalem pour les Nations unies en 1948, avait déclaré et imploré que : la communauté des Juifs orthodoxes de la Ville Sainte vivant dans l'attente de la prophétie qui prédit que tous les peuples seront libérés de l'esprit d'animosité et qu'une fraternité entre les nations s'établira selon l'Écriture Sainte.

« L'adviendra dans l'avenir que le mont du Temple de Yahvé sera établi au sommet des montagnes... Toutes les nations y afflueront. » (Isaïe, 2.) Les demandes réclamant que la Ville Sacrée pour toute les nations demeure unique et s'élève au-dessus des intérêts nationaux de tous les peuples soient agréées.

Son successeur, le Rabbini de Saitmar z"l, écrivit dans son livre sur la guerre de juin 1967, *Al Hageulah Veal Haimourah*, que, selon la Torah, il est une obligation d'essayer toutes les solutions possibles pour éviter la guerre. Mais, au lieu de cela, ils agirent différemment et se précipitèrent pour provoquer la guerre encore plus rapidement. Il en a été ainsi parce que le prix de la moindre âme juive n'a pour eux aucune valeur. Ils auraient préféré voir périr les Juifs, que le ciel nous en préserve, plutôt que de réfréner leur arrogance. La victoire militaire leur importe davantage que le sort d'un individu.

En conjonction à la lutte du Rabbini Amrom Blau, nous voulons publier un document abondamment détaillé sur la crise actuelle au Moyen-Orient selon la Torah, le Talmud et le parole de nos prophètes.

Nous expédierons des exemplaires gratuitement sur demande écrite. Si vous voulez assurer la diffusion de ce message dans d'autres publications, veuillez envoyer votre contribution à :

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To the Editor
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Patience With Israel Is Running Out

To the Editor:

If it is possible to think of anything constructive emerging from the carnage of the Israeli invasion of Lebanon, it is that finally American public opinion may be jolted into a realization of the terrible price we have been paying for our uncritical support of Israeli policies in the Middle East.

The U.S. now stands virtually alone in the world in seeking to justify Israel's brutal use of force to achieve what Israel mistakenly believes can produce a definitive solution to the Palestinian problem.

For too long our Government has been lulled by the Israelis into believing that under the Camp David accords, Palestinians would be granted "full autonomy," and that in accordance with Security Council Resolution 242, Israeli withdrawal from the occupied territories would take place as part of a peace settlement between Israel and its Arab neighbors.

The true Israeli policies have been unabashedly revealed by Israel's annexation of the Golan Heights and East Jerusalem, by its expanding illegal settlements on the West Bank and by its repeated statements that it will never give up its claims to a "Greater Israel" based on the authority of biblical scriptures.

It is time that the U.S. speaks to Israel's leaders in unequivocal terms.

For too long the Israeli Government has shown an arrogant disregard for American interests. It has violated the terms under which we have provided it massive amounts of weapons, which are being used in Lebanon to slaughter thousands of innocent civilians, and it has repeatedly ignored our advice on matters affecting both our interests and theirs.

The time has come for action rather than words in responding to Israeli intransigence.

We should no longer continue to support Israeli policies that would jeopardize, not only our own broad interests in the area but world peace itself.

The President has a unique opportunity now to make clear to the Israelis that we have run out of patience. He can do so by suspending all further arms sales and economic assistance until the Israeli Government gives satisfactory assurances of its willingness to negotiate in good faith a peaceful settlement to what is basically an Israeli-Palestinian problem.

Until such a settlement is reached, there will be no peace in the Middle East and no security for Israel.

The U.S., by inaction, should not appear to be condoning the brutal use of military force against an entire people whose struggle for self-determination and a homeland is surely no less valid than was Israel's in 1948.

CHRISTOPHER H. PHILLIPS
Washington, June 28, 1982

The writer is a former Deputy U.S. Representative to the United Nations.

ABROAD AT HOME

'In the Name of G-d, Go!'

By Anthony Lewis

BOSTON, Sept. 26 — In the spring of 1940 British forces in Norway were overwhelmed by the Nazis. On May 7 Prime Minister Neville Chamberlain faced a critical motion by the Labor opposition in the House of Commons. His Conservatives had a big majority. But a respected Conservative backbencher, Leopold Amery, rose and addressed to Chamberlain the words that Cromwell had said to the Long Parliament 300 years before:

"You have sat too long here for any good you have been doing. In the name of G-d, go!"

Forty Conservatives voted against Chamberlain, and another 60 abstained. Three days later he resigned. Winston Churchill became Prime Minister. And many would say that the response of the Commons to crisis, its ability to rise above party, saved Britain.

The members of the Israeli Knesset now face a similar crisis of state and of conscience. No enemy armies threaten Israel as they did Britain in 1940. But in a very real sense the fate of Israel is in the balance — or will be if Menachem Begin continues for long as its Prime Minister.

Mr. Begin's response to the Beirut massacre has raised questions about his moral sensitivity and his respect for Jewish tradition. Even if one puts all that aside, his political judgment has been disastrous. His performance, viewed most generously, has been that of a man divorced from reality.

When news of the massacre broke, Mr. Begin denied that Israeli forces bore "any blame whatsoever." On the face of it that was an untenable position, because those forces controlled West Beirut and had taken responsibility for maintaining order. Then, day after day, more incriminating facts came out.

Defense Minister Ariel Sharon told the Knesset that Israeli forces had encouraged Phalangist units to enter the refugee camps of their blood enemies, the Palestinians, and lit their way at night by firing flares over the camps. General Sharon showed no remorse, no embarrassment at these disclosures.

More horrible still were the indications that Israelis had known about the slaughter while it was going on — and did nothing for 36 hours. Palestinian women from the camps pleaded with Israeli soldiers Thursday evening to save

them, but officers said "Don't worry." At 11 that night the Phalangist commander sent a message to Israeli headquarters saying: "To this time we have killed 300 civilians and terrorists." Senior Israeli officers read it; high officials knew about it. Nothing was done until Saturday morning.

As all this unfolded, Mr. Begin made no criticism of General Sharon. He clung to denial of responsibility — and to the outrageous proposition that any criticism of him or his Government was really an attack on all Jews. He had a Cabinet spokesman relay to the press his comment about world reaction:

"Goyim kill goyim, and they immediately come to hang the Jews."

Most amazing of all, as a piece of political unreality, was Mr. Begin's resistance to an independent investigation of the facts. He doggedly refused to invoke an Israeli law designed for just such occasions: the Commissions of Inquiry Act, which allows the Government to call for a judicially appointed commission on any matter "of intense current public interest and in need of investigation." Mr. Begin well knows that law; he invoked it last March to investigate a 1933 murder with political overtones — a matter of infinitely less "intense current public interest" than the Beirut massacre.

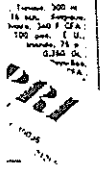
Instead, Mr. Begin tried to arrange a judicial inquiry outside the statute — and hence evidently without subpoena power, without the right to take testimony under oath, without immunity from libel actions. Israel's Chief Justice thwarted that device, by saying no at least for the moment.

For Americans it all rings of Watergate — not the substance, which is far more serious, but the tactics: the desperate effort to stonewall, then maneuvers that give the appearance of disclosure but avoid real inquiry. And it will not work any better in Israel now than it did in Richard Nixon's America.

Jewish groups around the world are expressing their anguish; supporters of Israel, in the United States Congress among other places, are expressing their doubts about Mr. Begin. But it is in Israel itself that the process must work itself out. And I believe it will.

Already there can be sensed in Israel a determination to purge the country of this aberration, to return to decency. There is deeper meaning this year in the Yom Kippur confessional, a long list of sins for which forgiveness is asked. The second is "the sin which we have committed before thee by hardening our hearts."

The political answer now can only be the replacement of Menachem Begin as Prime Minister. That will not be easy. It will require not just resignations in the Army and public service, which have happened, but defections from politicians who do not like to give up office. But I think there will be politicians courageous enough to speak for Israel as Leopold Amery spoke for England.



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